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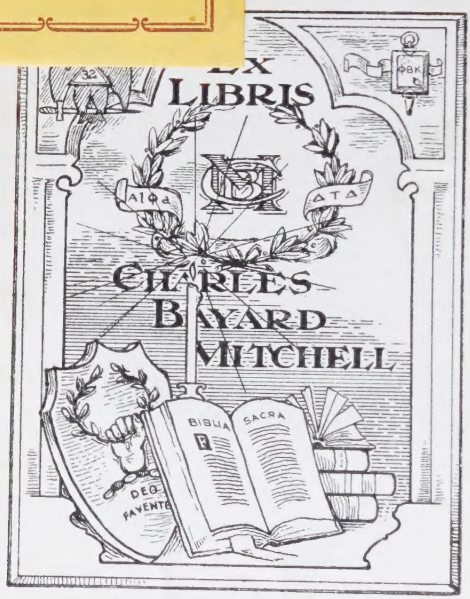

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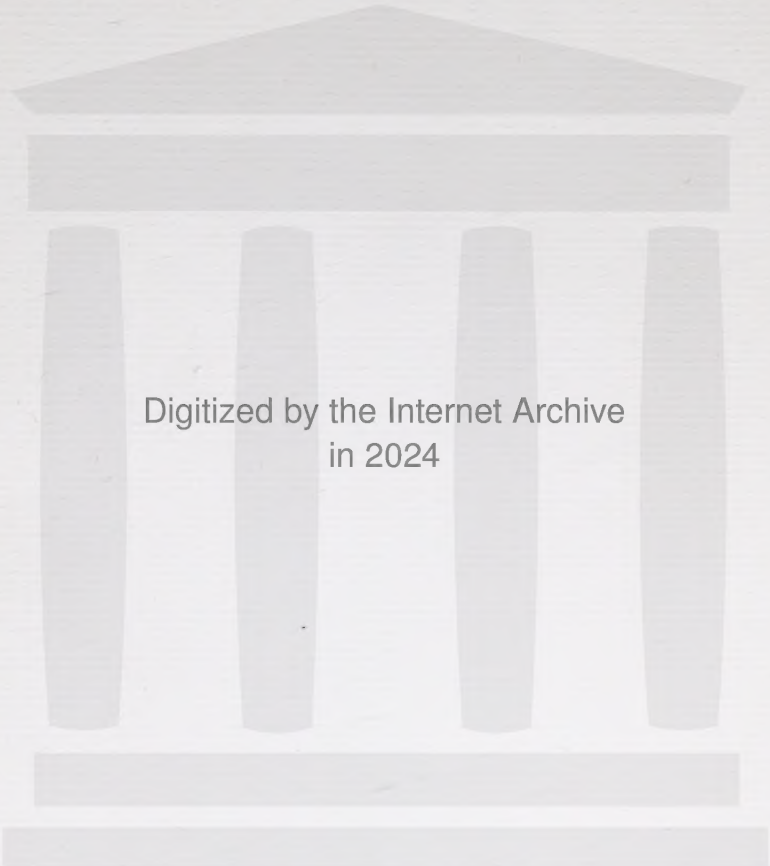
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INTER-CHURCH CONFERENCE ON FEDERATION, New York, 1905.

NEW YORK, NOVEMBER 15–21.

1905

EDITED BY

ELIAS B. SANFORD, D.D.

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INTRODUCTION

The strip of Atlantic Coast which forms the eastern boundary of the United States, in its earliest discovery and settlement, for the most part, came under the control of the Protestant powers of Europe. This is a historic fact of profound significance in its relation to the religious life of the nation.

The Puritan in New England, the Baptist in Rhode Island, the Reformed in New York, the Quaker in Pennsylvania, the Presbyterian in New Jersey, and further South the Episcopalian in Virginia and elsewhere, with scattered companies of Huguenots and other sects, brought to our shores wide differences of polity and doctrine. Sharp divisions proved inevitable in this polemic era, for Protestantism stood for an open Bible, for freedom of thought and liberty of conscience. Up to the time of the Revolution the differing types of Protestant Church life in the colonies were sectionally so rooted and separated that they interfered but little with each other. The chaotic condition of affairs following the Revolution and the intense strain upon the energies of the people in laying the foundations of the Republic, combined with the malign influence of atheistic thought and philosophy, found our country, at the close of the eighteenth century, at a low ebb in its religious life. Gradually the tide turned. The great realities of revealed truth took possession of men born to be leaders in religious movements. Those who then struck the spade into the soil opened the channels along which the streams of a divine life have since flowed with ever increasing volume.

It is during the early years of the nineteenth century that we note the beginnings of an astonishing growth of the denominations that are now numerically the largest in the country. The need of coöperation began to find evidence in organizations for the furtherance of temperance, Bible and tract distribution, and foreign mission work, and brought together, in official relations, men of differing ecclesiastical affiliations. Material growth, with its marvellous inventions, was aiding even the vision of spiritual faith, and great souls were giving to others an enlarged conception of the Kingdom of God and of brotherhood in Christ. There were those that mourned over the divisions of Protestant Christendom and longed for unity. Out of this prayer came the Conference in London in 1846 that organized the Evangelical Alliance, the United States Branch of which did not complete its organization until 1867. Fol-

lowing the great Conference of the Alliance held in New York in 1873, the Churches entered upon a period in which they have been coming into closer fellowship and active coöperation along lines of common service.

While plans of organic Church union have made little progress beyond the stage of discussion, the spirit of unity has found expression in many and practical ways. The wonderful development of the Christian Endeavor movement bears testimony to this fact, and the history of the Young Men's and Young Women's Christian Associations and a host of philanthropic, reform and charitable organizations attests remarkable activity in united effort outside the Churches.

In recent years the signs have multiplied that the spirit disclosed in this work was ready to link together in a vital way the evangelical Protestant Churches of our country for united effort to advance the Kingdom of God at home and abroad. In spite of a denominational zeal that has been often intense, the Churches have been manifesting their oneness in Christ. The pressure of common needs has done much to advance the cause of unity and suggest practical methods of coöperation and Federation.

The history of these activities and the action that brought about the calling of the Inter-Church Conference on Federation is an important part of the record contained in this volume. This great Conference marks a new era in the history of American Christianity. It was a unique gathering inasmuch as the delegates, with few exceptions, brought their credentials as the officially appointed representatives of denominational bodies whose membership constitutes a very large proportion of the numerical strength of the Protestant Churches in the United States. In a spirit of utter loyalty to Christ as the Head of the Church and the source of saving grace for a lost world, they took counsel together and agreed with singular unanimity on future action. It has seemed fitting to place first in the pages of this record the Letter of Invitation and the proposed Plan of Federation.

The programme of the Conference was the result of prolonged and careful deliberation on the part of the committee having this important matter in their charge. A glance at the table of contents will show that, while a central theme runs through all the sessions of the Conference, the treatment was large and many sided. The choice of speakers demanded a careful and wise selection that

recognized the claim of all of the denominational bodies represented in the Conference. As a rule those who were asked to prepare addresses were chosen because of special qualifications to speak upon the subjects allotted to them. This volume, therefore, is the garnered thought of men, in many cases not only honored as eminent leaders in the communions with which they are connected, but also recognized by the Church at large as preëminently fitted to give a helpful message.

While opportunity was secured for a full and thoughtful consideration of the need of federated action through a United Church in order to meet the problems of national and local need and missionary work at home and abroad, provision was made for the consideration of important business and plans relating to organization and work. These business proceedings, carefully edited, from full stenographic reports and the minutes of the Conference, bear testimony to the earnest but fraternal spirit in which discussions of vital importance were carried forward and brought to a conclusion.

This volume is sent out with the confident expectation that it will prove to be a contribution of permanent value in advancing the cause of Christian unity. From the beginning to the close of the sessions the Inter-Church Conference made its plea for a close and practicable Federation of Christian forces. A Federation of the churches of every community that shall recognize that they are "members one of another" and that in their united life they constitute the Church of Christ. A Federation that shall bring denominational activities into line in such a spirit of comity and counsel as will enable them to work together in making the Church of which Christ is the Head the supreme victorious instrumentality in this and every land for bringing in the final triumph of the Kingdom of God.

In behalf of the members of the committees who have labored together in most delightful fellowship in arranging for the Conference and in preparing this volume, I am permitted the privilege of expressing grateful appreciation for the aid that has been so generously bestowed in connection with all their work.

Elias B. Sanford.

Editor.

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PROGRAMME

PROGRAMME

Opening Session of Welcome.

WEDNESDAY EVENING, NOVEMBER FIFTEENTH.

J. Cleveland Cady, LL. D., New York,
President of the National Federation of Churches and Christian Workers, in the Chair.

7.45 Organ Prelude.

8.00 Devotional Service.

Invocation,

The Rev. Joachim Elmendorf, D. D., Senior Pastor of the First Reformed (Collegiate) Church, Harlem, New York.

Hymn, "Come, Thou Almighty King."

Reading of Scripture,

The Rev. J. B. Remensnyder, D. D., LL. D., Pastor of St. James Lutheran Church, New York.

Prayer,

The Rev. Charles H. Fowler, D. D., LL. D., Resident Bishop of the Methodist Episcopal Church, New York.

Reading of a Letter of Greeting from the President of the United States.

Addresses of Welcome.

His Honor George B. McClellan, LL. D., Mayor of the City of New York. (Represented by the Hon. M. W. Littleton, President of the Borough of Brooklyn.)

The Rev. Charles L. Thompson, D. D., Secretary of the Board of Home Missions of the Presbyterian Church, for the Executive Board of the National Federation of Churches and Christian Workers.

The Rev. Robert S. MacArthur, D. D., LL. D., Pastor of Calvary Baptist Church, for the churches of the city.

Hymn, "The Church's One Foundation."

BENEDICTION.

The Rt. Rev. Frederick Burgess, D. D., Bishop of the Protestant Episcopal Diocese of Long Island, New York.

THURSDAY MORNING, NOVEMBER SIXTEENTH.

The REV. WASHINGTON GLADDEN, D. D., LL. D.,

Pastor of the First Congregational Church, Columbus, Ohio, Moderator of the National Council of the Congregational Churches of the United States, Presiding.

ORGAN PRELUDE.

9.30 DEVOTIONAL SERVICE.

Hymn, "My Faith Looks Up to Thee."

Reading of Scripture,

John H. Converse, LL. D., Philadelphia, Pa., Chairman of the Evangelistic Committee of the Presbyterian Church in the U. S. A.

Prayer,

The Rev. Rudolph Dubs, D. D., LL. D., Bishop of the United Evangelical Church, Harrisburg, Pa.

10.00 REPORT OF THE EXECUTIVE COMMITTEE.

The Rev. Wm. Henry Roberts, D. D., LL. D., Philadelphia, Pa., Chairman of the Executive Committee; Chairman of the Committee on Church Coöperation and Union of the General Assembly of the Presbyterian Church in the U. S. A.

10.30 THE GENERAL MOVEMENT OF THE CHRISTIAN CHURCHES TOWARDS CLOSER FELLOWSHIP.

The Rev. Wm. Hayes Ward, D. D., LL. D., New York, Chairman of the Committee on Comity, Federation and Unity of the National Council of Congregational Churches.

11.00 Preparatory Work of Recent Years in Advancing this Movement in the United States.

The Rev. E. B. Sanford, D. D., Secretary of the Executive Committee and General Secretary of the National Federation of Churches and Christian Workers.

11.15 Business.

Calling of the Roll and Appointment of Committees.

11.30 The Open Door Before the Christian Churches.

The Rt. Rev. William Neilson McVickar, S. T. D., Bishop of the Protestant Episcopal Diocese of Rhode Island.

11.50 . Discussion.

Three ten-minute Addresses.

The Rev. O. W. Powers, D. D., President of the American Christian Convention, Columbus, Ohio.

The Rev. Wm. H. Black, D. D., LL. D., President of Missouri Valley College, former Moderator of the General Assembly of the Cumberland Presbyterian Church, Marshall, Mo.

The Rev. John F. Carson, D. D., Pastor of Central Presbyterian Church, Brooklyn, N. Y.

12.30 Benediction.

The Rev. John B. Calvert, D. D. (Baptist), Editor of "The Examiner," New York.

THURSDAY AFTERNOON, NOVEMBER SIXTEENTH.

The Rev. J. H. Garrison, LL. D.,

Editor of "The Christian Evangelist" and former President of the Missionary Convention of the Disciples, St. Louis, Mo., Presiding.

Organ Prelude.

2.00 Devotional Service.

Hymn, "All Hail the Power of Jesus' Name."

Reading of Scripture,

The Rev. M. L. Jennings, D. D., Editor of "The Methodist Protestant Recorder," Pittsburg, Pa.

Prayer,

The Rev. L. G. Graham, D. D., Pastor of Olivet Presbyterian Church, Philadelphia, Pa.

A United Church and Religious Education.

2.20 (1) Religious Education in the Home,
The Rev. George W. Richards, D. D., Professor of Church History in the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa.

2.40 (2) Religious Education and the Sunday School,
The Hon. John Wanamaker, former Postmaster General of the United States and Superintendent of the Bethany Presbyterian Church Sunday School, Philadelphia, Pa.

3.00 (3) Week-Day Religious Education,
The Rev. George U. Wenner, D. D., New York, President of the Evangelical Lutheran Synod of New York and New Jersey.

3.20 (4) Religious Education in the College,
The Rev. Henry C. King, D. D. (Congregational), President of Oberlin College, Oberlin, Ohio.

3.40 (5) The Theological Seminary and Modern Life,
The Rev. George Hodges, D. D., D. C. L., Dean of the Episcopal Theological School, Cambridge, Mass.

4.00 (6) Religious Education by the Press,
The Rev. James M. Buckley, D. D., LL. D. (Methodist Episcopal), Editor of "The Christian Advocate," New York.

4.20 Business.

5.00 Benediction.

The Rev. E. P. Farnham, D. D., Superintendent of the Brooklyn Baptist Church Extension Society, Brooklyn, N. Y.

THURSDAY EVENING, NOVEMBER SIXTEENTH.

The Rev. James D. Moffat, D. D., LL. D.,

President of Washington and Jefferson College, Washington, Pa., Moderator of the General Assembly of the Presbyterian Church in the U. S. A., Presiding.

7.30 Musical Service.

8.00 Devotional Service.

Hymn, "My Country, 'Tis of Thee."

Reading of Scripture,
The Rev. William V. Kelley, D. D., Editor of "The Methodist Review," New York.

Prayer,
The Rt. Rev. Charles L. Moench, Bishop of the Moravian Church, Philadelphia, Pa.

A United Church and the Social Order.

8.20 (1) Labor and Capital,
The Rev. Wallace Radcliffe, D. D., LL. D., Pastor of the New York Avenue Presbyterian Church, Washington, D. C. (In the absence of the Hon. John M. Harlan, LL. D., Associate Justice of the Supreme Court of the United States.)

8.40 (2) Citizenship,
The Rev. Wm. J. Tucker, D. D., LL. D., President of Dartmouth College, Hanover, N. H.

9.00 (3) Family Life,
The Rt. Rev. W. C. Doane, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Albany, N. Y.

9.20 (4) The Ideal Society,
The Rev. Henry van Dyke, D. D., LL. D., Professor in Princeton University, former Moderator of the General Assembly of the Presbyterian Church.

9.40 Benediction.
The Rev. Howard Duffield, D. D., Pastor of the First Presbyterian Church, New York.

FRIDAY MORNING, NOVEMBER SEVENTEENTH.

The Rev. Edward G. Andrews, D. D., LL. D., New York, Bishop of the Methodist Episcopal Church, Presiding.

Organ Prelude.

9.30 Devotional Service.

Hymn, "Glorious Things of Thee are Spoken."

Reading of Scripture,
Professor George A. Barton, Ph. D. (Society of Friends), Bryn Mawr College, Bryn Mawr, Pa.

Prayer,
The Rev. A. Walters, D. D., Bishop of the African Methodist Episcopal Zion Church, Jersey City, N. J.

A United Church and Home and Foreign Missions.

9.50 The Rev. J. S. Mills, D. D., LL. D., Bishop of the United Brethren Church, Annville, Pa.

10.10 The Rev. Samuel J. Niccolls, D. D., LL. D., Pastor of the Second Presbyterian Church, St. Louis, Mo., former Moderator of the General Assembly.

10.30 The Rev. Henry L. Morehouse, D. D., Corresponding Secretary of the Baptist Home Missionary Society, New York.

10.50 The Rev. Charles H. Fowler, D. D., LL. D., Bishop of the Methodist Episcopal Church, New York, in the absence of the Rev. Henry W. Warren, D. D., LL. D., Bishop of the Methodist Episcopal Church, Denver, Col.

11.10 The Rt. Rev. J. M. Levering, Bishop of the Moravian Church, Bethlehem, Pa.

11.30 The Rev. C. B. Galloway, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, Jackson, Miss.

11.50 Discussion.

The Rev. Charles R. Watson, D. D., Corresponding Secretary of Foreign Missions of the United Presbyterian Church, Philadelphia, Pa.

The Rev. John P. Peters, D. D., Rector of St. Michael's Protestant Episcopal Church, New York.

The Rev. William W. Clark, Field Secretary, New York, in the absence of the Rev. Cornelius Brett, D. D., President of the Board of Domestic Missions of the Reformed Church in America, Jersey City, N. J.

12.30 Benediction.

The Rt. Rev. W. T. Sabine, D. D., Bishop of the Reformed Episcopal Church, New York.

FRIDAY AFTERNOON, NOVEMBER SEVENTEENTH.

The Rev. David H. Bauslin, D. D.,

President of the General Synod of the Lutheran Church and Professor in the Theological Department, Wittenberg College, Springfield, Ohio, Presiding.

Organ Prelude.

2.00 Devotional Service.

Hymn, "I Love Thy Kingdom, Lord."

Reading of Scripture,

The Rev. Joseph Roberts, D. D., Pastor of the Welsh Presbyterian Church, New York.

Prayer,

By the Presiding Officer, the Rev. David H. Bauslin, D. D.

2.20 REPORT OF COMMITTEE ON FEDERATION.

2.40 PRESENT PRACTICAL WORKINGS OF FEDERATION.

(1) Ten Years' Federative Work in New York City,

The Rev. Walter Laidlaw, Ph. D. (Reformed Church in America), Executive Secretary of the Federation of Churches and Christian Organizations in New York City.

3.00 (2) In the Smaller Cities and Rural Districts,

The Rev. Edward Tallmadge Root (Congregational), Field Secretary of the Federation of Churches and Christian Workers of the State of Rhode Island, Providence, R. I.

3.15 (3) In the States,

The Rev. Alfred Williams Anthony, D. D. (Free Baptist), Professor in Cobb Divinity School, Lewiston, Me., and Secretary of the Interdenominational Commission of Maine.

3.30 The Rev. J. Winthrop Hegeman, Ph. D. (Protestant Episcopal), Field Secretary of Federation of Churches and Christian Workers of the State of New York, Ballston Spa, N. Y.

3.45 (4) In Interdenominational Work,

The Rev. William I. Haven, D. D. (Methodist Episcopal), Secretary of the American Bible Society, New York.

4.00 In the Foreign Field.

India. The Rev. J. M. Thoburn, D. D., LL. D., Missionary Bishop of the Methodist Episcopal Church, Bombay, India.

4.15 The Philippines. The Rev. James B. Rodgers, D. D., Senior Missionary of the Presbyterian Church in the Philippines.

4.30 China and Korea. The Rev. J. C. Garritt, D. D., Missionary of the Presbyterian Church, Central China, Hangchow, China.

4.45 Japan. The Rev. James L. Barton, D. D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass.

5.00 BENEDICTION.
The Rev. William R. Richards, D. D., Pastor of the Brick Presbyterian Church, New York.

FRIDAY EVENING, NOVEMBER SEVENTEENTH.

The HON. HENRY KIRKE PORTER, Member of Congress,
Former President of the Baptist Missionary Convention, Pittsburg, Pa., Presiding.

7.30 MUSICAL SERVICE.

8.00 DEVOTIONAL SERVICE.

Hymn, "Onward, Christian Soldiers."

Reading of Scripture,
The Rev. E. K. Bell, D. D., Pastor of First Lutheran Church, Baltimore, Md.

Prayer,
The Rev. H. W. Barnes, D. D., Corresponding Secretary of the Baptist Missionary Convention of the State of New York, Binghamton, N. Y.

A UNITED CHURCH AND THE FELLOWSHIP OF FAITH.

ADDRESSES.

Our Faith in a Personal God,
The Rev. Francis L. Patton, D. D., LL. D., President of the Theological Seminary, Princeton, N. J. (Address not delivered.)

Our Faith in Christ—Christ the Centre of Christianity,

The Rev. William H. P. Faunce, D. D., LL. D. (Baptist), President of Brown University, Providence, R. I.

Our Faith in the Holy Scriptures,

The Rev. H. L. Willett, Ph. D., Professor in Disciples Divinity House, University of Chicago, Chicago, Ill.

Our Faith in the Holy Spirit,

The Rev. W. F. McDowell, D. D., LL. D., Bishop of the Methodist Episcopal Church, Chicago, Ill.

Benediction.

The Rev. Charles E. Jefferson, D. D. (Congregational), Pastor of the Broadway Tabernacle, New York.

SATURDAY MORNING, NOVEMBER EIGHTEENTH.

The Rt. Rev. Ozi William Whitaker, D. D., LL. D.,

Bishop of the Protestant Episcopal Diocese of Pennsylvania, Philadelphia, Pa., Presiding.

Organ Prelude.

9.30 Devotional Service.

Hymn, "O God, Our Help in Ages Past."

Reading of Scripture,

The Rev. O. P. Gifford, D. D., Pastor of the Delaware Avenue Baptist Church, Buffalo, N. Y.

Prayer,

The Rev. James I. Good, D. D., Dean of the Ursinus School of Theology of the Reformed Church in the United States.

9.50 Consideration of the Report on Federation.

11.00 The Essential Unity of the Churches.

Fifteen-minute Addresses.

Joseph W. Mauck, LL. D., President of Hillsdale College (Free Baptist), Hillsdale, Mich.

The Rev. Robert F. Coyle, D. D., Pastor of the Central Presbyterian Church, Denver, Colo., former Moderator of the General Assembly.

The Rev. R. P. Johnston, D. D., Pastor of the Fifth Avenue Baptist Church, New York.

The Rev. F. T. Tagg, D. D., President of the General Conference of the Methodist Protestant Church, Baltimore, Md.

The Rev. S. P. Spreng, D. D. (Evangelical Association), Editor of the "Evangelical Messenger," Cleveland, Ohio.

The Rev. Josiah Strong, D. D. (Congregational), President of the American Institute of Social Service, New York.

The Rev. Daniel A. Goodsell, D. D., LL. D., Bishop of the Methodist Episcopal Church, Brookline, Mass.

Benediction.

SUNDAY, NOVEMBER NINETEENTH.

National Observance of the Day in the Interests of Christian Unity.

Ministers throughout the country requested to speak on the Coöperation of the Churches as a sign of the oneness of believers. (John 17: 21.)

Interdenominational Meetings in the Interest of Young People's Organizations.

Under the auspices of the following Societies:

The Young Men's Christian Association,
The United Society of Christian Endeavor,
The Epworth League,
The Baptist Young People's Union,

The Luther League,
The Brotherhood of St. Andrew,
The Young People's Missionary League of the Reformed Church in America,
The Westminster League,
Young People's Christian Union,
The Brotherhood of Andrew and Philip,
The Student Volunteer Movement.

Carnegie Hall, 3 P. M.

MR. JOHN R. MOTT,

General Secretary of the World's Student Christian Federation, Presiding.

Lord's Prayer, by the Presiding Officer.

ADDRESSES.

Mr. Robert E. Speer, Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church.

Woodrow Wilson, LL. D., President of Princeton University, Princeton, N. J.

Hymn, "Come, Thou Almighty King."

Reading of Scripture,
Mr. Silas McBee, Editor of "The Churchman," New York.

BENEDICTION.
The Rt. Rev. David H. Greer, D. D., Bishop-Coadjutor of the Protestant Episcopal Diocese of New York.

Broadway Tabernacle, 3 P. M.

MR. VON OGDEN VOGT,

Secretary of the United Society of Christian Endeavor, Boston, Mass., Presiding.

Service of Praise.

Prayer, by the Presiding Officer.

ADDRESSES.

Hon. James A. Beaver, former Governor of Pennsylvania.

Mr. J. Campbell White, Secretary of the Forward Movement of the United Presbyterian Church.

Mr. Von Ogden Vogt.

BENEDICTION.

The Rev. Charles R. Seymour, D. D., Associate Pastor of Broadway Tabernacle.

MONDAY MORNING, NOVEMBER TWENTIETH.

The REV. A. W. WILSON, D. D., LL. D.,

Bishop of the Methodist Episcopal Church, South, Baltimore, Md., Presiding.

ORGAN PRELUDE.

9.30 DEVOTIONAL SERVICE.

Hymn, "Holy, Holy, Holy, Lord God Almighty."

Reading of Scripture,

The Rev. Charles A. Eaton, D. D., Pastor of Euclid Avenue Baptist Church, Cleveland, O.

Prayer,

The Rev. Thomas Watters, D. D., Pastor of First Reformed Presbyterian Church, Pittsburg, Pa.

9.50 BUSINESS.

WHAT PRACTICAL RESULTS MAY BE EXPECTED FROM THIS CONFERENCE?

10.30 The Rev. F. D. Power, D. D., Pastor of the First Church of Christ (Disciples), Washington, D. C.

10.45 The Rev. D. S. Stephens, D. D., LL. D., Chancellor of the Kansas City University, Kansas City, Kan., former President of the Methodist Protestant General Conference.

11.00 The Rev. Charles A. Dickey, D. D., LL. D., Pastor of Bethany Presbyterian Church, Philadelphia, former Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

11.15 The Rev. John Baltzer, D. D., Chairman of the Board of Home Missions of the German Evangelical Synod, St. Louis, Mo.

11.30 The Rev. Amory H. Bradford, D. D., Pastor of the First Congregational Church, Montclair, N. J., former Moderator of the National Council of the Congregational Churches of the United States.

11.45 Discussion.

12.30 Benediction.

The Rev. Frank M. Bristol, D. D., Pastor of Metropolitan Methodist Episcopal Church, Washington, D. C.

MONDAY AFTERNOON, NOVEMBER TWENTIETH.

The Rev. A. E. Dahlman, D. D.,
President of the General Synod of the Reformed Church in the U. S. A., Buffalo, N. Y., Presiding.

Organ Prelude.

2.00 Devotional Service.

Hymn, "My Faith Looks Up to Thee."

Reading of Scripture.

Prayer,

The Rev. L. Call Barnes, D. D., Pastor of the First Baptist Church, Worcester, Mass.

2.30 Business and Committee Reports.

A United Church and Evangelization.

3.00 (1) The Evangelization of American Cities,

The Rev. Frank Mason North, D. D., Corresponding Secretary of the National City Evangelization Union of the Methodist Episcopal Church, New York.

3.20 (2) The "Inner Mission" of the German Churches,
The Rev. C. Armand Miller, D. D., Pastor of Holy Trinity Lutheran Church, New York.

3.40 (3) The Work of Evangelization Among the Negroes,
The Rev. William B. Derrick, D. D., LL. D., Bishop of the African Methodist Episcopal Church, Brooklyn, N. Y.

4.00 (4) Interdenominational Evangelistic Work,
The Rev. J. Wilbur Chapman, D. D., Corresponding Secretary of the Special Committee on Evangelistic Work of the General Assembly of the Presbyterian Church in the U. S. A.

4.20 The Rev. Newell Dwight Hillis, D. D., Chairman of the Committee on Evangelistic Work of the National Council of Congregational Churches in the United States, Brooklyn, N. Y.

4.40 Discussion.

5.00 Benediction.
The Rev. Henry M. King, D. D., Pastor of First Baptist Church, Providence, R. I.

MONDAY EVENING, NOVEMBER TWENTIETH.

The Rev. Thomas B. Turnbull, D. D.,
The Chairman of the Delegation from the United Presbyterian Church, Philadelphia, Pa., Presiding.

7.30 Musical Service. "Stand Up, Stand Up, for Jesus."

8.00 Devotional Service. "Come, Thou Almighty King."

Reading of Scripture,
The Rev. Thomas A. Jaggar, D. D., Bishop of the Protestant Episcopal Church, Boston, Mass.

Prayer,

The Rev. Charles O. Day, D. D., President of the Andover Theological Seminary, Andover, Mass.

A United Church and the National Life.

8.20 (1) The Popular Conscience,

The Hon. Peter S. Grosscup, Judge of the United States Circuit Court, Chicago, Ill.

8.45 (2) Law and Justice,

The Hon. David J. Brewer, LL. D., Associate Justice of the Supreme Court of the United States.

9.10 (3) Government by the People,

Henry Wade Rogers, LL. D., Dean of the Law Department of Yale University, New Haven, Conn.

9.35 Benediction.

The Rev. Cyrus D. Foss, D. D., LL. D., Bishop of the Methodist Episcopal Church, Philadelphia, Pa.

TUESDAY MORNING, NOVEMBER TWENTY-FIRST.

The Rev. James M. Farrar, D. D.,

Pastor of the First Reformed Church, Brooklyn, N. Y., President of the General Synod of the Reformed Church in America, Presiding.

Organ Prelude.

9.30 Devotional Service.

Hymn, "Hail to the Lord's Anointed."

Reading of Scripture,

The Rev. Bradford P. Raymond, D. D., LL. D., President of Wesleyan University, Middletown, Conn.

Prayer,

The Rev. A. H. Lewis, D. D., Editor of "The Sabbath Recorder," Plainfield, N. J.

9.50 Business.

Reading of Letter to the Churches.

A United Church and Christian Progress.

Addresses.

10.30 (1) Ecclesiastical Fraternity,

The Rev. S. Parkes Cadman, D. D., Pastor of Central Congregational Church, Brooklyn, N. Y.

10.50 (2) Missionary Activity,

The Rev. J. Ross Stevenson, D. D., Pastor of Fifth Avenue Presbyterian Church, New York.

11.10 (3) Social Redemption,

The Rev. Ernest M. Stires, D. D., Rector of St. Thomas Church, New York. (Address not delivered.)

11.30 (4) World Conquest,

The Rev. Charles Cuthbert Hall, D. D., LL. D., President of Union Theological Seminary, New York.

Discussion.

12.30 Benediction.

The Rev. George Wylie Clinton, D. D., Bishop of the African Methodist Episcopal Church, Charlotte, N. C.

TUESDAY AFTERNOON, NOVEMBER TWENTY-FIRST.

The Rev. Wm. H. Roberts, D. D., LL. D.,
The Permanent Chairman of the Conference, Presiding.

2.30 Devotional Service.

Hymn, "Blest be the Tie that Binds."

Reading of Scripture,
The Rev. James E. Clark, D. D., Editor of "The Cumberland Presbyterian Church," Nashville, Tenn.

Prayer,
The Rev. Wayland Hoyt, D. D., LL. D., Pastor of the Memorial Baptist Church, Philadelphia.

2.50 Business.

The Kingdom of God the Transcendent Aim of a United Church.

Addresses.

3.30 (1) The Ideal State,
The Rev. E. R. Hendrix, D.D., LL.D., Bishop of the Methodist Episcopal Church, South, Kansas City, Mo.

The Ideal Church,
The Rt. Rev. David H. Greer, D. D., LL. D., Bishop Coadjutor of the Protestant Episcopal Diocese of New York.

Brief Addresses on the General Significance of the Conference.

The Hon. Samuel B. Capen, LL. D. (Congregational), President of the American Board of Commissioners for Foreign Missions, Boston, Mass.

The Hon. M. Linn Bruce (Presbyterian), Lieutenant Governor of the State of New York, Albany, N. Y.

W. E. Stoever, Esq., President of the Luther League, Philadelphia, Pa.

Hon. Henry Kirke Porter (Baptist), Member of Congress, Pittsburg, Pa.

The Rev. John J. Tigert, D. D., LL. D., Editor of the "Methodist Quarterly Review"; Secretary of the General Conference of the Methodist Episcopal Church, South, Nashville, Tenn.

The Rev. Wm. Henry Roberts, D. D., LL. D., Philadelphia, Pa.

CLOSING ADDRESS.

The Rev. John H. Vincent, D. D., LL. D., Bishop of the Methodist Episcopal Church, Indianapolis, Ind.

PRAYER AND BENEDICTION.

The Rev. J. Addison Henry, D. D., LL. D., Pastor of the Princeton Presbyterian Church, Philadelphia, Pa.; former Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

TUESDAY EVENING, NOVEMBER TWENTY-FIRST.

8.00 Reception to the delegates of the Conference at the Waldorf-Astoria, Fifth Avenue and Thirty-fourth Street, by the Denominational Social Unions and Church Clubs of the city.

The HON. M. LINN BRUCE,
Lieutenant Governor of the State of New York, Presiding.

Prayer,

The Rev. Wm. Henry Roberts, D. D., LL. D.

Reading of Scriptures,

The Rev. Henry A. Stimson, D. D., Pastor of the Manhattan Congregational Church, New York.

Address in Behalf of the Unions,

The Rev. Donald Sage Mackay, D. D., Pastor of the Collegiate Church (Reformed Church in America), Fifth Avenue and Forty-eighth Street, New York.

Response in Behalf of Delegates,

The Rev. Kerr Boyce Tupper, D. D., LL. D., Pastor of the Madison Avenue Baptist Church, New York.

BENEDICTION.

The Rt. Rev. David H. Greer, D. D., LL. D., Bishop Coadjutor of the Protestant Episcopal Diocese of New York.

THE LETTER MISSIVE*

FATHERS AND BRETHREN:

Permit us to address you on the subject of the coöperative relationship of the Churches of Jesus Christ in Christian Work.

The National Federation of Churches and Christian Workers has for its object to promote the coöperation of churches of various communions through the formation of State and local Federations in order to secure united and effective effort in religious and moral movements vital to the welfare of churches and communities. In the four years of its existence the National Federation has accomplished much in fostering the principles and giving an impetus to the practical workings of Federation. In a number of cities and towns the federated churches have in concerted effort taken a religious census of the population, organized successful coöperative parish work, discovered and directed to the churches of their choice families that had dropped away from church attendance, and thus saved many who otherwise would have been utterly lost to the churches. In some cities the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centres of vice and corruption, and the promotion of temperance, Sabbath observance and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs. In a number of the States the National Federation has aided in the formation of State organizations, which direct the work in their several States. This has required the approval and aid of the State Synods, Conferences and Conventions of the several denominations, and their coöperation has been freely given. These State and local federations have made somewhat clearer to the world outside what is the essential unity which underlies denominational diversity.

We believe that the growing interest in Federation and the widespread conviction of the great possibilities contained in federative movements indicate that the time is opportune for the extension and strengthening of the principles of Federation. A national society like ours, however, cannot undertake the immense task of organizing coöperative work in the thousands of cities and tens of thousands of towns in our country. It has neither authority nor

*This Letter, requesting the appointment of Delegates to the Inter-Church Conference on Federation, was sent out by a committee appointed by the National Federation of Churches and Christian Workers.

desire to intervene in the great questions which vitally concern the various denominations as denominations. We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that "make for righteousness." We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ.

It is our conviction that there should be a closer union of the forces and a more effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work.

The experience of the National Federation has made it clear that very many of the churches of the several communions are ready to come closer together in the common service of the Master. This has led us to raise the question whether a more visible, effective and comprehensive fellowship and effort are not desirable and attainable.

And yet we might not have considered it to be our duty to propose action to this end if the suggestion and request had not been directly brought to us through formal ecclesiastical channels. It has been said to us that it might seem presuming for any one denomination to make such a proposal to the other denominations, but that such a proposal could better come from an organization like ours, which includes representatives of the various denominations.

We therefore take the liberty to address you.

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of coöperative work and effort. It is also understood that the organi-

zation shall have power only to advise the constituent bodies represented.

We invite your hearty coöperation and participation by representation.

We would take the liberty more definitely to suggest that the number of representatives from each denomination be 50 for such as number 500,000 and upwards, 10 for such as number 100,000 and upwards, and not more than 5 for those numbering less than 100,000.

We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

We do not desire to present arguments in support of such a federation. We doubt not that all will agree that the different Christian communions, largely one in Spirit and devoted to one Lord, should, by united effort, make visible to the world their catholic unity, that the world may know "Him whom the Father hath sent," and at length His prayer for the oneness of His people may be more fully answered. If this seems to you, as it does to us, an object to be partly achieved in the way we suggest, we ask your consideration and approval of our proposal.

We also suggest, if this proposal be approved, that you authorize the National Federation to act in making arrangements preliminary to the meeting of the Conference of the representatives of the churches, and it is requested, in that case, that you appoint one person who shall be your special representative for purposes of correspondence with the committee of arrangements for the Conference.

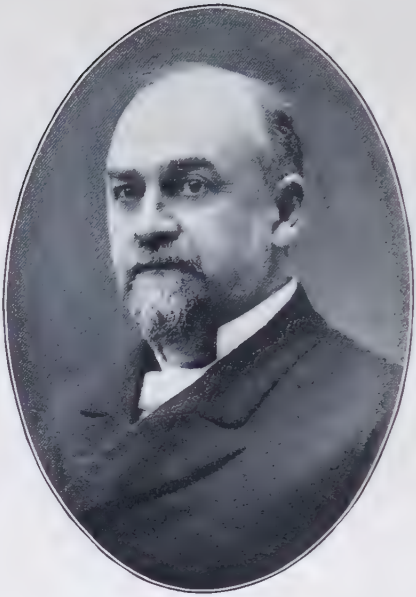
Wishing you the Divine blessing on your deliberations and on the Churches which you represent, we are, Fathers and Brethren,

Yours in the service of our common Lord and Master,

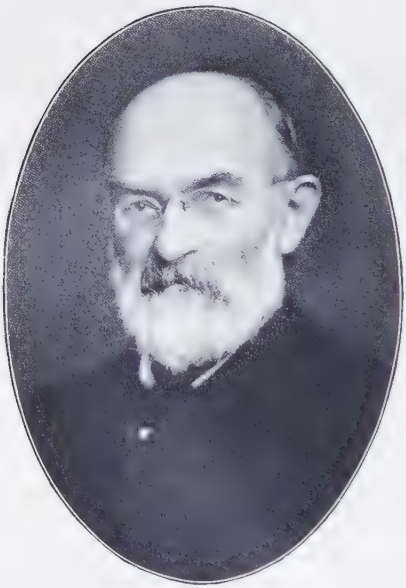
J. Cleveland Cady, President.
Elias B. Sanford, Secretary.

William Hayes Ward, of the Congregational Churches;
William Henry Roberts, of the Presbyterian Alliance;
Charles L. Thompson, of the Presbyterian Church in U. S. A.;
John B. Calvert, of the Baptist Churches;
Henry L. Morehouse, of the Baptist Churches;
Frank Mason North, of the Methodist Episcopal Church;
William I. Haven, of the Methodist Episcopal Church;
Joachim Elmendorf, of the Reformed Church in America;
George U. Wenner, of the Lutheran Church, General Synod;
Rivington D. Lord, of the Freewill Baptist Churches,
Committee on Correspondence.

REV. WM. H. ROBERTS, D.D., LL.D.



REV. BISHOP E. R. HENDRIX, D.D., LL.D.



REV. WM. HAYES WARD, D.D., LL.D.

REV. JOHN B. CALVERT, D.D.

PLAN OF FEDERATION

Recommended to the Constituent Christian Bodies for Their Approval

PREAMBLE.

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and coöperation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
The Free Baptist General Conference.
The Christians (The Christian Connection).
The Congregational Churches.
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod of North America.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.
The Primitive Methodist Church.
The Colored Methodist Episcopal Church in America.
The Methodist Protestant Church.
The African Methodist Episcopal Church.

The African Methodist Episcopal Zion Church.
The General Conference of the Mennonite Church of North America.
The Moravian Church.
The Presbyterian Church in the U. S. A.
The Cumberland Presbyterian Church.
The Welsh Calvinistic Methodist or Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church in the U. S. A.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
The United Brethren in Christ.
The United Evangelical Church.

3. The object of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their offices until their successors take office.

The President, Vice-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

PROCEEDINGS OF THE INTER-CHURCH CONFERENCE ON FEDERATION

PROCEEDINGS OF THE INTER-CHURCH CONFERENCE ON FEDERATION.

Edited by the Rev. Frank Mason North, D. D., Chairman of the Secretaries.

The Inter-Church Conference on Federation assembled for the opening session of welcome at Carnegie Hall, New York, on Wednesday evening, November 15, 1905, at eight o'clock. After an organ prelude by Mr. S. Archer Gibson, the Conference was called to order by the Rev. William H. Roberts, D. D., LL. D., chairman of the Executive Committee of the Committee of Arrangements appointed by the National Federation of Churches and Christian Workers to convene the Conference. Dr. Roberts spoke as follows:

"Christian brethren, ladies and gentlemen: The Churches represented in this Conference authorized the Executive Committee of the National Federation of Churches and Christian Workers to make the preliminary arrangements for the meeting. These arrangements have been perfected, and report will be made concerning them in detail to-morrow morning in due course of business. In the name of the Executive Committee, I declare this Inter-Church Conference on Federation, representing eighteen millions of communicants of Christian Churches in the United States, open,—in the name of the Father, of the Son, and of the Holy Ghost. Amen.

"I introduce as chairman of the evening, J. Cleveland Cady, LL. D., President of the National Federation of Churches and Christian Workers."

Dr. Cady took the chair.

Then followed the devotional service.

The invocation of the Divine blessing was made by the Rev. Joachim Elmendorf, D. D., Senior Pastor of the First (Reformed) Collegiate Church of Harlem, New York:

Almighty and eternal God, our Heavenly Father, help us from our hearts to echo the adoration of the man after Thine own heart: "Thine, O Lord, is the greatness and the power and the glory and the majesty;

for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all." We adore Thee as the Creator and Ruler of the universe. Thine infinite wisdom conceived its mighty plan; Thine infinite power called it into actual existence; Thine infinite control by eternal purpose and the mysterious bestowment of moral freedom on finite beings is achieving its sublime end. We praise Thee that that end will be the solution of evil in the full and final triumph of the good. We bless Thee for the earnest of that great victory in the multiplying ameliorations of the conditions of our sinning and suffering humanity. We bless Thee that Thou didst send Thine eternal Son into the world, not to condemn, but to save sinners; through His death to destroy him that had the power of death; to ascend up on high leading captivity captive, and to reign until He had put all enemies under His feet. We bless Thee that by the inspiration of His word and spirit His followers are pressing forward and His kingdom is coming. O God, our Heavenly Father, we hail this impressively providential gathering of Thine own, with their avowed and cherished purpose, as a distinct advance—"a new alignment of Christian forces" against the rulers of the darkness of this world—the outcome of whose deliberations shall have worldwide importance. To this end, O gracious Holy Spirit, take Thou such possession of this Conference and so control it that the thoughts, the words, the prayers and the praises of every member of it shall harmonize with and help to reveal and realize the meaning of Jesus' own prayer: "That they all may be one, as Thou, Father, art in me and I in Thee: that they also may be one in us, that the world may know that Thou hast sent me." And all the glory and praise shall be to our loving and faithful triune God and Saviour, world without end. Amen.

The hymn, "Come, Thou Almighty King," was sung.

The Holy Scriptures, Ephesians 4: 1-6; John 17: 21-23, were read by the Rev. J. B. Remensnyder, D. D., LL. D., pastor of St. James Lutheran Church, New York.

Prayer was offered by the Rev. Charles H. Fowler, D. D., LL. D., Bishop of the Methodist Episcopal Church, New York.

The chairman, Dr. Cady, addressed the Conference. (See page 125.)

The letter received from the President of the United States in response to the invitation to attend this opening meeting and to become Honorary Chairman of the Conference was read by Dr. Roberts:

OYSTER BAY, N. Y., July 8, 1905.

My Dear Dr. Roberts:—

I have your letter of the seventh. Indeed, I remember very well the call of your delegation upon me and our talk upon the proposed meeting of the Inter-Church Conference on Federation.

I have the very highest sympathy with the movement; for instance, I feel that indirectly, in addition to the great good it will do here, it is perfectly possible that the movement may have a very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves and by the failure to recognize the fact that the Christian Church in Japan must of course assume essentially a Japanese national form.

So you see I have a very real interest in what you are doing, and only wish it were in my power to attend the meeting, as you request, but I regret to say that it is out of the question for me to do so.

I am genuinely sorry to have to write you thus.

Sincerely yours,

THEODORE ROOSEVELT.

An address of welcome for the City of New York was given by the President of the Borough of Brooklyn, the Honorable Martin W. Littleton, in the absence of His Honor, the Mayor of the city, George B. McClellan, LL. D. (See page 129.)

The Rev. Charles L. Thompson, D. D., Secretary of the Board of Home Missions of the Presbyterian Church, welcomed the delegates and other visitors on behalf of the National Federation of Churches and Christian Workers. (See page 133.)

The address of welcome by the Rev. Robert S. MacArthur, D. D., LL.D., Pastor of Calvary Baptist Church, as representing the churches of the city, was postponed to the following morning owing to the absence of the speaker, whose arrival had been delayed. The hymn, "The Church's One Foundation," was sung. The benediction was pronounced by the Right Rev. Frederick Burgess, D. D., Bishop of the Protestant Episcopal Diocese of Long Island, N. Y.

THURSDAY MORNING, NOVEMBER SIXTEENTH.

The Conference assembled at 9:30 A. M. The Rev. Washington Gladden, D. D., LL. D., Pastor of the First Congregational Church, Columbus, Ohio, and Moderator of the National Council of the Congregational Churches of the United States, presided.

The hymn, "My Faith Looks Up to Thee," was sung. A selection from the Scriptures, John 15: 1-16, was read by John H. Converse, LL. D., Philadelphia, Pa., chairman of the Evangelistic Committee of the Presbyterian Church in the United States of America.

The Rev. Rudolph Dubs, D. D., LL. D., Bishop of the United Evangelical Church, Harrisburg, Pa., offered prayer.

The Rev. R. S. MacArthur, D. D., LL. D., addressed the Conference, extending the welcome of the churches of the city. (See page 140.)

The Rev. William H. Roberts, D. D., LL. D., chairman of the Committee on Church Coöperation and Union of the General Assembly of the Presbyterian Church in the United States of America, and Chairman of the Executive Committee, presented the report of the Committee of Arrangements appointed to convene the Conference. The report was as follows:

To the Inter-Church Conference on Federation.

Dear Brethren: The Executive Committee of the National Federation of Churches and Christian Workers, in reporting to the Inter-Church Conference on Federation, has the honor, first of all, to congratulate the Conference that so many American Christian Churches are represented in the Conference, and by so distinguished a body of delegates; and, second, to felicitate the Churches represented that the appointment of delegates has been so generally willing and cordial. We extend to the delegates themselves cordial fraternal greetings. "Behold how good and how pleasant it is for brethren to dwell together in unity."

The report is necessarily confined to the work of the Executive Committee from the time it was empowered to act for the Churches assembled in the Conference.

One of the first suggestions looking toward this present Conference came from the Committee on Comity, Federation and Unity, appointed in 1901 by the National Council of the Congregational Churches, and was made to the National Federation of Churches and Christian Workers. In response to this and other suggestions the National Federation, at its session in Washington, D. C., February 4 and 5, 1902, passed the following resolution:

> That a Committee of Correspondence be appointed to act in behalf of the Federation in requesting the highest ecclesiastical or advisory Boards of the evangelical denominations in our country to appoint representative delegates to a Conference to be held in the autumn of 1905.

The Committee of Correspondence thus constituted was composed of the following persons:

William Hayes Ward, D. D., LL. D., of the Congregational Churches.

William Henry Roberts, D. D., LL. D., of the Alliance of the Presbyterian and Reformed Churches.

Charles L. Thompson, D. D., LL. D., of the Presbyterian Church in the United States of America.

John B. Calvert, D. D., of the Baptist Churches.

Henry L. Morehouse, D. D., of the Baptist Churches.

Frank Mason North, D. D., of the Methodist Episcopal Church.

William I. Haven, D. D., of the Methodist Episcopal Church.

Joachim Elmendorf, D. D., of the Reformed Church in America.

George U. Wenner, D. D., of the Evangelical Lutheran Church.

Rivington D. Lord, D. D., of the Free Baptist Churches, with

J. Cleveland Cady, LL. D., President of the National Federation, and

Elias B. Sanford, D. D., Secretary of the National Federation, as members *ex officio*.

The Committee on Correspondence prepared with much care a letter of invitation to be sent to the governing or advisory bodies of the Churches. In connection with the invitations we have to state that there was no intention at any time to invite all the Churches. There are about 140 different denominations in the United States of America claiming the name of Christian. A careful study of the situation led to the conclusion that effort should be made to bring into the Conference only the larger Churches, and those which were already in fraternal relations and in substantial agreement as to fundamental Christian doctrine. The letter was addressed, therefore, to a selected list, and in strict conformity with the terms of the resolution adopted by the National Federation in 1902, directing the committee to approach the highest ecclesiastical or advisory boards of the evangelical denominations. The letter is as follows:

FATHERS AND BRETHREN:—

Permit us to address you on the subject of the coöperative relationship of the Churches of Jesus Christ in Christian work.

The National Federation of Churches and Christian Workers has for its object to promote the coöperation of Churches of various communions through the formation of State and local federations in order to secure united and effective effort in religious and moral movements vital to the welfare of churches and communities. In the four years of its existence the National Federation has accomplished much in fostering the principles and giving an impetus to the practical workings of Federation. In a number of cities and towns the federated churches have in concerted effort taken a religious census of the population, organized successful coöperative parish work, discovered and directed to

the churches of their choice families that had dropped away from church attendance, and thus saved many who otherwise would have been utterly lost to the churches. In some cities, the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centres of vice and corruption, and the promotion of temperance, Sabbath observance and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs. In a number of the States, the National Federation has aided in the formation of State organizations, which direct the work in their several States. This has required the approval and aid of the State Synods, Conferences and Conventions of the several denominations and their coöperation has been freely given. These State and local federations have made somewhat clearer to the world outside what is the essential unity which underlies denominational diversity.

We believe that the growing interest in Federation and the widespread conviction of the great possibilities contained in federative movements, indicate that the time is opportune for the extension and strengthening of the principles of Federation. A national society like ours, however, cannot undertake the immense task of organizing coöperative work in the thousands of cities and tens of thousands of towns in our country. It has neither authority nor desire to interfere in the great questions which vitally concern the various denominations as denominations. We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that "make for righteousness." We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child-labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed all great questions in which the voice of the churches should be heard—concern Christians of every name and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ.

It is our conviction that there should be a closer union of forces and a more effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work.

The experience of the National Federation has made it clear that very many of the churches of the several communions are ready to come closer together in the common service of the Master. This has led us to raise the question whether a more visible, effective and comprehensive fellowship and effort are not desirable and attainable.

And yet, we might not have considered it to be our duty to propose action to this end if the suggestion and request had not been directly brought to us through formal ecclesiastical channels. It has been said to us that it might seem presuming for any one denomination to make such a proposal to the other denominations, but that such a proposal

could better come from an organization like ours which includes representatives of the various denominations.

We, therefore, take the liberty to address you.

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of coöperative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

We invite your hearty coöperation and participation by representation.

We would take the liberty more definitely to suggest that the number of representatives from each denomination be 50 for such as number 500,000 and upwards, 10 for such as number 100,000 and upwards and not more than 5 for those numbering less than 100,000.

We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

We do not desire to present arguments in support of such a federation. We doubt not that all will agree that the different Christian communions, largely one in spirit and devoted to one Lord, should, by united effort, make visible to the world their catholic unity, that the world may know "Him whom the Father hath sent" and that at length His prayer for the oneness of His people may be more fully answered. If this seems to you as it does to us, an object to be partly achieved in the way we suggest, we ask your consideration and approval of our proposal.

We also suggest, if this proposal be approved, that you authorize the National Federation to act in making arrangements preliminary to the meeting of the Conference of the representatives of the Churches, and it is requested, in that case, that you appoint one person who shall be your special representative for purposes of correspondence with the Committee of Arrangements for the Conference.

Wishing you the Divine blessing on your deliberations and on the Churches which you represent, we are, Fathers and Brethren,

Yours in the service of our common Lord and Master,

WM. HAYES WARD,
WM. H. ROBERTS,
CHARLES L. THOMPSON,
JOHN B. CALVERT,
HENRY L. MOREHOUSE,
FRANK MASON NORTH,
WILLIAM I. HAVEN,
JOACHIM ELMENDORF,
GEORGE U. WENNER,
RIVINGTON D. LORD,
J. CLEVELAND CADY,
ELIAS B. SANFORD.

The Letter of Invitation has received an affirmative response from twenty-eight Churches. The resolutions adopted in connection therewith and expressive of church action, emphasized either the great importance of the Conference, its vital relation to the spiritual welfare of the Church and Nation, or the essential unity of the evangelical Churches.

The Letter contains the following definite statements as to the nature, objects and powers of the movement and the limitation upon the possible powers of any organization to be effected for the carrying out of the objects. These, arranged in order, are as follows:

1. NATURE OF THE MOVEMENT: "What we propose is a federation of denominations to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval."

2. OBJECTS: "We believe that the great Christian bodies in our country should stand together, should lead in the discussion of and give impulse to all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, social evils, child labor, the relation of labor to capital, problems that are created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ."

"It is our conviction that there should be a closer union of the forces and a more effective use of the resources of the Christian Churches in the different cities and towns, and when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work."

"We doubt not that all will agree that the different Christian communions, largely one in spirit and devoted to one Lord, should by united effort make visible to the world their catholic unity, that the world may know 'Him whom the Father hath sent,' and that at length His prayer for the oneness of His people may be more fully answered."

3. BASIS: "It is understood that its basis would not be one of creedal statement or governmental form, but of coöperative work and effort."

4. Powers: "It is also understood that the organization shall have power only to advise the constituent bodies represented."

The answers received to the Letter authorized the National Federation of Churches and Christian Workers to make arrangements preliminary to the meeting of the Conference, and its Executive Committee was entrusted with the work. The membership of the committee was increased, and the following officers were chosen: Chairman, Rev. Wm. Henry Roberts, D. D., LL. D.; Vice-Chairman, Rev. Frank Mason North, D. D.; Secretary, Rev. Elias B. Sanford, D. D., and Treasurer, Mr. Alfred R. Kimball.

The Executive Committee for efficiency of service appointed eleven sub-committees, consisting of ministers and laymen residing in Greater New York and vicinity, whose members with those of the appointing committee constitute the Committee of Arrangements. The sub-committees and their chairmen are as follows:

Programme Committee, Rev. Wm. Hayes Ward, D. D., LL. D.
Finance Committee, Mr. Stephen Baker.
Hospitality Committee, Rev. Ezra Squier Tipple, D. D.
Reception Committee, Rev. Kerr Boyce Tupper, D. D., LL. D.
Committee on Meetings, Rev. Melatiah E. Dwight.
Publication Committee, Mr. Wm. T. Demarest.
Pulpit Supply Committee, Rev. Wallace MacMullen, D. D.
Press Committee, Rev. John Bancroft Devins, D. D.
Music Committee, J. Cleveland Cady, LL. D.
Transportation Committee, Rev. Wm. H. Roberts, D. D., LL. D.
Committee on Reception at the Waldorf-Astoria, Dr. S. F. Hallock.

The Committee note with pleasure that the programme which they have prepared and present to the Conference is remarkable in the list of distinguished speakers who have accepted invitations to take part in the proceedings. Much labor was bestowed thereupon, and in all their work the Programme Committee received from the representatives of the churches hearty encouragement and most cordial support. One of the principal features of this entire movement has been the general willingness of all persons approached to render such service as was requested.

Among the sub-committees named appears that on the Reception to the Delegates to be given on Tuesday evening, November 21st, at the Waldorf-Astoria. This reception is tendered to the

delegates by the Baptist Social Union, the Congregational Clubs of Brooklyn and New York, the Disciples' Union, the Methodist Social Union, the Presbyterian Union, and the Reformed Church Union. This unique reception, expressive of the kindliness and generosity of the members of Christian churches of this cosmopolitan city, without distinction of creed or polity, will be a fitting consummation of the sessions of the Conference. It is recommended that the Conference adopt in reference thereto appropriate resolutions.

The Executive Committee has made the members of the Committee of Arrangements, appointed by it, corresponding members of the Conference, and in addition has named a list of honorary corresponding members, consisting of the speakers and presiding officers who are not principal delegates.

A Committee on Enrolment was also appointed, consisting of the officers and chairmen of the sub-committees, and the names of the Churches and delegates will be presented at the time indicated on the programme.

Believing that the proceedings of the Conference should be put in permanent form, the Committee empowered the Sub-Committee on Publication to prepare and distribute a prospectus of an appropriate volume, and to receive subscriptions. In addition, an Editorial Committee has been appointed to supervise the publication of the volume, and the Rev. E. B. Sanford, D. D., Secretary of the National Federation, has been appointed Editor.

Recommendations.

The following recommendations as to the work of the Executive Committee are presented for adoption:

1. In view of the fact that the Executive Committee was authorized by the Churches represented to make the preliminary arrangements for the Conference, and in view of the responsibility of the Committee for the full performance of its duties, it is respectfully requested that the Committee, with its officers and sub-committees, be continued in the management of the business entrusted to them, the programme included, throughout the sessions of the Conference and thereafter, until the completion of their business.

2. It is also recommended that the reports of the sub-committees, in such detail as may be necessary, be printed in an Appendix to the Volume of Proceedings.

In connection with the work of the Conference, we make the following additional recommendations:

1. That there shall be at least two committees appointed by the Conference for the consideration of such business as may come before the body, viz., a Committee on Business, and a Committee on Correspondence; the Committee on Business to be composed of forty persons, and that on Correspondence of ten persons.

2. That all resolutions and communications of any and every character presented to the Conference by members or addressed to its officers, shall be considered before action is taken thereon by the Committee on Business, and shall be reported by said committee to the Conference.

3. That any plans having in view the coöperation or federation of the Churches represented in the Conference shall be referred to the Business Committee.

4. That the Committee on Correspondence shall prepare a letter to the Churches represented in the Conference, presenting in an appropriate manner the results of the deliberations.

5. That six secretaries shall be appointed, whose duty it shall be to keep the record of the proceedings of the Conference, file and preserve papers, and perform such other duties as may be assigned to them.

6. That the customary rules of order for legislative bodies shall be the rules of order of the Conference.

In closing this report, the Committee desire to emphasize the fact that the source of the movement toward Federation, which has resulted in the assembling of this Conference, is to be found in the growing fraternal feeling between the different Christian Churches of the country, and in the widespread desire for concerted action in Christian work with a view to the spiritual welfare of the nation and of the world. There can be no question that the Churches represented here are in substantial unity upon the fundamental doctrines of the Christian religion, and also upon the general principles of administrative policy as to the work of the kingdom of Christ both at home and abroad. To this unity the Committee have given expression in the programme. Its strongest manifestation, however, is to be found in the Conference itself. The Conference

is unique in character by reason of the fact that in so far as practicable its members have been officially appointed by denominational governing or advisory bodies. This is a Conference composed of denominational delegates, acting for and responsible to the appointing denominational bodies, and expressing the desire of the several denominations for closer relations of fellowship and work. The Committee, therefore, cherishes the hope that whatever is done by the Conference will result in bringing the Churches yet nearer in ties of fraternity, and make yet more clear their unity in and loyalty to the Great Head of the Church Universal, Jesus Christ our Lord and Saviour.

From across the seas as well as from all parts of the United States come to us as we meet messages invoking upon us the Divine guidance at every step. We have the assurance of the sympathy and prayers of God's people throughout the world. May we ourselves seek earnestly the blessing of God, the Father, Son and Holy Ghost, upon all our deliberations, and the special presence of the spirit of Him who, the night before His atoning death, prayed, saying, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

In behalf of the Executive Committee,

WILLIAM HENRY ROBERTS, Chairman.

The Rev. Cyrus D. Foss, D. D., LL. D., Bishop of the Methodist Episcopal Church, Philadelphia, said: "I feel very sure that we all listened with intense interest and with great delight to the exceedingly perspicuous account of the history of this movement and of the principles underlying it, and I take great pleasure in moving that this report, with its several recommendations, be adopted by this Conference."

The motion was unanimously carried.

On motion of the Rev. William Hayes Ward, D. D., it was voted that a committee of seven be appointed by the chair to nominate the committees recommended by the report.

The Rev. Asher Anderson, D. D., moved that the Rev. William H. Roberts, D. D., LL. D., be made Permanent Chairman of the Conference. The motion was adopted by unanimous vote.

The Committee on Enrolment, appointed by the Committee of Arrangements, through its secretary, the Rev. E. B. Sanford, D. D.,

assisted by the Rev. William B. Noble, D. D., presented the list of delegates so far as completed.

The chairman announced the names of the Committee on Nominations:

The Rev. J. B. Calvert, D. D., Baptist, New York.

The Rev. Charles F. Rice, D. D., Methodist Episcopal, Boston, Mass.

The Rev. Frank W. Hodgdon, Congregational, Des Moines, Iowa.

The Rev. John J. Tigert, D. D., LL. D., Methodist Episcopal, South, Nashville, Tenn.

Mr. Thomas W. Synnott, Presbyterian, Wenonah, N. J.

The Rev. Charles S. Albert, D. D., Lutheran, Philadelphia, Pa.

The Rev. M. L. Jennings, D. D., Methodist Protestant, Pittsburg, Pa.

On motion of the Rev. William H. Roberts, D. D., the following were elected Secretaries of the Conference:

The Rev. Frank Mason North, D. D., Methodist Episcopal, New York.

The Rev. Asher Anderson, D. D., Congregational, Boston, Mass.

The Rev. Albert G. Lawson, D. D., Baptist, Newark, N. J.

The Rev. William B. Noble, D. D., Presbyterian, Los Angeles, Cal.

The Rev. Martyn Summerbell, D. D., Christian, Lakemont, N. Y.

The Rev. James M. Hubbert, D. D., Cumberland Presbyterian, Marshall, Mo.

It was also voted that the Rev. E. B. Sanford, D. D., be appointed Secretary for Correspondence of the Conference.

The chairman, Dr. Gladden, presented and, by common consent, read a memorial concerning the massacres of Jews in Russia. (See page 57.)

On motion, in harmony with the rules of the Conference, it was referred to the Business Committee.

The Rev. Wm. Hayes Ward, D. D., LL. D., Chairman of the Committee on Federation, Comity and Unity of the National Council of the Congregational Churches of the United States, Editor of "The Independent," New York, presented a paper upon

"The General Movement of the Christian Churches Toward Closer Fellowship." (See page 147.)

A paper upon "Preparatory Work in Recent Years in Advancing the Movement in the United States" was read by the Rev. E. B. Sanford, D. D., Secretary of the Executive Committee, General Secretary of the National Federation of Churches and Christian Workers. (See page 154.)

An address upon the "Open Door Before the Christian Churches" was made by the Right Rev. Wm. Neilson McVickar, S. T. D., Bishop of the Protestant Episcopal Church of Rhode Island. (See page 159.)

A discussion followed, consisting of ten-minute addresses by the Rev. O. W. Powers, D. D., President of the American Christian Convention, Columbus, Ohio (see page 163); the Rev. Wm. H. Black, D. D., President of Missouri Valley College, former Moderator of the General Assembly of the Cumberland Presbyterian Church. Marshall, Mo. (see page 165), and the Rev. John F. Carson, D. D., Pastor of the Central Presbyterian Church, Brooklyn, N. Y. (See page 167.)

A message of fraternal greeting from the Lord Bishop of Ripon was received and read by the Right Rev. Wm. Neilson McVickar, of Providence, R. I., and referred to the Committee on Correspondence. To this committee also was referred the following resolution, received from the Alliance of the Reformed Churches of the Presbyterian System through its President, the Rev. J. Oswald Dykes, D. D., of Cambridge University, England:

Resolved, That the Executive Commission of the Alliance of Reformed Churches throughout the world holding the Presbyterian system hereby expresses its hearty sympathy with the object of the forthcoming Conference and prays that the blessing of the King and Head of the Church may rest upon this great assemblage of Christian brethren.

The chairman of the session, Dr. Washington Gladden, at the suggestion of the Permanent Chairman, made a brief address upon the possibilities involved in the Conference in respect to justice and varied service. He said:

"Brethren, I am sure that it is a good thing for Christian men of all names to come together as we have come together to-day, if we did nothing more than to sing and pray together. We can sing together, we can pray together; there is very little sectarianism in our singing or our praying. I am sure that we have been able to

do this, showing that there are some things that we can do together. A pretty large programme has been outlined for us here; whether we can agree upon all these things or not, I do not know. I hope we shall be wise enough to select the things on which we can agree and to unite our hearts and our efforts in doing these things.

"There is one thing of which I have thought which has not been distinctly mentioned here, and which I believe is quite within the power of these united Churches, these federated Churches. I believe that the poor of the great cities can be taken care of by the churches of the cities as they are being taken care of to-day in the city of Buffalo. One hundred and twenty-four of the churches of Buffalo are united to-day in taking care of the outside poor; the outside poor relief of the city of Buffalo is administered through the churches of that city to-day. Each church has a district assigned to it and visits that district and cares for the poor within that district, and that certainly is a very beautiful work and a very important work; and it seems to me a great calamity that the Church of Jesus Christ in this country has relegated that business of caring for the poor so largely to the municipal and political authorities. It is work that cannot be done by a State official. It wants for its proper administration a great deal more of wisdom and a great deal more of love than we can expect a public official to show in such work. It ought to be done for the Church's sake, for the sake of the poor themselves, by the churches; and it would be a very light burden if the churches of any city will coöperate to take care of this work of outside poor relief.

"Then there is one other thing that I think we may hope for. We may not only sing and pray together, we may not only work together for important ends upon which we can agree, but we can now and then say things together that will have their impression and effect upon the world. When eighteen or nineteen millions of Christians through their representatives send forth their voices in an earnest plea in favor of justice and humanity, the world will hear it, and I trust that we shall give utterance to-day to a voice that will be heard across the sea. When the nineteen millions of this country plead with the Christians on the other side of the water for justice and humanity to the oppressed, that voice will be heard; and I trust, brethren, that we shall find in this way not only that we can worship together and work together, but that we can now and then say something in behalf of righteousness and justice that the world is sure to hear."

The Rev. Wallace MacMullen, D. D., Pastor of the Madison Avenue Methodist Episcopal Church, chairman of the Committee on Pulpit Supply, made an informal statement concerning the assignments for the Sabbath of the Conference.

The benediction was pronounced by the Rev. John B. Calvert. D. D. (Baptist), Editor of "The Examiner," New York.

THURSDAY AFTERNOON, NOVEMBER SIXTEENTH.

The Conference was called to order by the Permanent Chairman at 2:30 P. M.

The Rev. J. H. Garrison, LL. D., Editor of "The Christian Evangelist" and former President of the Missionary Convention of the Disciples, St. Louis, Mo., was introduced and took the chair.

The hymn, "All Hail the Power of Jesus' Name," was sung.

The Scripture selection, Isaiah 35, was read by the Rev. M. L. Jennings, D. D., Editor of "The Methodist Protestant Recorder," Pittsburg, Pa.

Prayer was offered by the Rev. L. Y. Graham, D. D., Pastor of Olivet Presbyterian Church, Philadelphia, Pa.

The Committee to Nominate Committees, through its chairman, the Rev. John B. Calvert, D. D., presented the following report:

Nominations for the Business Committee:

Baptist churches, Rev. L. C. Barnes, Rev. S. H. Greene, Rev. H. L. Morehouse.

Free Baptist, Rev. R. D. Lord.

Seventh Day Baptist, Rev. E. T. Loofboro.

Christians, Rev. O. W. Powers.

Congregational, Rev. Washington Gladden, Rev. William Hayes Ward, Hon. S. B. Capen.

Disciples, Rev. Hill M. Bell, Rev. J. H. Garrison.

Evangelical Association, Bishop Thomas Bowman.

German Evangelical Synod, Rev. John Baltzer.

Friends, Mr. Robert L. Kelley.

Lutheran, Rev. J. B. Remensnyder.

Methodist Episcopal, Bishop E. G. Andrews, Rev. F. M. North, Rev. C. W. Smith.

Methodist Episcopal, South, Bishop E. R. Hendrix, Bishop A. W. Wilson, Rev. R. G. Waterhouse.

African M. E. Church, Bishop W. J. Gaines.

African M. E. Zion Church, Bishop A. Walters.

Primitive Methodist, Rev. W. H. Yarrow.

Methodist Protestant, Rev. F. T. Tagg.

Moravian, Bishop J. M. Levering.

Presbyterian Church in the United States of America, Rev. W. H. Roberts, Rev. C. L. Thompson, Mr. Thomas W. Synnott.

Cumberland Presbyterian Church, Rev. J. M. Hubbert.

United Presbyterian, Rev. J. C. Scouller.

Reformed Presbyterian, Rev. J. D. Steele.

Protestant Episcopal, Bishop O. W. Whitaker, Mr. G. W. Pepper.

Reformed Episcopal, Bishop W. T. Sabine.

Reformed Church in America, Rev. M. H. Hutton.

Reformed Church in the United States, Rev. J. H. Prugh.

United Evangelical Church, Bishop Rudolph Dubs.

United Brethren in Christ, Rev. J. S. Mills.

Welsh Presbyterian, Mr. William A. Rees.

Nominations for the Committee on Correspondence:

Rev. W. H. P. Faunce, Baptist.

Rev. Frederick D. Power, Disciples.

Rev. Amory H. Bradford, Congregational.

Rev. Geo. Elliott, Methodist Episcopal.

Rev. John J. Tigert, Methodist Episcopal, South.

Rev. Jas. D. Moffat, Presbyterian.

Rev. D. S. Stephens, Methodist Protestant.

Rev. M. H. Hutton, Reformed Church of America.

Rev. Jas. E. Clarke, Cumberland Presbyterian.

Rev. G. C. Clement, African Methodist Episcopal Zion.

On motion the report of the committee was adopted.

A telegram of greeting was received from the convention of the Sunday Schools of Kings County, N. Y., and was, on motion, referred to the Committee on Correspondence.

The Permanent Chairman presented for information a plan of federation in use among the Presbyterian and Reformed Churches. It was referred to the Business Committee.

After brief introductory remarks by the chairman, Dr. Garri-

son (see page 173), the following addresses upon the general theme, "A United Church and Religious Education," were given:

On "Religious Education in the Home," by the Rev. George W. Richards, D. D., Professor of Church History in the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa. (See page 175.)

On "Religious Education and the Sunday School," by the Hon. John Wanamaker, former Postmaster General of the United States, and Superintendent of the Bethany Presbyterian Church Sunday School, Philadelphia, Pa. (See page 181.)

The hymn, "Love Divine, All Love Excelling," was sung.

The discussion was continued by the following addresses:

On "Week-day Religious Education," by the Rev. George U. Wenner, D. D., New York, President of the Evangelical Lutheran Synod of New York and New Jersey. (See page 188.)

On "Religious Education in the College," by the Rev. Henry C. King, D. D. (Congregational), President of Oberlin College, Oberlin, Ohio. (See page 197.)

On "The Theological Seminary and Modern Life," by the Rev. George Hodges, D. D., D. C. L., Dean of the Episcopal Theological School, Cambridge, Mass. (See page 205.)

On "Religious Education by the Press," by the Rev. James M. Buckley, D. D., LL. D. (Methodist Episcopal), Editor of "The Christian Advocate," New York. (See page 213.)

The benediction was pronounced by the Rev. E. P. Farnham, D. D., Superintendent of the Brooklyn Baptist Church Extension Society, Brooklyn, N. Y.

THURSDAY EVENING, NOVEMBER SIXTEENTH.

The formal exercises of the evening were preceded by a brief musical service.

At 8 o'clock the Rev. James D. Moffat, D. D., LL. D., President of Washington and Jefferson College, Washington, Pa., Moderator of the General Assembly of the Presbyterian Church in the United States of America, was introduced as the chairman of the evening.

The hymn, "My Country, 'Tis of Thee," was sung.

The Nineteenth Psalm was read by the Rev. William V. Kelley, D. D., Editor of "The Methodist Review," New York.

Prayer was offered by the Rt. Rev. Charles L. Moench, Bishop of the Moravian Church, Philadelphia, Pa.

Upon the general theme, "A United Church and the Social Order," addresses were given as follows:

On "Labor and Capital," in the absence of the Hon. John M. Harlan, LL. D., Associate Justice of the United States Supreme Court, Washington, D. C., by the Rev. Wallace Radcliffe, D. D., Pastor of the New York Avenue Presbyterian Church, Washington, D. C. (See page 225.)

On "Citizenship," by the Rev. Wm. J. Tucker, D. D., LL. D., President of Dartmouth College, Hanover, N. H. (See page 230.)

On "Family Life," by the Rt. Rev. W. C. Doane, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Albany, N. Y. (See page 234.)

On "The Ideal Society," by the Rev. Henry van Dyke, D. D., LL. D., Professor in Princeton University, former Moderator of the General Assembly of the Presbyterian Church. (See page 242.)

The benediction was pronounced by the Rev. Howard Duffield, D. D., Pastor of the First Presbyterian Church, New York.

FRIDAY MORNING, NOVEMBER SEVENTEENTH.

The Rev. Edward G. Andrews, D. D., LL. D., Bishop of the Methodist Episcopal Church, New York, presided.

The hymn, "Glorious Things of Thee are Spoken," was sung. Professor George A. Barton, Ph. D., Society of Friends, Bryn Mawr College, Bryn Mawr, Pa., read the Scriptures (Mark 9:38-40; Psalm 133; Ephesians 4:4-16).

Prayer was offered by the Rev. A. Walters, D. D., Bishop of the African Methodist Episcopal Zion Church, Jersey City, N. J.

The Rev. Bishop E. R. Hendrix, D. D., LL. D., Chairman of the Business Committee, on behalf of the Committee, recommended for adoption the resolutions prepared by Dr. Washington Gladden concerning the persecution of Jews in Russia. On motion the resolutions were unanimously adopted:

The Inter-Church Conference on Federation of the United States of America, assembled in the City of New York, and representing

eighteen millions of communicants in the Evangelical Christian Churches of America, sends greeting to the Christian rulers and the Christian ministers and the Christian people of Russia, beseeching them, in the name of our Lord Jesus Christ, to do what they can, without delay, to put an end to the dreadful cruelties which are now being inflicted on the Jewish people in many parts of the Russian empire.

That those who bear the name of Jesus Christ should practice such cruelties or tolerate them, brings pain to the heart and shame to the face of every true Christian in all the world. And what grief must it cause to the Blessed Christ Himself, who pronounced His blessing on the merciful, who bade us love our enemies and bless them that curse us, and who gave us that parable of the Good Samaritan who succored and befriended a suffering Jew. Our hearts go out to the Russian people in this day of their trouble and calamity. We are praying that peace and welfare may soon be restored to you; but our sympathy is chilled and our prayers falter on our lips when we read of this terrible carnage. The people of Russia must not, in this their time of need, make it hard for their Christian brethren in all the world to think kindly of them.

We speak not as the representatives of any military or political power. Our churches have no connection with our government. We speak only as the followers and disciples of the Prince of Peace. It is the love and honor that we bear our common Lord that makes us speak. It is the truth that we have learned from Him that we are trying to utter. We speak not as Americans to Russians, but as Christian men to Christian men; and we implore you, brethren, by the mercies of Christ, that you will at once, with one accord, rise up and speak the word which shall restrain these atrocities, and heal the reproach which they are bringing on the Christian name.

The Rev. J. M. Hubbert, D. D., in behalf of the Committee on Enrolment, presented a supplementary report, which was accepted.

A resolution upon the "Exportation of Intoxicating Liquors to Undeveloped Races" was presented to the Conference and referred to the Business Committee.

The minutes of the sessions of Wednesday evening and Thursday morning were read by Dr. Asher Anderson, one of the secretaries, and approved.

Upon the general theme, "A United Church and Home and Foreign Missions," addresses were made by the Rev. J. S. Mills, D. D., LL. D., Bishop of the United Brethren Church, Annville, Pa. (see page 251); the Rev. Samuel J. Niccolls, D. D., LL. D., Pastor of the Second Presbyterian Church, St. Louis, Mo., former Moderator of the General Assembly (see page 257); the Rev.

Henry L. Morehouse, D. D., Corresponding Secretary of the Baptist Home Missionary Society, New York (see page 266)

The hymn, "Hail to the Lord's Anointed," was sung.

The theme was continued in the addresses of the Rev. Charles H. Fowler, D. D., LL. D., Bishop of the Methodist Episcopal Church, New York (in the unavoidable absence of the Rev. Henry W. Warren, D. D., LL. D., Bishop of the Methodist Episcopal Church, Denver, Col.) (see page 273); of the Rt. Rev. J. M. Levering, Bishop of the Moravian Church, Bethlehem, Pa. (see page 278), and of the Rev. C. B. Galloway, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, Jackson, Miss. (see page 283).

The general subject was further discussed in addresses by the Rev. Charles R. Watson, D. D., Corresponding Secretary of Foreign Missions of the United Presbyterian Church, Philadelphia, Pa. (see page 288); the Rev. John P. Peters, D. D., Rector of St. Michael's Protestant Episcopal Church, New York (see page 290), and the Rev. William W. Clark, D. D., Field Secretary of the Board of Domestic Missions of the Reformed Church in America (see page 292).

The benediction was pronounced by the Rt. Rev. W. T. Sabine, D. D., Bishop of the Reformed Episcopal Church, New York.

FRIDAY AFTERNOON, NOVEMBER SEVENTEENTH.

At 2.15 o'clock the Rev. David H. Bauslin, D. D., President of the General Synod of the Lutheran Church, Professor in the Theological Department, Wittenberg College, Springfield, Ohio, was introduced and took the chair.

The hymn, "I Love Thy Kingdom, Lord," was sung.

The Rev. Joseph Roberts, D. D., Pastor of the Welsh Presbyterian Church, New York, read Matthew 28:19-20.

The presiding officer offered prayer.

The Permanent Chairman, acting for the Rev. Dr. Wm. Hayes Ward, presented a form of constitution, to be proposed to the Conference. On motion it was referred to the Business Committee.

The Business Committee not being ready at the time assigned by the programme to present a plan of federation, their report was placed on the docket for Saturday morning at the time indi-

cated for discussion; and the Committee was authorized, if practicable, to print and distribute the same, that it might be in the possession of the Conference on Saturday morning.

A resolution asking protection against the liquor traffic, in behalf of the Indians, was presented to the Conference by Samuel Dickie, LL. D., President of Albion College, Albion, Mich., and referred to the Business Committee.

Upon request of the Rt. Rev. O. W. Whitaker of the Protestant Episcopal Church the name of the Rev. H. H. Oberly, D. D., was substituted for his own name as member of the Business Committee, and the name of Mr. J. H. Stotsenberg for that of Mr. G. W. Pepper, absent.

The theme of the afternoon was "Present Practical Workings of Federation." Addresses were made as follows:

"In the Smaller Cities and Rural Districts," by the Rev. Edward Tallmadge Root (Congregational), Field Secretary of the Federation of Churches and Christian Workers of the State of Rhode Island, Providence, R. I. (See page 307.)

"In the States," by the Rev. Alfred Williams Anthony, D. D. (Free Baptist), Professor in Cobb Divinity School, Lewiston, Me., and Secretary of the Interdenominational Commission of Maine (see page 313); the Rev. J. Winthrop Hegeman, Ph. D. (Protestant Episcopal), Field Secretary of the Federation of Churches and Christian Workers of the State of New York, Ballston Spa, N. Y. (See page 323.)

The hymn, "When I Survey the Wondrous Cross," was sung.

The general subject was continued in the following addresses:

"Ten Years' Federative Work in New York City," by the Rev. Walter Laidlaw, Ph. D. (Reformed Church in America), Executive Secretary of the Federation of Churches and Christian Organizations in New York City. (See page 299.)

"In Interdenominational Work," by the Rev. William I. Haven, D. D. (Methodist Episcopal), Secretary of the American Bible Society, New York. (See page 333.)

"In the Foreign Field": "The Philippines," by the Rev. James B. Rodgers, D. D., Senior Missionary of the Presbyterian Church in the Philippines. (See page 342.)

"Japan," by the Rev. James L. Barton, D. D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass. (See page 355.)

"India," by the Rev. J. M. Thoburn, D. D., LL. D., Missionary Bishop of the Methodist Episcopal Church, Bombay, India. (This paper was read in his enforced absence.) (See page 339.)

"China and Korea," by the Rev. J. C. Garritt, D. D., of the Presbyterian Church. (See page 350.)

The benediction was pronounced by the Rev. William R. Richards, D. D., Pastor of the Brick Presbyterian Church, New York.

FRIDAY EVENING, NOVEMBER SEVENTEENTH.

Preceding the opening of the session a musical service was rendered by a men's chorus.

The Permanent Chairman, Dr. Roberts, offered an invocation.

The hymn, "Onward, Christian Soldiers," was sung.

Dr. Roberts introduced as presiding officer the Honorable Henry Kirke Porter, Member of Congress, former President of the Baptist Missionary Convention, Pittsburg, Pa., who took the chair. (See page 369.)

The hymn, "Come, Thou Almighty King," was sung and the Rev. E. K. Bell, D. D., Pastor of the First Lutheran Church, Baltimore, Md., read the Scripture selection (Colossians 1).

Prayer was offered by the Rev. H. W. Barnes, D. D., Corresponding Secretary of the Baptist Missionary Convention of the State of New York, Binghamton, N. Y.

Resolutions relating to "Disguised Forms of Gambling," "Wrongs in the Congo Free State," "The Bible in the Public School" and "The Christian Sabbath" were presented to the Conference and referred to the Business Committee.

The theme for the evening was "The United Church and the Fellowship of Faith."

On account of the absence of the Rev. Francis L. Patton, D. D., LL. D., the address upon "Our Faith in a Personal God" was not presented.

"Our Faith in Christ" was the subject of an address by the Rev. Wm. H. P. Faunce, D. D., LL. D. (Baptist), President of Brown University, Providence, R. I. (See page 370.)

The Rev. H. L. Willett, Ph. D., Professor in Disciples Divinity House, University of Chicago, Ill., made an address upon "Our Faith in the Holy Scriptures." (See page 377.)

"Our Faith in the Holy Spirit" was the theme of an address prepared by the Rev. Wm. F. McDowell, D. D., LL. D., Bishop of the Methodist Episcopal Church, Chicago, Ill. In the absence of Bishop McDowell, who was called to Chicago to conduct the funeral services of Bishop Stephen M. Merrill, his paper was read by the Rev. Charles L. Goodell, D. D., Pastor of the Calvary Methodist Episcopal Church, New York. (See page 384.)

The benediction was pronounced by the Rev. Charles E. Jefferson, D. D. (Congregational), Pastor of Broadway Tabernacle, New York.

SATURDAY MORNING, NOVEMBER EIGHTEENTH.

The Rt. Rev. Ozi William Whitaker, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Pennsylvania, Philadelphia, Pa., presided.

The hymn, "O God, Our Help in Ages Past," was sung.

The Rev. O. P. Gifford, D. D., Pastor of the Delaware Avenue Baptist Church, Buffalo, N. Y., read the Ninety-first Psalm. Prayer was offered by the Rev. James I. Good, D. D., Dean of the Ursinus School of Theology of the Reformed Church in the United States.

The minutes of the five preceding sessions were read and approved.

A resolution upon week-day instruction in religion was presented by the Rev. George U. Wenner, D. D., and referred by the Conference to the Business Committee.

In behalf of the Committee on Enrolment a supplementary report was presented by the Rev. J. M. Hubbert, D. D.

The Permanent Chairman, in introducing a general resolution on the plan of federation in behalf of the Business Committee, spoke as follows:

"Mr. Chairman, I beg leave to present for the Business Committee the following resolution in connection with the subject assigned to the docket this morning, the Plan of Federation. The Business Committee is at present in session and reports through the Permanent Chairman, sir, in view of the fact that they are busily engaged upon the work assigned them by the Conference. It is not desired that an immediate vote should be taken upon this resolu-

tion, but that there should be such discussion upon it as may be appropriate thereto, and by the delegates.

'WHEREAS, In the providence of God, the time appears to have come when it seems fitting more fully to emphasize the essential oneness in our Divine Lord and Saviour Jesus Christ of the Christian Churches of America, and to promote between them the spirit of fellowship, service and coöperation in all Christian work; therefore,

'*Resolved*, That this Conference authorizes the Business Committee to prepare a plan of federation which shall recognize the catholic and essential unity of the Churches represented in the Conference, and provide for the coöperation of the denominations in general lines of moral and religious work, report to be made as soon as possible.'

"I move, sir, the adoption of this resolution, and ask for a second. (Motion seconded.) It is moved and seconded, sir, and is now before the house."

The Rev. Asher Anderson, D. D., Secretary of the National Council of Congregational Churches in the United States, Boston, Mass., spoke as follows:

"I have been asked just now to say a word concerning Federation. I am reminded at once of an incident in the classroom of the theological seminary of the Reformed Dutch Church in America, when a student asked the professor in theology, 'What do you think, Professor, of the Presbyterian and Reformed churches uniting?' And the professor very gravely answered, 'That will be just the thing, if they come over to us.' It is certainly evident that no one expects any yielding so far as particularisms are concerned. If we judge the mind of this Conference, however, it is expected that something will be discovered in the way of a basis upon which all particularisms may be placed with a view, first of all, *of illustrating unity in Protestantism*.

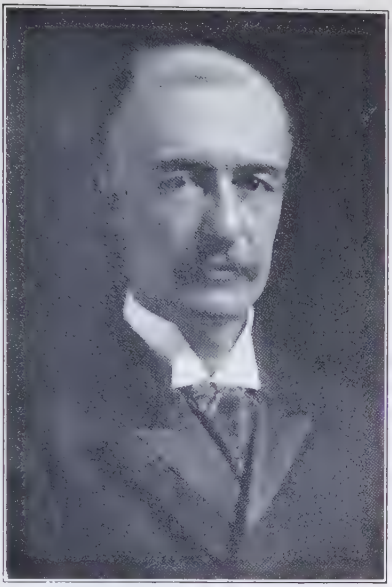
"I have always believed that Protestantism is in certain respects united. If there is any division, if there is any exclusiveness, it is usually local. Only when a pastor finds himself hedged in by his environment and compelled to service which over and over again he does not himself respect, there we find that which separates one denomination from another. No large-minded person will ask me to yield my convictions, whether those convictions pertain to the essential truths of God's Word or to the mode by which I am to carry out the work of the kingdom of God on earth; but the other

and myself will believe when we are located in a community that the sensible thing to do is to join our forces for the purpose of accomplishing the most good in the lives and homes of those who, though they do not understand our particularisms, are pleased to find us joined together in the brotherhood of Jesus Christ.

"I believe Federation was abundantly illustrated in the discipleship of our Lord. We find men of different temperaments, but we invariably find them looking toward the Lord Jesus Christ, and so, centred in that Light, they found only one purpose, gave themselves to only one service; and because of their consecration to that one Name in that service, the progress of the Gospel was something remarkable in the history of the early Christian Churches. We have gone in our denominationalism too far away from the disciple mind, and certainly far away from the spirit of Him who prayed that they might all be one. I do not believe it is possible that a number of men may study the Word of God to find one polity for all. I do believe that when we study that Word we shall find that it is given unto us to do the work of the Gospel as best suits our spirit and our purpose; that is, so far as the organization is concerned; and there is not one but will sit in judgment upon any disposition to separate and to exclude, and they who name the name of the Lord Jesus Christ will, as was so beautifully said yesterday upon this platform, join hands with any other under that same name if only the soul of humankind may be reached. I am willing to clasp hands with any of whatever name, if only something may be done in the community for the elimination of evil and the redemption of men.

"Now, look at it in any light we please, we must confess that, if there is unbelief in the world, it is to some extent because of the exclusiveness of the denominations; there is no question about that. Jesus Christ hinted at that very thing when He said 'that they may believe.' Believe what?—in Him as sent by the Father. The world's faith is to be expected from the unity of the Churches. I do not expect a man outside to accept the doctrine of Jesus Christ when believers are not illustrating the doctrine of brotherhood. To speak against each other, to work against each other, to compete and to strive, especially in communities in the West, yet enough in our own well organized communities in the East, will signify departure from the faith even on the part of those who in their childhood were trained to think that the Bible was worth believing, Jesus Christ worth knowing, and hope worth gaining.

REV. FRANK MASON NORTH, D.D.



REV. L. CALL BARNES, D.D.

REV. ASHER ANDERSON, D.D.

REV. MARTYN SUMMERBELL, D.D.

"As I was passing through a town in a Western State I was very much amused as I left the train for a moment. This was in the southern part of Oregon. Four churches, and I do not believe there were more than four hundred people in the community! The majority of the population doubtless had no special affiliation with any of the churches in that place. Four churches, well described by Dr. Puddefoot as 'shoe boxes for meeting houses, with toothpicks for steeples,' pleading, begging, striving, working, and doubtless praying as well. What does it mean? It means simply the repetition of that which the old man asked at the table in the way of grace when he offered his prayer in this way: 'God bless me and my wife, my son John and his wife; us four, no more. Amen.' That is too much the spirit of particularism. The spirit of to-day illustrated in this Conference will mean, love your particularism, be loyal to your denomination, stand, if you please, for your theology and your traditions and your history and your customs, but, in the blazing light of the cross of the crucified Lord, let us look to one thing and to one Person, and be under one Spirit. While I care not to be at all theological, still I am heretic enough to say, even against the interpretations of the past, that when Jesus Christ declared, 'Go ye into all the world and preach the Gospel to every creature, baptizing them *in* the Name, He meant *'into* the Name,' so that the children of men shall be children of the Father God, so that the children of men redeemed by Jesus Christ shall be brothers under Him one to another, so that the children of men shall be under the guiding power and sanctifying agency of the Holy Spirit; that is, baptize them *into* the Name, that they believe in God, in Jesus Christ and in the Holy Spirit. It is more than a baptism in the faith merely. When we believe in God under that baptism and say, 'Our Father who art in heaven,' it will mean that you are my brother, or, I am not a child of that Father and have not received the true baptism. How can a man say that he loves God whom he hath not seen, and not love his brother whom he hath seen? That is not Christianity; that is not the teaching of Jesus Christ. So I go back again to just what I said before. Find my brother wherever I will: in his canonicals, in the audience worshipping Him who is only a Rabbi, in the plain, simple garb of the Quaker, find him even if he be not identified with anything that is named ecclesiastical-wise—I will grasp hands with him and plead with him, Let us save the man that needs us. Who is my neighbor? The man that needs me. If I have gained a blessing

from the Lord of Life, it ought to be my life to help my neighbor live. Let us get together, then, for the sake of that larger life which will be illustrated in Churches of Jesus Christ coming together if only there shall be one Church, one Lord, and men saved to the Kingdom of God."

The Rev. Henry C. McCook, D. D., Sc. D., LL. D., Philadelphia, Pa., said:

"Mr. Chairman, I fancy that this paper is presented for discussion to give an opportunity for those who are on the floor and have the privilege of speech to express their own opinions without being placed upon the programme. I would not have thought of speaking, had not Dr. Roberts, as he passed out of the house, intimated to me this fact and asked me to say a few words to fill an interval pending the report of the Committee on a plan of federation.

"Surely we all must recognize the truth asserted in this resolution, namely, that there is an essential unity in the evangelical Churches. We have already federated, have we not? If we look at the facts of the Church as they have been manifesting themselves during the last fifty, indeed during the last hundred, years, we will see that there is an essential and increasing union or federation which, although informal, has expressed itself in many ways. Shall we take two or three examples?—and many will occur to all of you.

"I go back a few years, sir, to a scene in your diocese of Philadelphia, and in the great church of that city (Holy Trinity) which has been made illustrious for all time by the ministry of the late Bishop Brooks. It was just after his death. The Bishop, the local clergy and members of the Protestant Episcopal Church held a meeting to express the common feeling of Christians on the death of this illustrious man. I had the honor to be one of those chosen to pronounce the eulogy upon Phillips Brooks, and preceding me was one now a member of the general assembly of the firstborn in heaven, the late Dr. George Dana Boardman. You were there, sir, in your canonicals, and the then rector of that church, Dr. McVickar, who has spoken, as a Bishop now of the Protestant Episcopal Church, from this platform. We stood there, a simple Presbyterian Bishop and a pastor of a Baptist church, mingling our fraternal sorrow with Episcopalian Bishops and rectors, and communicants; and our common theme was—and there was an echo in every heart to every word spoken—that great soul born of God into

God's Catholic Church. A Bishop of the Episcopal Church! Yes; but could any man doubt under such circumstances that he was a member and a leader of the one Holy Catholic Church?—and that we were recognizing in that illustrious congregation and before that splendid assembly, the fact expressed in this resolution, namely, that there is an essential and catholic federation already accomplished in the midst of the churches of this country?

"Let me take another example. It was my pleasure this spring to attend one of the greatest ecumenical conferences that I think I ever had the privilege to be with, and the honor to address. It was the Toronto International Sunday School Convention, now an incorporated association. Why, sir, we all know that years ago the working men and women of the various churches of our country had federated in the most important work—I perhaps do not err in saying that—in the most important work to which the Church can address itself—saving the Church at the fountainhead of life; saving souls by rescuing humanity in childhood. There, gathered as delegates from every State and almost from every county of the United States, and from every province of the Dominion, besides other representative and visiting persons, were men and women, I do not know how many thousands of them, filling two great halls, and with an enthusiasm in worship, and with an expression of results in work, which must have amazed any who had not followed closely during the last few years the work of these persons. They represented every Protestant denomination—I believe every evangelical Protestant Church within the limits to which I have referred—and during their week of convocation there was not a ripple of discord. All were in perfect harmony; and we were dealing with matters of the utmost consequence, matters which involved a large and varied work—work for the rescue of the young; work for the upbuilding of Christianity; for the establishment of Sunday Schools in Japan; for the establishment of Sunday Schools in Italy; for the organized instruction in Holy Scriptures and the faith of Jesus Christ of nearly twelve million youths and children! We had found—yes, more than seventy years before—our *modus vivendi* and no discord within our ranks! Surely one who looked upon that assembly, representing all denominations of Christendom on our continent, and the very flower of the manhood and womanhood of the Christian Church, must have been compelled to say, We are one! This is a visible representation of the Holy Catholic Church; we have federated! These men and women—and the laymen in

advance of the clergymen or laymen and clergymen side by side—had already discovered the fact of our essential union, and the way by which that union could be expressed to the world in the activities of Christian service.

"May I give one other example? I have the honor to be the president of a society known as the Presbyterian Historical Society, whose headquarters are in the city to which we both, Mr. Chairman, belong, Philadelphia. That society is represented on this floor by all but one of its constituent members. It represents the Presbyterian Church of the United States of America, known popularly as the Church North, the Cumberland Presbyterians, the United Presbyterians, the Reformed—Dutch Reformed, as we used to call them—and German Reformed churches: it represents the descendants of the Scotch Covenanters, the Associate Reformed, the Calvinistic Methodists, and all the various branches of the family of the Reformed known as Pan-Presbyterians. I have been for a number of years associated with these brethren in the closest relations. We have been doing our work for more than half a century. To be sure, it is of a literary sort, a work of agitation, a work of historic presentation and historic rescue, our duty being to preserve 'the memory of the just.'—but in all these years I have never known a single discord among us! We found our federation long ago, and we are expressing it in ways that are still satisfactory to all.

"Now, I have risen to speak—prompted by our Permanent Chairman—because I feel that the words of these resolutions exactly express the spirit of the Church, certainly in large measure; and we can, if we will, on this occasion find some formal way by which in larger manner and in a more effective service we can express that Federation to the world. For my part, while I have a measurable love for my own denomination, I have always called myself Christian before Presbyterian; and I have always held myself as a Christian minister, before I counted myself as a Presbyterian pastor; and the name Christian to me is first and dearest. To-day we all have something of that feeling in our hearts, and there is a method of formulating it. Shall we not find it? If we will look for it, it will come to us. With all my heart I second this resolution, and trust that it will be adopted. And not only adopted as a matter *in thesi*, but that we will strike the practical point of a larger union, with liberty, of course, for fuller service in all that men who profess and call themselves Christian can undertake for the uplifting of humanity and the glorifying of God, as God only can be glorified.

by making this world a better place for men to live in, and for the Christ to glean souls therein for His Kingdom."

The Rev. Cyrus D. Foss, D. D., LL. D., Bishop of the Methodist Episcopal Church, Philadelphia, Pa., said: "I want to know exactly where we are and what we are trying to do. If we are talking about this resolution and referring it back to the committee, it seems to me that we are very late in doing it. The trouble has been with us that we all know what we want; everybody has heard that we want Federation; that is what we came here for. There is no doubt in anybody's mind as to what this audience wants; the question is, how to get it, and that is what we ought, it seems to me, to discuss now. I move that we have three-minute speeches on this subject of how to federate; that is what we want. We all believe in Federation; there is no use in telling us that we have a certain sort of unity. We all believe that we cannot get organic union; now, what we want to get is Federation, and we want to know how to do it."

Dr. Roberts said: "Mr. Chairman: Let us understand, brethren, where we are. The Business Committee, in order to give to the delegates an opportunity to express themselves, sent in the resolution which is before the house. This is presented for discussion, to draw out the opinions of the delegates, not only as to the general situation, but also as to details. Here is your opportunity to say what you desire to say, whatever it be, on the subject of Federation, and the Business Committee felt that there should be the fullest and freest discussion prior to the addresses which have been assigned for the morning; and not only this morning, but at other sessions, if it is necessary. There will be no effort to repress, in any manner whatsoever, so long as the Business Committee has this special subject under discussion, the expression of individual opinion."

On motion, the speakers were limited to three minutes, with the exception of Bishop Foss, who had already addressed the chair, and of Bishop Whitaker, who by general consent obtained the privilege of the floor to make an important communication in behalf of the representatives of the Protestant Episcopal Church.

Bishop Foss spoke as follows:

"I rise to support the motion before the house, for a reason additional to those which have been presented, but which is suggested by the report itself, namely, that the resolutions provide for

an arrangement for action to be proposed to us by the Business Committee.

"I must confess my very high respect for that witty disciple who first suggested how much we owe to the fact that the Fifth Book of the New Testament did not have to be entitled The *Resolutions* of the Apostles.

"When I was a young pastor in this city, I had the honor to be a member of the Conference of the Evangelical Alliance, which met here in 1873, when delegates were assembled from all parts of the Protestant world. Eminent men from abroad and at home gathered on that platform, and we seemed swept up toward the gates of heaven. I have never had successive days of such spiritual uplift. That Alliance rallied largely around a certain simple form of belief. It proposed excellent statements for those who could agree with them—and that was a very large part of the Protestant world—as to what is fundamental in Christian belief. But the Alliance has accomplished very much less, in this country certainly, than was anticipated at the time of that great meeting. And why? I think largely because it did not provide for and enter into great activities. The individual disciple must work out his own salvation; it is by patient continuance in well doing that he gets on; and so I think it is with the Christian Church, and with any branch of it. The strenuous President of our country, in his address at Valley Forge, when he had spoken about Washington and Lincoln as the two greatest Americans, and had given a little sketch of their sublime careers, ended by saying—a great thing for a layman to say, and for a man in his position—that the greatest thing about them both was that they were 'doers of the word, and not hearers only.' Now we are Christian believers, but if this Federation Conference goes down into history as a great and important and epoch-making convention it must be because it provides for the 'doing of the word,' and not simply for right belief.

"I observe also that the provision made in this report calls for not only moral but also for religious activity. That can take us, I suppose, all the way from the most moderate and unevangelical humanitarian work to the highest concentrated evangelistic spiritual activity for the immediate conversion of men, and all the way from that to this lies a field which, occupied by the Churches in Federation, will compel the outlying world to believe that really the prayer of the Saviour is beginning to be answered. We have just now in Philadelphia what the country is aware of, and the

world, to some extent, an illustration of the power of concerted action for the rebuke of organized political iniquity. We have had a specimen of what Christian men, and men not professing to be Christians, who yet have consciences, can, with aroused conscience, bring about in less than one year, and a large part of it in less than one week, for the concentration of conscientious purpose for civic betterment; and it was largely promoted by the prayers of Christian ministers and laymen in the Church of the Holy Trinity on a certain day, when perhaps two hundred of us, despairing of men, united to call upon God. The newspapers spoke lightly of it and thought we had better be engaged in work than in prayer just then; but in a few weeks they spoke better of it.

"I wish to emphasize this one thought, that if we avoid what seemed to me the practical error of the Evangelical Alliance, and instead of rallying round those fundamental doctrines by formal statement of them, in which I suppose nineteen-twentieths of all in this Convention and those they represent would agree; if instead of that we leave those matters to take care of themselves, and do the *work* which God has called us to do, this Federation Convention will have successors, and will command respect and arrest attention; and in some near to-morrow people will say not only, 'How those Christians love one another!'—that is a good thing to say—but 'How those Christians are doers of the word!'"

The Rev. E. B. Kephart, D. D., LL. D., Bishop of the United Brethren Church, Annville, Pa., said: "I wish to give my endorsement of this resolution that is now pending. The subject of Federation is pretty generally understood, and it is pretty generally endorsed among Christian people of the various denominations, and I am quite confident of this, that if this Convention adjourns without formulating something tangible on the subject of Federation, it will not only not escape criticism, but it will receive criticism justly; and I am sure of this, that what is couched in that resolution is such that that committee will handle it judiciously and bring something before this body that is tangible and that will be of incalculable value among the various denominations as it is carried out into the different sections of the country."

The Rev. Adna B. Leonard, D. D., LL. D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, New York, said: "Mr. Chairman, these denominations represented in this Conference have been waiting for several years for the movement proposed in the report of this committee. I am re-

minded this morning of the great Ecumenical Missionary Conference that met in this hall in the last days of April, 1900. For ten days we sat here in conference on questions relating to foreign missions, and during those ten days there was not one single note of discord among all the representatives of all the great missionary societies of the world assembled here; and I dare to say in this presence that on the foreign mission field our missionaries have been ripe for Federation and coöperation for a goodly number of years, and in some parts of the world to-day there are movements going forward looking toward not only Federation, but union of various denominations in Christian work, so that the Church in this country is ripe for this movement. The reason why we are here to-day is because the great Christian denominations want closer association in Christian work. There are a great many things on our hands in this country that very greatly need attention, and need the united attention of the great Protestant denominations. There is no one question upon which we need unity of action more than in the great temperance reform that is moving forward in this country. The Churches of America can abolish the saloons of America. I dare to say that the saloons of this country are here because the Churches have not been united in their effort to cast them out of our civilization. Federation and coöperation will do much in this direction. There are great questions that have reference to political life and business life, as we very well know from what is now going on in this city, great questions that need the united effort and activity of the Christian Churches, and the Federation that is proposed will enable the Christian Church to act solidly on these questions. I believe we are ready for the proposed plan of Federation."

The chairman, Bishop Whitaker, having desired to address the Conference on this subject, was requested to do so at this time, and spoke as follows:

"In the list of delegates to this Conference there is a section containing the names of nine members of the Protestant Episcopal Church, three Bishops, three presbyters and three laymen, designated as a committee to represent the Commission on Christian Unity. That committee, at a meeting held day before yesterday, adopted the following resolution, to which I beg your attention and your right understanding:

Resolved, That in any voting in the Inter-Church Conference the members of the committee will vote individually in the expression

of their judgment, and not as a committee. Second, that the chairman be requested at a favorable opportunity to state to the Conference the position of this committee, especially in that it has no power to commit the Protestant Episcopal Church to any specific action.

"I beg that this will not be understood as indicating any indifference, much less any opposition, to the great purpose for which this Conference was called, either on the part of the members of this committee or of the Commission or of the Protestant Episcopal Church. It is simply a statement of our position in this Conference. As a committee we have no power, we have received no authority, we have been given no instructions as to what stand we should take on the question of Federation. That the position of the Episcopal Church may be understood in this regard, I beg to call your attention to the following facts: In 1874 a Commission on Ecclesiastical Relations was appointed by the General Convention, with a view to bringing the Churches into a closer union and fellowship, but having, at the time it was appointed, a special reference to those whose regimen is like that of the Protestant Episcopal Church. The Commission on Christian Unity was appointed by the General Convention of 1886 under the following resolution, which was suggested by the report of the Commission on Ecclesiastical Relations:

Resolved, The House of Bishops concurring, that a commission consisting of five Bishops, five presbyters and five lay deputies be appointed, who shall at their discretion communicate to the organized Christian bodies of our country the declarations set forth by the Bishops on the 8th day of October, and shall hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, and that the Commission report to the convention of 1889.

"In 1889 a very encouraging report was made regarding the spirit in which the communication from the Episcopal Church had been received. In 1892 the report was less encouraging, but the Commission was reappointed with instructions to continue its efforts.

"At the convention sitting in Boston in 1904 the following resolution was adopted:

Resolved, That the Commission on Christian Unity be instructed to seek the coöperation of the other Christian bodies of this land in the observance of the Lord's day, in the preservation of the sanctity of marriage, in the religious education of children, and in other like matters of mutual interest, so as to bring about closer relations and better understanding between us than now exists.

"Now, it is manifest that in these successive steps we trace a progress, a deepening conviction that a closer relationship ought to be established between the Churches in this land, and you see how from the movement at first to reach out to those Churches whose regimen was analogous to our own, it has gone on until now the last instructions given to the Commission on Christian Unity were to make efforts to secure coöperation with the other Churches of the land in every kind of Christian effort that makes for the welfare of mankind, and, therefore, the welfare of the Church and the glory of God. In this light it is clear that this resolution which we adopted, not to vote as a committee but as individuals, does not militate at all against the spirit of this Conference, nor the great purpose for which it was called together. The committee represents simply the Commission on Christian Unity; it was appointed by correspondence and not by a personal gathering together of the members of the Commission, because that was impossible. We have no power; we can act simply as individuals; but I have read in your hearing the action of the General Convention of 1904, which sufficiently indicates the increasing desire of the Protestant Episcopal Church for coöperation. The term 'Federation' was not used; it was not brought before the convention; we have no power as a committee to act upon it; as individuals we have our opinion, we manifest our desire, we express our sympathy; and I am free to say, for one, that I do desire with all my heart coöperation with all those who love the Lord Jesus Christ in sincerity, by whatever name they may be called; and if it is possible to formulate a scheme of Federation which shall be workable, I will give it my hearty sympathy and my cordial support."

The Rev. James C. Morris, D. D., President of Central College, Fayette, Mo. (Methodist Episcopal Church, South), then said:

"Mr. Chairman, I believe that there is no necessity whatever or fitness in urging essential unity among Christians as a thing to be undertaken especially. It exists by multiplied interests. We are born of one Spirit, and in so far we are united, in spite of the differences in our position. The one thing desirable is that we emphasize to the world this unity and give it efficient expression. I believe we are coming to the point where we are going to write Christianity increasingly larger and the denominations increasingly smaller. We are each of us laboring to approach unto the fulness of manhood in Christ Jesus, and as we come to that we necessarily and logically, without any positive purpose, come to

each other. The one thing to do is to put before the world, for the sake of the influence it may have, not misconceptions, but the fact of our unity. I believe exceedingly—and I think I represent our people in this—in commending the action proposed to be taken in the general terms of this resolution. I think that the Business Committee may be trusted to give a wise expression to the method in which it shall be expressed."

At this point the Business Committee appeared with the formal report on Plan of Federation, and the Conference was clearly ready to vote upon the pending resolution.

The Rev. Paul de Schweinitz, Secretary and Treasurer of the Executive Board of the Moravian Church and Secretary of Missions, Bethlehem, Pa., received permission to present the official action taken by the Moravian Church, in view of this Conference, as follows:

In consistency with the union proposed of the Moravian Church and with the position taken by the last Synod of our Church, the Executive Board recommends that the Moravian delegates to the Inter-Church Conference on Federation declare in favor of the creation of a standing inter-church organization, with a view to rendering the best ideas of comity and coöperation more practically operative, particularly in the prosecution of home and foreign mission work.

The vote upon the pending resolution was then taken, and, there being no dissenting voice, it was directed by the Conference that the record should declare that the resolution was unanimously adopted. Its passage was greeted with loud applause.

The report of the Business Committee was introduced by its chairman, the Rev. Eugene R. Hendrix, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, as follows:

"Mr. Chairman, I am very glad as chairman of that large committee which you appointed some days ago to be able to bring in a unanimous report from the committee. We discussed it from many points of vision and differences of opinion, and have eliminated what might have been dear to some hearts, to be, like the Constitution of the United States, amended on future occasions. Mr. Gladstone said that the Constitution of the United States was the most wonderful and complete document that ever came at one time from the brain of man. He had not seen this! Therefore, desiring you to know how unanimous the committee was in formulating this Plan of Federation, I now request Dr. Lord, secretary of the com-

mittee of forty and also of the sub-committee of five that submitted this to the committee of forty, to present it to this body."

On motion the time of the business meeting was extended to hear this report, which was read by the secretary of the Business Committee, the Rev. Rivington D. Lord, D. D., Pastor of the First Free Baptist Church, Brooklyn, N. Y., as follows:

PLAN OF FEDERATION.

To Be Recommended for Approval by the Constituent Christian Bodies.

PREAMBLE.

WHEREAS, In the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Lord and Saviour,† and to promote the spirit of fellowship, service and coöperation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

PLAN OF FEDERATION.

1. The name of the body shall be the Federal Council of the Churches of Christ in America.*

2. †The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

†The Baptist Churches, North.
The Baptist Churches, South.
The Free Baptist Churches.
The Negro Baptist Churches.
The Christian Connection.
The Congregational Churches.
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.
The Primitive Methodist Church.
The Colored Methodist Episcopal Church of America.
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The Mennonite Church.
The Moravian Church.

The Presbyterian Church in the United States of America.
The Cumberland Presbyterian Church.
The Welsh Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church in the United States of America.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
The United Brethren in Christ.
The United Evangelical Church.

3. The object of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into *harmonious service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall

require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer and an Executive Committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with* a President, all ex-Presidents, the Corresponding Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their offices until their successors take office.

The President, Vice-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its National body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

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*See amendments, pages 79, 80, 88.

†See corrected list, pages 29, 30.

On motion of the Rev. Wm. Hayes Ward, D. D., the report was ordered printed for distribution among the members of the Conference and its consideration made the order of the day on Monday at 9.50 A. M.

The two following communications to the Conference were presented by the Rev. Frank Mason North, D. D., Secretary:

To the Inter-Church Conference on Federation, Carnegie Hall, New York.

Brethren: The Federation of Christian Forces of Georgetown, D. C., embracing a population of twenty thousand of Washington inhabitants and composed of twelve churches representing seven denominations, sends greetings in the name of the Holy Trinity. May your deliberations be presided over and controlled by the King Invisible, and may they result in perfecting a plan which will ultimately bring into federated union all Christian denominations.

Yours for Christian union,

ZED H. COPP,
President Federation Christian Forces, Washington, D. C.

The second was a copy of a resolution unanimously adopted at the annual meeting of the Michigan (State) Association of Free Will Baptists held at Reading, Michigan, October 25-27, 1905:

In the growing spirit of comity among the different divisions of the Church of Christ, we discern the hand of God. His purpose for the unity of His people we would make our purpose and invoke God's blessing upon the approaching meeting of the National Federation of Churches in New York City. ALICE L. HULCE, Secretary.

A resolution in reference to the traffic in intoxicants and opium in foreign mission fields was received and referred to the Business Committee.

Upon the general theme, "The Essential Unity of the Churches," addresses were given as follows: By Joseph W. Mauck, LL. D., President of Hillsdale College (Free Baptist), Hillsdale, Mich. (see page 393); by the Rev. Robert F. Coyle, D. D., Pastor of the Central Presbyterian Church, Denver, Col., former Moderator of the General Assembly (see page 397); by the Rev. R. P. Johnston, D. D., Pastor of the Fifth Avenue Baptist Church, New York (see page 403); by the Rev. F. T. Tagg, D. D., President of the General Conference of the Methodist Protestant Church, Baltimore, Md. (see page 408); by the Rev S. P. Spreng, D. D. (Evangelical Association), Editor of "The Evangelical Messenger," Cleveland, Ohio (see page 412); by the Rev. Josiah Strong, D. D. (Congregational), President of the American Institute of Social Service, New

York (see page 417), and by the Rev. Daniel A. Goodsell, D. D., LL. D., Bishop of the Methodist Episcopal Church, Brookline, Mass. (See page 422.)

The doxology was sung. The benediction was pronounced by the Rev. Morris W. Leibert, D. D., Pastor of the First Moravian Church, New York.

SUNDAY AFTERNOON, NOVEMBER NINETEENTH.

Carnegie Hall.

The interdenominational gathering in the interest of Young People's Organizations was opened at 3 P. M. by Mr. John R. Mott (Methodist Episcopal), General Secretary of the World's Student Christian Federation, who presided.

Representatives of the following organizations were in attendance:

The Young Men's Christian Association,
The United Society of Christian Endeavor,
The Epworth League,
The Baptist Young People's Union,
The Luther League,
The Brotherhood of St. Andrew,
The Young People's Missionary League of the Reformed Church in America,
Young People's Christian Union,
The Brotherhood of Andrew and Philip,
The Student Volunteer Movement, and
The other Young People's Societies of the Churches in the Conference.

The hymn, "Come, Thou Almighty King," was sung.

The selection from the Scriptures, Philippians 2: 1-11, was read by Mr. Silas McBee, Editor of "The Churchman."

The Lord's Prayer was repeated by the congregation, standing.

The hymn, "Onward, Christian Soldiers," was sung.

The chairman made a brief introductory address. (See page 431.)

Woodrow Wilson, LL. D., Litt. D. (Presbyterian), President of Princeton University, addressed the audience upon "The Mediation of Youth in Christian Progress." (See page 435.)

The hymn, "The Church's One Foundation," was sung.

An address upon "The Bases of Unity Among Young People and Steps Toward Its Achievement" was made by Mr. Robert E. Speer, Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church. (See page 443.)

After the singing of the hymn, "Crown Him with Many Crowns," the benediction was pronounced by the Right Rev. David H. Greer, D. D., LL. D., Bishop-Coadjutor of the Protestant Episcopal Diocese of New York.

Broadway Tabernacle.

An overflow meeting was held at the Broadway Tabernacle at the same hour.

Mr. Von Ogden Vogt, General Secretary of the United Society of Christian Endeavor, presided. (See page 453.)

The hymn, "All Hail the Power of Jesus' Name," was sung, and the congregation united in repeating the Lord's Prayer.

After a brief praise service the chairman introduced General James A. Beaver, LL. D., of Bellefonte, Pa., who spoke upon "The Possibilities of United Christian Youth." (See page 456.)

The hymn, "The Son of God Goes Forth to War," was then sung.

Mr. J. Campbell White, of the United Presbyterian Church, made an address upon the theme, "The Evangelization of the World the Great Unifying Conception." (See page 463.)

The hymn, "The Morning Light Is Breaking," was sung.

The benediction was pronounced by the Rev. Charles R. Seymour, D. D., Associate Pastor of the Broadway Tabernacle.

MONDAY MORNING, NOVEMBER TWENTIETH.

The Rev. A. W. Wilson, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, Baltimore, Md., was introduced and took the chair at 9.30.

The hymn, "Holy, Holy, Holy, Lord God Almighty," was sung.

The Rev. F. E. Grunert, D. D., of the Moravian Church, New Dorp, N. Y., read Colossians 1: 3-29.

Prayer was offered by the Rev. James D. Steele, D. D., Pastor of the First Reformed Presbyterian Church, New York.

The minutes of Saturday, November 18, were read and approved.

The Permanent Chairman presented a communication from the Union of Orthodox Jewish Congregations of the United States and Canada, through its President, the Rev. Dr. H. Pereira Mendes:

To the Chairman of the Inter-Church Conference on Federation:

Reverend and Dear Sir: On behalf of the Union of Orthodox Jewish Congregations of the United States and Canada, I wish to thank Dr. Washington Gladden, Moderator of the National Council of Congregational Churches in the United States, for bringing before your Conference the subject of the atrocities committed upon the Jews in Russia. Most fervently do I trust that your Conference will exercise all influence which God places in your power on behalf of those who at night exclaim, "Would that it were morning!" and who in the morning say, "Oh, that it were evening!" through the terrible fear which thrills their very souls.

If every member of the Conference, on his return to his flock, will lead that flock in a protest against this blot upon civilization, this outrage upon Christianity, it must do good when we transmit the collective protests to those who hold high places in Russia. Truly this will help to strengthen the hearts of those in high authority in Russia, both the Czar and officials, to be strong and of good courage, to fear not and to be not dismayed in any effort on their part to stop the shameful massacres. I shall be glad to take charge of such protests.

With renewed acknowledgments to the whole Conference for its sympathy in our present night of horror, I am,

Very faithfully yours,

H. Pereira Mendes.

By common consent it was agreed that this letter should be acknowledged and filed.

A resolution asking that a provisional plan for federative work, pending the final report to the Churches, be devised, was referred to the Business Committee.

Resolutions on "Commercial and Political Evils" and "The Press Association and Daily Newspapers of America" were received and referred to the Business Committee.

The order of the day, the discussion of the Plan of Federation, was taken up. The floor was assigned to Bishop E. R. Hendrix, chairman of the Business Committee, who announced that, in accordance with the directions of the Conference, the plan in printed form was in the hands of the delegates.

Mr. J. H. Stotsenburg, of the Protestant Episcopal Church, moved that the Plan of Federation as proposed by the Business Committee, be adopted. The motion was seconded. A motion,

offered as a substitute, that the report be taken up *seriatim*, prevailed.

Professor James Quayle Dealey, Ph. D., Professor of Social and Political Science in Brown University and President of the Rhode Island Federation of Churches and Christian Workers, Providence, R. I., moved to amend the plan presented by the Business Committee in three particulars—the inclusion of Christian bodies not named in the present list, the omission of any statement which might be construed as establishing a doctrinal basis, and the non-interference with the organization of local councils by State Federations. The motion being seconded, a substitute was offered, referring all questions connected with the admission of other Christian bodies to membership to the proposed Federal Council of 1908.

Professor Dealey said:

"Mr. President, on behalf of the Rhode Island Federation and others who represent the policy represented by them, we strongly desire to have this matter settled now in this Convention, and not have the matter postponed for four years. We hope that the substitute amendment offered will be voted down, and that we will discuss the real question which was before the Convention, suggested by three amendments made by the Rhode Island Federation."

The Rev. Samuel J. Niccolls, D. D., LL. D., Pastor of the Second Presbyterian Church, St. Louis, Mo., spoke as follows:

"Mr. Chairman: I believe that what has been said by the brother who has just offered his amendment is true; the requirements with reference to Federation should be settled here and now; to refer them to a subsequent Council, when that Council has not yet been established, is simply an evasion of the issue. I want to say, first of all, that while I do not object in the main to the proposed plan or basis of Federation, I do find fault with it on account of the omission of some things which should be clearly stated. It is cautiously worded, but it seems to me too colorless in its doctrinal statements to express definitely the common faith with which we expect to evangelize the world and subdue it to Christ. I had hoped that there would have been referred to the committee for its consideration the so-called quadrilateral articles of the Lambeth or Pan-Anglican Conference. There is much in them worthy of attention, and they might, at least, direct us in expressing some things in which we are all agreed. It is manifest, however, that any ex-

tended doctrinal statement is not desirable, even were it possible; but there must be some definite centre of unity or the plan will have no cohesion. I am sure from what I have heard in this Conference that we all know what that centre is; it is none other than the Person of Christ and His supreme position as the Lord and Saviour of men.

"Bearing on this point there is an instructive incident recorded in the Old Testament, one that marks a crisis in the history of the chosen people. We are told that men of war who could keep rank, the veterans of many conflicts and representatives of the tribes of Israel, came to Hebron with a perfect heart to make David king over all Israel. The old record also says that the rest of the people were of one mind to make David king. The results of that conference were the cessation of all tribal rivalries and jealousies, the healing of divisions, and the union of all under the power of a common national life. It marked the beginning of the era of prosperity in which the theocracy reached its midday splendor, and when for the first time the covenant promise made to Abraham that his seed should possess the land from Damascus to the river of Egypt was fulfilled. It was followed by the splendor of Solomon's reign, the king of peace. If now, we who have been trained to keep rank in the conflicts of the past, have come to this Conference as our Hebron with perfect hearts to make 'great David's greater Son,' King over all, we may be assured that the time is not far distant when there will be the fulfilment of the prophet's vision, 'the kingdoms of this world are become the kingdoms of our Lord and His Christ,' the long expected reign of the Prince of Peace will have come. We are here to arrange for more effective service in the advancement of His kingdom; but in this forward movement the banner that is to be lifted up, and around which we must rally, must have no strange device; it must not have blazoned on it, 'For the Unity of Protestantism,' or for 'Civic Righteousness,' or for 'Reform,' or for 'Humanity,' but it must have written on it, not in letters of gold, but as in blood, 'For Christ and His Cross.'

"There is no other name in which we can succeed, no other dynamic by which we can secure the regeneration of society and lasting social reform. Let us not be diverted from the high and single aim of our Conference by any secondary issues, or through any misunderstanding of the purpose of our coming here. It has been the fate of all great movements to attract men who were not fully in sympathy with their inspiring spirit and who were ready

to forsake them when the real object of the movement was made apparent. The following of the mixed multitude has never been a source of strength to the Church. Their counsels retard or lead backward. For myself, I want to follow the pillar of cloud and fire leading the hosts of God on to the promised land, the only Guide that can safely lead us. Much has been said about coöperation in social reforms, in the promotion of civic righteousness and the betterment of society. I am sure that we are all glad to unite in such movements with men of all beliefs. But surely we do not need to call a Conference of the Christian Churches to determine that we ought to do such a thing. Jew and Gentile, Christian and every decent worldling can combine on such a basis as that. But we have come together as representatives from evangelical Churches for a different purpose, unless we have been misled; it is to declare our essential unity and to promote the manifestation of it in accord with the purpose and prayer of our Lord, 'That they may be made perfect in one and that the world may know that Thou has sent Me and hast loved them as Thou hast loved Me.' It is then such a manifestation of our unity as will bear witness to the divine mission of Christ; that He is what He claimed to be, the Son of God, the predicted Messiah, the only Saviour of the world.

"We come to join hands in the service of this Christ for the evangelization of the world. Our union is in Him. We cannot afford to put Him in the background with our various creeds and denominational distinctions and beliefs. There is one word left out of this Plan of Federation which should be in it, so that our position and testimony may be known clearly and unequivocally before the world. We cannot afford to falter or to be misunderstood on this point. The word 'divine' should be written before 'Lord and Saviour' of the world, not for the purpose of shutting any one out of the Federation, or to pass judgment upon the character of any one because of his intellectual belief, or to deny to any party the Christian name; but simply because fidelity to the truth as we see it and hold it, and as the truth has been entrusted to us, demands it. We cannot go back to our Churches with a plan that has the least suspicion tainting it concerning the divinity of our Lord, except to have it rejected. We must lift up the standard of Jesus Christ, the divine Lord and Saviour of the world, and whoever follows any other banner, I for one cannot go with him for the accomplishment of the evangelization of the world. Surely,

brethren, we can see that the spirit of oneness in Christ is increasing in power. The great heart of the Church is yearning for its larger realization. We have it among our young people, and the great gathering of the Young People's Organizations which met in this hall yesterday illustrates its growing strength. The progress of the past in removing bigotry and exclusiveness is amazing. Sixty years ago there was little or no fellowship among the denominations. Jealousies and rivalries abounded. When a few dared to express the hope that the divisions would be healed, their hopes seemed far off and impossible of realization.

"But already the impossible has been realized and the far off hopes are near fulfilment. I for one do not believe that the way in which God has been leading us is going to turn back on itself, or that it will end in the air. Let us be faithful to the light we have and walk in it, and more light will come."

Bishop Hendrix: "Mr. President, are we not on the eve of confusion by virtue of these amendments and substitutes? I want to say on behalf of that strong committee of forty that every one of them is profoundly a believer in the deity of our Lord and Saviour Jesus Christ; and I want to say, moreover, we put that in this paper right in the preamble, and you will find that the point that Dr. Niccolls spoke to related to other matters later on. I think, therefore, sir, that I rise properly to this point of order, that no new matter can be discussed here under this general question that has not been first referred to the Business Committee."

The chairman sustained the point of order, explaining further that he had assumed that the paper offered by Professor Dealey was an amendment to the whole report, but that, as it clearly referred to individual items, it must be presented when those sections were reached in the *seriatim* consideration of the report under which the Conference was now proceeding.

By common consent Professor Dealey was permitted to withdraw his proposed amendments, to be presented later.

The chairman stated that it had been his custom to act upon the several items in such a report as was now under consideration before action was taken upon the preamble, and asked the desire of the Conference.

It was moved and seconded that consideration of the preamble be postponed, and that the first item in the report be adopted. The

motion was put and declared carried, and the chairman directed that the item be read. A division was called for, and on a count vote it appeared that the vote was lost by 87 to 67.

The preamble was then taken up, being read to the Conference by Dr. Rivington D. Lord, secretary of the Business Committee.

The Rev. Samuel J. Niccolls, D. D., moved that the paragraph be amended by inserting before the words "Lord and Saviour" the word "Divine," so as to read, "their Divine Lord and Saviour."

The amendment was adopted, and the preamble as amended was adopted.

The secretary of the committee read item one of the plan.

Dr. Wm. Hayes Ward, chairman of the sub-committee of the Business Committee which had prepared the report, explained the accidental omission of certain words in this first paragraph, which should appear as follows:

For the prosecution of work that can be better done in union than in separation, a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

On motion the item was adopted as corrected.

The second item was read. The secretary stated that by action of the Business Committee it had been agreed that "The Baptist Churches, North," "The Baptist Churches, South," and "The Negro Baptist Churches" should be included under the general title, "The Baptist Churches of the United States," and that it was desired that the exact designation of each denomination should be furnished to the committee by the several delegations present.

On motion the item was adopted.

The third item was read. On motion, in sub-section two, the word "united" was substituted for the word "harmonious." A motion to change the final word in sub-section one from singular to plural, so as to read "churches," was lost. On motion the item was adopted.

The fourth item was read, and was, on motion, adopted.

The fifth item was read. A motion to substitute the word "composing" for the words "adhering to" was lost.

The Rev. Alfred Williams Anthony, D. D., President of New Testament Exegesis and Criticism, Cobb Divinity School, and Secretary of the Interdenominational Commission of Maine, Lewiston, Me., said:

"I wish to move that the last section of Article V. be omitted. I

wish to move the amendment for these reasons: A mixed membership will be provided for, if this sentence be retained in the proposed Plan of Federation. I speak as a member of the Interdenominational Commission of Maine, where an actual Federation of the Churches is in operation. That is but one federative idea—on the home mission plan. Seven distinct federative ideas have been enunciated on this platform during the progress of this Conference, and if we attempt to provide for the seven, instead of the one which really pertains to our work in hand, we shall not only now but in time to come have great confusion. The seven distinct plans are these: The home missionary plan, such as the State of Maine and other States have in their interdenominational commissions; the city plan for ethical purposes, like New York, Hartford and Cleveland; city plans for evangelistic purposes, like Providence and other cities; there are plans between the denominations for a union, an actual amalgamation of denominations; there are plans that have been carried out in the foreign mission field for the union of the Churches, yet outside of the Church, in its foreign mission work; and plans for the union of the Churches, yet outside of the Church, in the great allied organizations like the Young Men's Christian Association, the Christian Endeavor Society and similar organizations; and the one overtopping, overwhelming form of alliance with which we have been busied is the union of the Churches, the denominations, the great Christian bodies. That question, it seems to me, is sufficient for this body to consider, and that is sufficient to arrange for membership in this proposed Federal Council, and to allow these local organizations, whether at home or abroad, in cities or States for ethical or evangelistic purposes, to form their alliances as they will, but not with this body, where the unit of membership should be the denomination or Church bearing a distinctive name. I move, therefore, that this article be amended by the omission of that sentence."

The motion to strike out was adopted.

The time of the business session was extended thirty minutes.

Dr. Wm. Hayes Ward said:

"Mr. Chairman, we have passed that last motion very hastily, and I desire a reconsideration. It is the most important question that can come before us in reference to the Constitution of this Council, and for reasons that concern a great many of us who differ very much from the action just taken, which has not been discussed, I ask for a reconsideration."

On motion, the vote to strike out was reconsidered.

It was voted that speakers be limited to three minutes.

Secretary Frank Mason North, D. D., said:

"Mr. President, the matter of Church Federation in this country has come up very largely through the local organizations in city, in district, or in State. These at the present time are the units of the federative work. There is much to be said for that side of the question. We shall get strength out of the practical, democratic method of organization. Dr. Strong in his paper on Saturday spoke of the difference between 'Federation at the bottom' and 'Federation at the top'—two distinct forms of Federation. England has 'Federation at the bottom'; it begins with the local organization. We are trying here to bring about 'Federation at the top'; that is, the organization of the denominations in federative work. But while we are doing that, this local work of Federation is going on, and is likely to go on, provided for in the organization of a local council, throughout these coming years. Now, the proposition in this clause of the report is that we shall try to secure some sort of representation in the Federal Council that shall come not directly through the appointment by authority of the legislative bodies of the Churches, but from the representative organizations which are at work in the field. To what extent this can be done, under what limitations of locality, what basis of representation can be adopted, I think none of us is ready now to say; but the principle is one which ought to be considered, and what this asks for is that the principle of local representation in the Federal Council be referred to the several constituent bodies, with final action to be taken upon that principle and upon any particulars under that principle, should it be adopted, when we have the Council three years hence. Therefore we, as a committee, have put into the proposed basis as mild a statement as possible, which would simply turn the matter over for consideration to the constituent bodies and to the next Federal Council."

Prof. J. Q. Dealey:

"We distinctly oppose the retention of that clause, if I voice distinctly the thought in Rhode Island. We do have already a local federation in that State, organized on the broadest possible basis; we intend to keep it so. If you intend in this Convention to make a national organization on a narrow basis, we intend not to join, I think, that national organization. We desire to retain our own power to organize our local federations as we wish. We

wish no authority vested in the national body to determine what we shall or what we shall not include in our membership."

Rev. William H. Allbright, D. D., pastor of Pilgrim Congregational Church, Dorchester, Mass.:

"That matter takes care of itself with reference to these brethren; if they do not want to come in, they can please to stay out. But there are two reasons, it seems to me, why we ought not to adopt this matter: First, that we should make this body cumbersome, because there will be throughout the country hundreds of these district organizations that will want to come in, and we shall have a cumbrous body of representation. Secondly, divisive factors will enter in here, things that will be troublesome to us. People will come into this body that under our present thought of it and desire of it are not welcome here, as I feel the heartbeat of this body, but they are in these local organizations and prominent there, and for that reason I hope it will not prevail."

Rev. John J. Tigert, D. D., LL. D., Secretary of the General Conference of the Methodist Episcopal Church, South, Nashville, Tenn.:

"We of the South are opposed to a double standard in anything, and we do not want a double basis of representation in the organization of this Federal Council. The single basis of representation of the denominations covers the whole ground; a second basis introduces confusion and will end possibly in dismemberment."

Bishop C. D. Foss moved as an amendment to the amendment that the words, "to the several constituent bodies," be stricken out, so that the paragraph should read: "The question of representation of local councils shall be referred to the first meeting of the Federal Council."

Dr. Ward:

"This matter was before the Business Committee, and the committee was very nearly divided, so far as I could understand the matter. We wished to present a unanimous report, and for that reason we took this action, which does not assert either principle, whether we shall admit them or whether we shall not admit them. We think we can safely trust the action which will be considered later, and we do not think there is time here or opportunity here for a full discussion of the matter. In England, as you know, there are nine hundred local councils and everything is by local

councils. We do not believe in that. The proposition that was first brought before the committee was that the local councils should be represented, so far as they had 25,000 members for one representative. Now, that would shut out the point of having so many, such an enormous number of representatives, and I think such a thing as that would properly be adopted. Now if you want the money, you have got to go to your local councils, you have got to go to your local bodies. I want to see Maine represented, I want to see New York City represented, and I believe that the men that are in the local councils will be the interested ones who will be active and useful in such an organization. I cannot see any objection. When it comes to the mixing,—that seems to be a great question,—I do not see the mixing. These local councils are as much official as we are. They represent the local churches. Those local churches are just as official as the supreme bodies, and I declare that I can see no objection whatever on account of the mixing of it, why they should not be allowed and trusted to be represented in this body."

Dr. Roberts:

"The Business Committee was somewhat divided in the first place upon the question now before us, and what has been presented to you is in the nature of a compromise. As one member of the Business Committee, I drew attention to the fact that in the letter calling together this Conference the statement was made, 'What we propose is a federation of denominations, to be created by the denominations themselves.' Personally, I am in fullest sympathy with the restricting of this movement to the Christian denominations of this country. I believe that this is the method of simplicity, and the method by which to secure results, and we can provide for these other councils, local in their nature, if the need arises, as that need arises. The great thing is to get these denominations together, with their solidarity, with their continuous life, and with their great influence for good. God has blessed abundantly by His Spirit every denomination represented upon this floor, for the growth of the Kingdom of Christ and as a source of comfort and strength to individual Christians. Let us use this power resident in the Churches."

The Rev. H. L. Morehouse, D. D., Corresponding Secretary of the Baptist Home Missionary Society, New York:

"Mr. Chairman: Let us not get confused as to the main thing

before us. We are not here prepared to settle the question once for all whether a single or double basis of representation is desirable. There are some of us who believe that the vitality of this organization depends upon its close relation to the individual council, and that the constant element of constituency will lie more between the local council and the general council than between denominations and the general council, and that the greater vitality of the Federal Council depends upon its intimate relation with the efficient local councils, and the power of the Federal Council will depend very largely upon the presence of the most experienced and able men, who know the most about the workings of the local council, rather than upon men who are outside of the local council. Now we are not here to settle the question whether a single or a double basis is desirable. We want to thresh it out in the course of the next three years. Let us take time to do it. Let us consider it in all of its aspects, as we cannot in the hurried moments before us. The proposition before us is simply this: to defer decision upon this matter until 1908, and take time to consider it, and then if in the consensus of opinion it seems unwise to have anything more than a single representation, deliberately we can say so; but we cannot deliberately and judiciously say so to-day."

The motion to amend by striking out the reference to constituent bodies was lost. The motion to amend by striking out the entire clause was lost. On motion the item was adopted. Further consideration of the Plan of Federation was deferred until the afternoon session. (See page 87.)

Upon the general theme, "What Practical Results May Be Expected from this Conference?" addresses were given as follows: by the Rev. F. D. Power, D. D., Pastor of the First Church of Christ (Disciples), Washington, D. C. (see page 476); by the Rev. D. S. Stephens, D. D., LL. D., Chancellor of the Kansas City University, Kansas City, Kan., former President of the Methodist Protestant General Conference (see page 480); by the Rev. Charles A. Dickey, D. D., LL. D., Pastor of Bethany Presbyterian Church, Philadelphia, former Moderator of the General Assembly of the Presbyterian Church in the U. S. A. (see page 485); by the Rev. John Baltzer, D. D., Chairman of the Board of Home Missions of the German Evangelical Synod, St. Louis, Mo. (see page 489); by the Rev. Amory H. Bradford, D. D., Pastor of the First

Congregational Church, Montclair, N. J., former Moderator of the National Council of the Congregational Churches of the United States. (See page 494.)

At the close of the addresses, the chairman, Bishop Wilson, spoke as follows:

"I ask the privilege of saying very briefly that I do not come here simply to represent myself. If I were not conscious that back of me lies a great body of loyal Methodists true to their own Church, who are just as true to this principle of Federation and fraternity with all the Churches of Christ, I should not be here. I stand as a representative of them, as I am sure my colleague in my work and representative of the same Church, Bishop Hendrix, also will say.

"I want to state once more that this matter has been deepening and growing through the years past. I believe that Methodism—excuse me if it is a little egotistic—I believe that Methodism is a little more fraternal and a little freer than almost any other denomination. We have no barriers to cut us off from anybody else that believes in Jesus Christ; anybody can come in that has that fundamental faith; and we have been cultivating it not simply in the formal way, but as a matter of spirit, for years past, and we have come to this Conference not simply to give voice to a formal statement of our relations to the great visible body of the Church of Christ, but to give intense exhibition to our feeling of spiritual fellowship with the whole Holy Catholic Church, and we have done so.

"If there is any place on earth where the Master would be sure to fulfil His promise, it would be here. 'Where two or three are gathered together in my name, there am I in the midst of them,' but when all the branches of His great family come together and are represented before Him, you may almost see Him in the midst and feel the touch of His hand upon you and hear His voice. We are driven to lowliness before Him, and lift full hearts and streaming eyes to Him. We are giving the glory to Him of our union as a family, as families gathered together under one head. There is no other point of union; there is no other power that can bring us together; there is no attraction but that which finds its centre and its source in 'Him for whom every family in heaven and earth is named.'

"As to results in years to come. Fifty years ago this Conference would have been an impossibility. I remember the jealousies and distrusts and alienations of those years, and I know that nobody would have dreamed of entering into such a combination and Conference as we have here to-day; and I am perfectly certain that in ten, twenty years to come, we shall see results that we do not dream of to-day. This river is going to widen as it goes out from under the temple, and it is going to fructify all soils and all lands, and the day is coming when the richest harvests that earth ever saw will grow up and bless all lands as the fruit and result of our gathering and singing and praying here. One soweth and another reapeth; we labor, and others in years to come will enter into our labors. I shall not live to see it, but before God I expect that in ten, twenty years to come, we shall have results from this combination of Christian forces such as have not been realized by the Church of Christ in the last two centuries, and I thank God for the prospect. I need say no more. The blessing of God is on the Conference and will continue to follow its work in the years to come."

Communications upon "The Federation of Men's Clubs," upon "Divorce," upon "The Opium and Liquor Traffic," and upon "Purity" were received and referred to the Business Committee.

The Rev. Frank M. Bristol, D. D., Pastor of the Metropolitan Methodist Episcopal Church, Washington, D. C., pronounced the benediction.

MONDAY AFTERNOON, NOVEMBER TWENTIETH.

The Rev. A. E. Dahlman, D. D., President of the General Synod of the Reformed Church in the United States, Buffalo, N. Y., was introduced as the presiding officer.

The hymn, "My Faith Looks Up to Thee," was sung.

The Rev. G. W. Johnson, D. D., Pastor of John Wesley African Methodist Episcopal Zion Church, Pittsburg, Pa., read the Scripture selection.

Prayer was offered by the Rev. L. Call Barnes, D. D., Pastor of the First Baptist Church, Worcester, Mass.

The order of business, the consideration of the Plan of Federation, was taken up.

The sixth item was read, and, on motion, adopted.

The seventh item was read. Its adoption was moved and seconded.

Professor J. Q. Dealey offered the following amendment:

Other Christian bodies not included in the list of organizations above mentioned may become constituent members of the Federal Council, if they make formal application therefor by January 1, 1907.

In explanation, Professor Dealey spoke as follows:

"There is already in existence a national federal body. That body has already organized certain local federations and in the constitution of that body it is provided that there shall be no creedal basis for Federation, and they are already so organized upon a broadly non-sectarian basis in Massachusetts, New York and Rhode Island. We have members in our council of the Unitarian and Universalist bodies. We should like to know why it is when this particular Federal Council was organized it was recommended that invitations be not sent to these bodies when the national body was organized on a purely non-sectarian basis? Why did they not do it under the constitution of their organization? Of course, we realize that broadly speaking they did try to make a platform which would include certain other denominations which might not have come in, if the Unitarians and the Universalists were included; but it does seem to me that we should decide distinctively and say plainly that we do not want the Unitarians and Universalists within the body. If this amendment should be passed, these two bodies could really come in by making a formal notification of the fact; and while certain other bodies may come in under the same arrangement, we think that there could be some project easily suggested whereby really obnoxious bodies might be barred out. As it is now, they cannot come in under the constitution. The constitution provides that bodies that apply for admission may do so, and then by a two-thirds vote of those present and of the constituent bodies they may be admitted. That means that everybody applying for admission must have the unanimous consent. 'Two-thirds of the members present' means the vote of the larger denominations and 'two-thirds of the bodies present' means the vote of the smaller bodies present. The effect of it, then, is to bar out the two bodies already mentioned. Now, we do not care in our own

State what is done, but we do not believe that there is any real reason why they should be barred out, but, if there is, we should declare that it is so, as a guarantee that we intend to organize on the broadest basis possible."

On motion, consideration of this item and amendment was deferred until the rest of the report should be acted upon.

The eighth item was read, and, on motion, was adopted.

The ninth item was read, and was corrected by substituting in paragraph three "the" for "a" before the word "President"—a printer's error—and by including the Recording Secretary in the Executive Committee.

Professor Dealey said:

"Mr. Chairman, I would like to make one more amendment, at the end of Article No. 2, to read that 'the State Federations may organize their local councils on any basis they may deem fit, if it shall not be questioned by the Federal Council.' We offer this because in our own State we have included two bodies not represented in this plan of union and in addition we are glad to include in our State federation the members of the charitable and philanthropic organizations of the State. Bishop McVickar is a member of our State council, not as an Episcopalian, but as a member of the Temperance League. Dr. Faunce, who spoke on this platform, is a member of our State council, not as a Baptist, but because he is the head of Brown University. We have, in other words, other organizations outside of the denominational organizations mentioned here, and we would like an addition to the article that the local councils may form their membership as they deem fit."

Dr. Roberts:

"Mr. Chairman, I do not think that the Federal Council will in the slightest degree attempt to interfere with any organization such as that to which Dr. Dealey has referred. I sincerely hope that this amendment will not be adopted. It is the expression of a fear which is utterly groundless. The Federal Council will relate itself only to such local councils as will willingly connect themselves with it. There can be no interference with any local organization. I hope we shall come clearly to the understanding of that fact in all that we do here. One great right of mankind is the right of freedom from interference, and I oppose this amendment, both for the sake of the Federal Council, and for the sake of

the body on whose behalf it is presented. It may be a cause of friction, and unintentional friction, and that is another reason why I should prefer to see it defeated."

Dr. Dealey:

"If Dr. Roberts will agree that the substance of his remarks be entered on the minutes, I shall be entirely satisfied on behalf of Rhode Island."

Dr. L. Call Barnes:

"It seems that what Professor Dealey has said is quite clear and feasible. There is no reasonable objection to inserting this amendment, for it is simply putting in print what the Chairman declares to be a fact, and lest some brethren—the brethren are not all here to-day—have not the opportunity to hear our Permanent Chairman state the matter so clearly, let us put it in black and white, so that there can be no doubt about it."

Dr. Roberts:

"There are some things which ought to be taken for granted. I do not see why we need to write into a Plan of Federation anything that is a right of all parties—liberty, an absolute liberty of action; and there is no Church more resolute for that liberty than the one which I have the honor to serve as minister. We claim liberty, but only the same liberty which we accord to others, and we do not desire that anybody, anywhere, should put into a resolution a liberty which exists, and which we ought to defend, if necessary, to the uttermost."

The amendment was lost and on motion the item was adopted.

The tenth item was read and on motion adopted.

The eleventh and last item was read.

Professor Dealey proposed to amend by inserting between paragraphs two and three the following: "Nothing in the phraseology contained in this plan of union shall be construed to imply any doctrinal basis whatever, save that implied by the broadest Christian unity." He said: "It seems to some of us that the addition to the preamble shows that there is a plan to constitute this Council on a Trinitarian basis. Now, if that is the case, let us say so; if not, let us say the opposite. I think that if this statement could be included in Article Four there would be no question that we are organized on the broadest possible basis of Christian unity."

Dr. James M. Buckley:

"In the first place, this particular amendment is like the famous wooden horse. Nobody could tell what it would bring in.

"In the next place, much is said about a doctrine. The preamble begins, 'Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour.' This is a Person whom we worship. There are in the world, and in New England in particular, a large number of persons who teach that the worship of this Person is idolatry, because He is a created being and not Deity.

"Mr. Chairman, no man is suitable for incorporation in this body who will not join us in the singing of 'All Hail the Power of Jesus' Name,' and every line in it. The theory on which I consented to take part in this body was this: That it should unite all who worship the Lord Jesus Christ as God. If there is anyone who will not do that, then by his refusal he charges us with idolatry, and the only reason that we do not charge him with blasphemy is that we have the spirit of charity and admit that men might take the Bible into their hands and study and have such a twist in their understandings that their conscience may uphold them in not consenting to the worship of Jesus Christ. I have carefully read this whole Plan of Federation. My belief is that it provides a basis for the union of the largest possible number. As the proposition is forced upon us by one or two, I here and now declare that I cannot associate in any Conference of Federation as is here called for with any person who does not heartily worship the Lord Jesus."

Bishop Hendrix, chairman of the Business Committee:

"The question has been raised: Is this Plan on a Trinitarian basis? On behalf of the forty men representing every Church in this great Federation of Christians, and after prayer and much careful consideration, I most emphatically in their name say, 'Yes.' It was called on that basis. Its whole proceedings have been conducted on that basis, and on that basis it voted this morning, with only one dissenting vote, to adopt the words 'Our Divine Lord and Saviour,' and the brother who did so dissent was the mover of the present amendment. When in the hours of deepest need, we invariably remember the Scriptures, and how

the dying Stephen said, 'Lord Jesus, receive my spirit.' So we put it in our hymnology:

> **My faith looks up to Thee,**
> **Thou Lamb of Calvary.**

'Save Thou me,' 'Jesus, Lover of My Soul.' There is not a great hymn that is not a prayer to Christ as God, and this morning, when there rang out in this auditorium that grand hymn of Bishop Heber's, which Tennyson loved so much, and wanted to have sung over his grave at Westminster Abbey, my heart responded, as the Conference gathered here and sang 'Holy, Holy, Holy, Lord God Almighty.' Sir, it is that song and that prayer that pervade this assembly. I answer for the committee: It is strictly on a Trinitarian basis."

Dr. L. C. Barnes:

"As a member of the Business Committee, I want to say that I heartily approve of what has just been said by the last two speakers concerning the supremacy of the Lord Jesus Christ. And I believe it so heartily that I would be glad to have the very few who are called by His name, but do not fully accept it, come into an atmosphere like this, where they will find every time such a reception that they would all find it easier to accept that sentiment concerning the Divinity and supremacy of Christ. It seems to me that this organization has come together not only to declare what we already believe, but also, in part, at least in part, if we are followers of Christ in His mission in the world, to lead other people into the fellowship that is in adoration of Him; and for one I confess that my fears are not so many and so deep as those which others seem to cherish. I have no fear that a million Presbyterians and four or five million Baptists and five or six million Methodists, and so on, and so on, should in the least be harmed if a few thousand Unitarians and Universalists would be willing to come into an organization with such a preamble as this. I should think that we had made splendid advances in the very things for which we are organized, and if men would be willing to ask for admission we ought to be glad to draw them in under such a preamble as that. But there are other bodies who stand in a very different relation, who are numerous, and I would like, for one, since according to one of our statements there is to be no creedal requirement for admission here, I would like wonder-

fully to have such representatives here as are willing to come; and to have the whole Church if it were willing to ask for admission, to come, by its representatives, to a great body that names the name of Christ, and who believe enough;—as a Bishop of one of the great Methodist Churches said on this platform concerning our negro brethren—'they believe, if anything, too much.' I would like to have the way open, if at any time in the next hundred years or less, our Roman Catholic friends, who believe in the Divinity of our Lord Jesus Christ as profoundly as we do, who believe all that we do, only a great deal more, and we think far too much—I would like to have the door left open, so that if any man at any time, who has any inclination to follow Christ, should ask for admission to this body with its great and overflowing majority of people who are devoted to Jesus Christ, we could welcome him here, and thus perform a part of the purpose for which we exist."

Dr. Roberts:

"Let me draw to the attention of the delegates that the way will be open for this, when we shall have adopted item No. 7, but there is one thing as chairman of the Executive Committee, which made arrangements for this gathering, which it is necessary that I should again emphasize. The original resolution which empowered the Executive Committee to proceed with its work specified that the Conference was to be composed of representatives of the Churches holding evangelical doctrines. Now, no one knows the amount of difficulty that was involved in the preliminary arrangements for such a Conference as this present one, except those actually in the work. We have succeeded in bringing here together thirty different Christian denominational Churches, among which —this is the truth—as to their relation one to another, there is an absolute harmony. Brethren, I beseech you, let us hold that situation as it is. If you pass any of these amendments, I say to you that I know you will introduce elements of discord. Let us maintain the harmony that we have attained, and as to other Christian bodies, let the future take care of them and the brethren who three years hence will have the bearing of the burdens which now are upon us. I hope with all my heart that there will be no disturbance in any way whatsoever of the unity which in this hour exists."

The amendment was lost.

It was moved and seconded that the last paragraph in this item be amended, so as to provide that the National Federation of Churches and Christian Workers should be empowered to call a conference in 1908, even though two-thirds of the constituent bodies should fail to approve and adopt the Plan now under consideration.

The motion did not prevail.

The seventh item, action upon which had been deferred, was taken up.

The motion to amend was lost.

On motion, item seven was adopted.

Bishop Hendrix:

"As Chairman of the Business Committee, it now becomes my duty and great pleasure to move the adoption of the paper as a whole. You have adopted it item by item. Permit me to express the profoundest gratitude for the outcome of the deliberations of this large committee, and of the unanimous concurrence of this body in their conclusion. We are much impressed that the members of the Executive Committee and of the Business Committee reached such a unanimous conclusion. That speaks of the advantages of union. I know that there are myriads during these past ten days who have been praying throughout this great land that the representatives of eighteen million Christians should more and more be one. I move, sir, the adoption of the report as a whole."

The Chairman:

"It is moved and seconded to adopt the report as a whole."

Dr. Dealey:

"As I presume that I shall be the only man to vote against this report as a whole, I desire to have on record the following, in view of the fact that the number of ministers in this Conference largely exceeds that of the laymen: Should any important matter like this be settled without the concurrent voices of the laity and the clergy?"

The report as a whole was adopted by a rising vote, Professor Dealey alone voting in the negative.

The declaration of the vote was followed by loud and prolonged applause. The doxology was sung, and Dr. Roberts, at the request of the chairman, led the Conference in a prayer of thanksgiving.

The general subject of the programme for the session was "A United Church and Evangelization." Before the introduction of the speakers, Dr. Roberts said:

"As Permanent Chairman of the Conference, I desire to say that we have had to-day a larger attendance of delegates than at any time at the meetings of this Conference. We are to be congratulated upon the fact. Usually in great conventions like this, the delegates begin to separate after the end of the first week. There are more here to-day than there have been at any time previous, and may the attendance increase to-morrow!"

The following addresses were delivered:

On "The Evangelization of American Cities," by the Rev. Frank Mason North, D. D., Corresponding Secretary of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, and of the National City Evangelization Union, New York. (See page 501.)

On "The Inner Mission of the German Churches," by the Rev. C. Armand Miller, D. D., Pastor of Holy Trinity Lutheran Church, New York. (See page 509.)

On "The Work of Evangelization Among the Negroes," by the Rev. W. B. Derrick, D. D., LL. D., Bishop of the African Methodist Episcopal Church, Brooklyn, N. Y. (See page 520.)

The hymn, "All Hail the Power of Jesus' Name," was sung.

The general theme was continued by an address on "Interdenominational Evangelistic Work," by the Rev. J. Wilbur Chapman, D. D., Corresponding Secretary of the Special Committee on Evangelistic Work of the General Assembly of the Presbyterian Church in the United States of America. (See page 525.)

The hymn, "Blest Be the Tie That Binds," was sung.

The same subject was then discussed in an address by the Rev. Newell Dwight Hillis, D. D., Pastor of Plymouth Church, Brooklyn, Chairman of the Committee on Evangelistic Work of the National Council of Congregational Churches in the United States. (See page 528.)

Prayer was offered by Bishop Eugene R. Hendrix.

It was voted that the name of the Rev. J. B. Calvert, D. D., be substituted for that of President W. H. P. Faunce, D. D., resigned, on the Committee of Correspondence.

The following resolutions were received and referred to the Business Committee: on "The Week of Prayer," on "Coöperation

with the Press," on "The Lord's Prayer," on "Prohibition and Memorial to Congress."

The benediction was pronounced by the Rev. Henry M. King, D. D., Pastor of the First Baptist Church, Providence, R. I.

MONDAY EVENING, NOVEMBER TWENTIETH.

The musical service consisted of the following hymns: "Stand Up, Stand Up for Jesus," "Come, Thou Almighty King" and "Onward, Christian Soldiers."

The Permanent Chairman introduced as the presiding officer the Rev. Thomas B. Turnbull, D. D., the chairman of the delegation from the United Presbyterian Church, Philadelphia, Pa.

The reading of the Scriptures (Romans 13) was by the Right Rev. Thomas A. Jaggar, D. D., Bishop of the Protestant Episcopal Church, Boston, Mass. The Rev. Charles O. Day, D. D., President of the Faculty of the Andover Theological Seminary, Andover, Mass., offered prayer.

Upon the general theme, "A United Church and the National Life," addresses were made as follows:

On "The Popular Conscience," by the Honorable Peter S. Grosscup (Lutheran), Judge of the United States Circuit Court, Chicago, Ill. (See page 537.)

On "Law and Justice," by the Honorable David J. Brewer (Congregational), Associate Justice of the Supreme Court of the United States, Washington, D. C. (See page 547.)

On "Government by the People," by Professor Henry Wade Rogers, LL. D. (Methodist Episcopal), Dean of the Law School of Yale University, New Haven, Conn. (See page 554.)

The hymn "America" was sung.

The Rev. Cyrus D. Foss, D. D., LL. D., Bishop of the Methodist Episcopal Church, Philadelphia, Pa., pronounced the benediction.

TUESDAY MORNING, NOVEMBER TWENTY-FIRST.

The Rev. James M. Farrar, D. D., Pastor of the First Reformed Church, Brooklyn, N. Y., President of the General Synod of the Reformed Church in America, presided to the close of the

first part of the session, when the Rev. M. H. Hutton, D. D., Pastor of the Second Reformed Church, New Brunswick, N. J., President of the Board of Foreign Missions of the Reformed Church in America, took the chair.

After the singing of the hymn, "Hail to the Lord's Anointed," the Rev. Bradford P. Raymond, D. D., LL. D., President of Wesleyan University, Middletown, Conn., read the Seventieth Psalm. Prayer was offered by the Rev. A. H. Lewis, D. D. (Seventh Day Baptist), Editor of the "Sabbath Recorder," Plainfield, N. J.

The minutes of Monday, November 20, were read and approved.

The following resolutions were received and referred to the Business Committee: "Empowering the Executive Committee to Relate Women's Federations to the Federal Council," "On Negro Evangelization," "On the John C. Martin Fund."

Upon recommendation of the Committee on Correspondence the following reply to the letter of the Lord Bishop of Ripon was adopted:

To the Right Reverend William Boyd Carpenter, the Lord Bishop of Ripon, England:

The Inter-Church Conference on Federation, assembled in session in the City of New York, November 15-21, 1905, responds most cordially to your Christian salutations.

We make no doubt that the harmony which has prevailed and the unanimity with which results have been reached are in answer to the prayers of yourself and others who hold the truth in the unity of the spirit and in the bond of peace. May the blessing of our common Lord, Jesus Christ, rest richly upon you and the Church which you represent.

The Committee on Correspondence, through its chairman, the Rev. John J. Tigert, D. D., LL. D., submitted the draft of a communication to be sent to the several Churches enumerated in the Plan of Federation, which was amended by the insertion of a paragraph concerning the election of delegates and adopted as thus amended:

The Inter-Church Conference on Federation, assembled in the City of New York, to the (*here insert name of church*), greeting, in the name of Jesus Christ, our Divine Lord and Saviour:

It is our privilege formally to announce to you that, through the leadership of the Holy Spirit, the evangelical Churches of America

represented in this Conference, have at length realized that for which they have long devoutly prayed, namely, the perfection of a Plan of Federation in Christian service, by which they may the better manifest the unity of Christ's Church and extend the Kingdom of God.

The National Federation of Churches and Christian Workers, at its session in Washington, D. C., February 4 and 5, 1902, adopted a resolution "That a Committee of Correspondence be appointed to act in behalf of the Federation in requesting the highest ecclesiastical or advisory Boards of the evangelical denominations in our country to appoint representative delegates to a Conference to be held in the autumn of 1905." The intention from the beginning, it will be seen, was to seek the Federation of evangelical Churches only, already in fraternal relations and in substantial agreement as to fundamental Christian doctrines. In reply to the Letter of Invitation sent out by the Committee, an affirmative response was received from twenty-eight denominations, which are represented by their duly appointed delegates in the Inter-Church Conference on Federation, sitting in the City of New York, November 15-21, 1905. This Conference is, therefore, no voluntary gathering of individuals or of societies, but a meeting of the appointed delegates of the participating Churches. The action of the Conference, reached with approximate unanimity, and with many expressions of essential unity in the one Divine Master and Lord, who so evidently presided over the deliberations of an assembly where all stood on the common level of brethren, is accordingly communicated for approval to the supreme governing or advisory bodies of the denominations concerned.

In communicating to you the Plan of Federation, recommended for adoption by the constituent Christian bodies, we desire to draw your attention to the fact that the Plan was prepared with great care and deliberation by a large committee of forty members, on which all the Churches uniting in the Inter-Church Conference on Federation were represented. The Report came before the Conference as the unanimous recommendation of this large and wise committee, and, after careful consideration in several sessions of the Conference, was, with slight modification, adopted with great cordiality and a unanimity broken by but one dissenting voice. The Conference is hopeful that the conclusions thus harmoniously reached by the delegates of the Churches may prove the happy augury of like action on the part of the constituent Churches to which this communication is sent.

Allow us to say that from the beginning to the close of our sittings the spirit of Christian brotherhood and the sense of oneness in our common Lord have ruled the intercourse and consultations of the delegates of the Churches. In the moment of the adoption of the Plan of Federation, now submitted for your ratification, the hearts of all flowed together as the heart of one man, and the Conference spontaneously united in singing "Praise God from whom all blessings flow."

Since the beginning of our Conference there has been a manifest oneness of conviction on the need of Federation, that the Church

might array her united forces against the gigantic evils of the times. Only with united voice and by concerted action can the Church successfully antagonize such evils as the liquor traffic, unscriptural divorce, desecration of the Lord's Day, and the social evil; or can she hope to solve such problems as arise out of the needs of city evangelization, the relations of capital and labor and the influx of foreign immigration. Accordingly, the labors of the Conference have been directed throughout to devising a practicable Plan of Federation through which all these and other desirable and urgent ends may be achieved. This Plan, the best that the wisdom of your delegates could frame, is now submitted to you with the confident belief that the favorable action of the constituent bodies thereupon will be an important forward step in unifying the Churches and making them more effective against the common foe.

When your body shall have taken action on the Plan of Federation, a copy of which is appended to this communication, it is respectfully requested that your Secretary shall forward an attested copy of said action to the Rev. Elias B. Sanford, D. D., Secretary, 81 Bible House, New York, N. Y.

We further request that, immediately upon the approval of the Plan of Federation, you will elect your delegates, with alternates, to the Federal Council, and forward to the Secretary their names and postoffice addresses.

We trust that we are not overbold, brethren, in interpreting the significant unanimity of this Conference to mean that Christians of the several communions are nearer than ever before to their common Lord; and we pray that, speaking the truth in love, we may continue to grow up into Him in all things who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

On behalf of the Committee on Correspondence,

JOHN J. TIGERT, Chairman.
J. E. CLARKE, Secretary.

On motion it was voted that this letter should be signed by the Permanent Chairman and the Chief Secretary, and that the names of the Committee on Correspondence and the names of all the delegates of the Conference be appended.

Upon recommendation of the Business Committee, reporting through its secretary, the Rev. R. D. Lord, D. D., the following resolutions were adopted:

Resolved, That the Executive Committee of the National Federation of Churches and Christian Workers is hereby requested and authorized to act for this Inter-Church Conference as the organizing committee, to carry forward the work made necessary by the adop-

tion of the Plan of Federation, report to be made to the Federal Council in 1908.

Resolved, That there be nominated by the Conference for addition to the membership of the Executive Committee one representative for each of the constituent bodies not now represented thereon.

Resolved, That the Executive Committee be and hereby is authorized to appeal to the Churches for funds wherewith to meet the necessary expenses of the work.

The Rev. L. Call Barnes, D. D., Chairman of the Sub-Committee on Resolutions, reported from the Business Committee the following series of resolutions for the consideration of the Conference:

RESOLUTIONS.

In the nature of the case this first Inter-Church Conference on Federation has been devoted mainly to self-discovery and organization. The specific endeavors which it is to further require time and wide, careful study for their precise formulation. But we cannot well separate without making a concise and positive affirmation on some of the subjects which have occupied the favorable attention of the Conference, especially on those which are most fundamental and on some which are most pressing at the present time.

We recommend that the rest of the resolutions which have been offered be referred to the Committee on Correspondence for further consideration. For immediate adoption we recommend the following:

I. CONCERNING THE FAMILY.

WHEREAS, The foundation of all society is the family:

Resolved, (*a*) That we urge upon parents the supreme importance of family religion, including the careful religious education of the young;

(*b*) That we urge upon law-makers the need of uniform divorce laws and that these laws shall conform to a high standard;

(*c*) That we urge upon officiating ministers the strict observance of New Testament ideals as to marriage and remarriage;

(*d*) That in the interest of the family—as well as of general social order and individual welfare—we urge upon those who make laws and upon those whose duty it is to enforce the laws that the manufacture and sale of intoxicating liquors as a beverage should be restricted to the utmost limit righteously enforceable;

(*e*) That this principle applies with peculiar emphasis to the aboriginal wards of our Nation and to undeveloped and susceptible races in other lands where we sustain commercial relations.

II. CONCERNING THE SOCIAL ORDER.

WHEREAS, In the Divine order of things there can be no discord between labor and the accumulated results of labor known as capital:

Resolved, (*a*) That private capital in every instance ought to be administered as a sacred trust for the common weal,—this not merely in the distribution of surplus wealth, but also in all the active, productive uses of capital, the law of God requiring not only beneficence instead of corrupting extravagance, but also instead of greedy production, productive activities conducted on lines most considerate of the ultimate well-being of the whole community and the immediate welfare of the immediate workers;

(*b*) That each party in the complex whole of society must patiently endeavor to appreciate others and to coöperate with all in creating by evolution the best social system and complete social harmony:

(*c*) That we see in the numerous revelations of "graft" in many high places of business and politics the system of a widespread commercialism which Jesus called "covetousness" and condemned more severely than any other vice, and which has in our time sanctioned many customs that are not only wicked, but criminal; and we urge that, while public indignation is aflame, all unrighteous political and commercial customs of rich and poor shall be brought to the bar of conscience by faithful preachers, teachers and publicists, and especially that the pernicious doctrine that "corporations have no souls" shall be set aside for Milton's great teaching that nations, and therefore parties, and all associations, are "moral persons," to the end that the highest standards of honor and honesty that men set for themselves in individual action may be maintained also when they act together, whether in religion or business or politics;

(*d*) We believe the manifold and often disguised forms of popular gambling, now in vogue, especially betting on elections and on college games, and the use of* (valuable) prizes in social games, should prompt the churches to increase warnings and instruction on the subject, that all may know, in the words of the New York Supreme Court, that "Whenever it is determined by chance, what or how much one gets for his money, it is a lottery," and also that the essence of the sin of gambling consists in trifling with the sacred trust of property, and in the getting of something of value in a business transaction without a fair exchange;

(*e*) That in the enactment and enforcement of laws against impurity we believe the great saying of Gladstone should be decisive, that "It is the purpose of the law to make it as hard as possible to do wrong, and as easy as possible to do right," and this principle, as well as the results of experience, we believe to be against all schemes of segregation and regulation, and that in the words of President Roosevelt, "the only way to reduce the consequences of this vice is to reduce the vice," which can be accomplished by educating our youth in the laws of purity and by protecting them against the foul literature and pictures and shows that corrupt the chambers of imagery and kindle the flames of a passion intended for pure and noble purposes.

*See page 110.

III. CONCERNING EDUCATION.

WHEREAS, The future is to be made by the rising generation:

Resolved, That educational institutions and curricula of every grade, both public and private, should make their paramount interest the cultivation of efficient moral character. "One ideal is worth more than twenty ideas."

IV. CONCERNING RELIGIOUS ACTIVITIES.

WHEREAS, The introduction of the spirit of Jesus Christ into all human life is our one comprehensive and united aim:

Resolved, (*a*) That in pushing the frontiers of the Kingdom of Heaven on earth we earnestly urge all missionary bodies for work both at home and abroad that they establish methods of comity and coöperation, where they are not already begun, and in all cases carry out such methods to the fullest degree practicable;

(*b*) That we urge upon the local churches that the same principles of comity and coöperation should be put in practice through the coöperative parish plan or similar ways of working together;

(*c*) That having already learned to combine our Christian endeavors along many lines without impairing the efficiency of the distinctive truths which we feel ourselves severally commissioned to emphasize, but rather enlarging the field of these distinctive missions, the time has now come to put redoubled devotion and united energy into the three supreme lines of service common to all, namely, evangelization, Christian education and ministration.

V. CONCERNING INTERNATIONAL AFFAIRS.

WHEREAS, This Conference has already taken action on the humanitarian emergency in Russia; and

WHEREAS, This Inter-Church Conference, composed of delegates appointed by different denominations comprising a vast majority of Christian communicants in America, recalls that profound satisfaction awakened twenty years ago in all Christian hearts by the announcement that, with the solemn sanction of a Congress of Nations, a great work in the interests of humanity had been entered upon in the Congo River Basin of Africa, under the leadership of King Leopold II of Belgium; and,

WHEREAS, In some way contrary to the original purpose, as announced to the world, great and terrible wrongs have transpired and have at last become evident beyond doubt in the mind of the whole civilized world:

Resolved, (*a*) That we earnestly insist in the name of Christ and of the human race for which He sacrificed His life, that nothing less than the immediate, thorough-going and permanent righting of these tragic wrongs can satisfy the common conscience of Christendom;

(*b*) That we urge that the facts of the existing situation should be investigated by a tribunal beyond suspicion of partiality, created by the Powers through whose action the Congo State has its being;

(*c*) That in view of the prominent part borne by the United States in the recognition of the Congo State, we urge that our Government should take action for the promotion of this international inquiry.

On behalf of the Business Committee,

L. CALL BARNES,
Chairman of the Sub-Committee on Resolutions.

It was moved by the Rev. W. H. Allbright, D. D., Pastor of Plymouth Congregational Church, Dorchester, Mass., that in division two, sub-section (*c*) of the resolutions, the word "dishonesty" be substituted for the word "graft." The motion was seconded and, after discussion, was lost by a rising vote. It was voted, after discussion, to strike out in division two, sub-section (*d*) the word "valuable" in the sentence "and the use of valuable prizes in social games." This was done by a rising vote.

The reading of the resolution upon the temperance question was called for. (Division one, sub-sections (*d*) and (*e*).) It was moved by the Rev. John Galbraith, D. D. (Methodist Episcopal), Presiding Elder of the Boston District, New England Conference, that the resolution be so amended as to urge "the destruction of the licensed liquor traffic." The motion was seconded. After discussion it was moved by the Rev. George Elliott, D. D., Pastor of Central Methodist Episcopal Church, Detroit, Mich., that this portion of the report be recommitted. The motion was seconded and, after further discussion, was lost. The chairman, understanding that the motion to amend had been withdrawn, put the motion upon the adoption of the report as a whole, and the motion prevailed.

Permanent Chairman Roberts requested the several delegations from the bodies not now represented on the organizing committee, provided for by recent resolution of the Conference, to make their nominations and report the same at the close of the morning session.

Under the general theme, "A United Church and Christian Progress," the following addresses were made:

On "Ecclesiastical Fraternity," by the Rev. S. Parkes Cadman, D. D., Pastor of Central Congregational Church, Brooklyn, N. Y.
(See page 567.)

On "Missionary Activity," by the Rev. J. Ross Stevenson, D. D., Pastor of Fifth Avenue Presbyterian Church, New York. (See page 575.)

On "World Conquest," by the Rev. Charles Cuthbert Hall, D. D., LL. D., President of Union Theological Seminary, New York. (See page 580.)

The address on "Social Redemption" was not delivered, owing to the absence of the speaker, the Rev. Ernest M. Stires, D. D., Rector of St. Thomas's Church, New York.

The Rev. James M. Buckley, D. D., LL. D., in discussion of the general theme, said: "Mr. President, I speak in part lest this most important subject should not have a representation except among those prepared and announced, but not without thoughts which have been engendered while listening to these three most remarkable and equally satisfactory addresses. In the last address the ascent and the descent in the highest sense of both worlds have been reached. The bedrock was that on which the speaker stood, and he carried us, after the manner of the Scriptures, step by step up into the very centre of our spiritual heaven.

"With regard to ecclesiastical fraternity: The first thing that crystallized it was the Evangelical Alliance and what immediately preceded, looking toward it. The next thing on a large scale in this country was the establishment and marvelous spread of the Young Men's Christian Association, which was followed by the great general revival of 1857 and 1858. In that revival there was more melting of exterior icy obstacles to unity than there had been before. I see no more difficulty, with the most absolute devotion to our fundamental denominational differences, in maintaining the spirit of true heart-union than in anything else required of Christians. Wherever there is actually sectarian bigotry it depends not upon the subjects discussed, but upon the dispositional nature of the debater and the effects of rhetorical heat. Anywhere, a man who becomes heated with his own rhetoric, even on the Christian doctrine that love is 'the greatest thing in the world,' can be bitter. A minister speaking in England on faith, hope and love, heated himself so much that when a woman cried out, 'I believe it,' he turned on her and said: 'Woman, you must believe it or be damned.' There is a certain sickishness of union. It was rebuked in Plainfield some years ago. A worthy pastor, an extremely gushing speaker at times,

at the close of a meeting where all denominations were represented, said: 'Why can't we come together organically? What separates the Episcopalians from the rest of us? Only a theory of orders and a liturgy. What separates the Presbyterians? Only a system of government and some metaphysical distinctions. What separates the Methodists from them? Only their itinerancy and some of their too "easy admission" movements and the idea that some people can fall.' The audience was getting sick of such sentimentality. His next allusion was to the Baptists. 'What separates the Baptists from us? Nothing but a stream of water.' At that point a well known Baptist minister arose and said: 'If that is all, we will meet you *half way!*'

"I was in a Negro assembly in Richmond, Va., in 1869. The Baptists were there and the Methodists were there. The brother in charge rose, an expansive man in size, and extending his arms said: 'Brethren, we can't see eye to eye, but, thank God, we can see heart to heart.'

"In Stamford, Conn., a union meeting was held in the Congregational Church, all evangelical denominations being represented there. Some one made a sectarian intimation, and up rose a stranger and made this speech: 'Mr. Chairman, May I, a High Churchman, just over from England, be allowed to speak?'

" 'Certainly,' said the chairman; 'any man who loves God and hopes to promote the cause by what he says can speak in this meeting.'

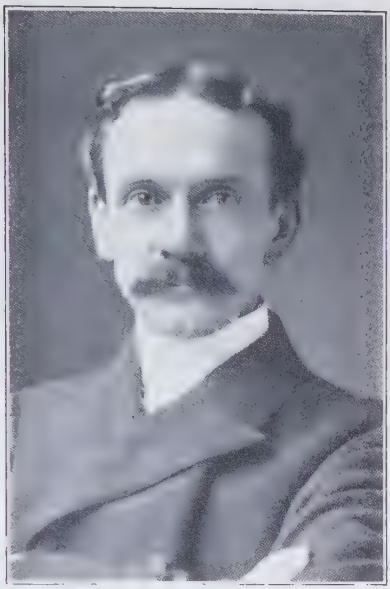
" 'Well,' said he, 'if I were to get into an argument with you we could not stay here. I do not believe your ideas are right unless you are a High Churchman. But I want to lay down a proposition on which we can all agree everywhere and under all circumstances.' Where he got his poetry I do not know, but he delivered himself of this:

> 'When do Christians all agree
> And their distinctions fall?
> When nothing in themselves they see,
> And Christ is all in all.'

The Committee on Correspondence made its final report through its secretary, the Rev. James E. Clarke. On its recommendation the following resolutions were adopted:

First—Concerning sympathy with the Free Churches of England.

REV. E. B. SANFORD, D.D.



REV. KERR BOYCE TUPPER, D.D., LL.D.

REV. JOACHIM ELMENDORF, D.D.

REV. JOHN J. TIGERT, D.D., LL.D.

WHEREAS, All bodies of Christians in this country find it greatly to the advantage of the cause of Christ to be entirely free from control by the State or disparagement in connection therewith,

Resolved, That we hereby express our profound sympathy with the Free Churches of England in their present sufferings and struggles in behalf of this principle.

Second—Concerning prohibition in the Indian Territory.

WHEREAS, The Indian Territory, either separately or in connection with Oklahoma, is likely soon to be admitted as a State, and

WHEREAS, During the seventy-three years the Indians have been the wards of the Federal government, that government has protected them by a strict prohibition of the traffic among them in intoxicating liquors; and,

WHEREAS, The five civilized tribes agreed to the surrender of their tribal organization and the allotment of their lands only after a pledge had been made to them by the United States that such prohibition should be continued, which agreement is still binding upon the American people; therefore, be it

Resolved, That this Inter-Church Conference on Federation respectfully reminds the Congress of the United States of this obligation and insists that no State constitution covering the Indian Territory shall be accepted, unless such constitution contains adequate provision for the prohibition of the liquor traffic within the proposed State.

Third—Concerning coöperation with the press.

This Conference, representing, as it does, by official delegates, eighteen million communicant members of the Protestant Churches of America and adherents to an equal number, wishes to recognize the favorable and sympathetic attitude of the newspaper press of America toward the interests of religion. We view with profound gratification the splendidly increasing trend of the newspaper world toward a fuller, more accurate and more appreciative treatment of the news of the Churches, both local and general. We hail as one of the promising signs of the times the fact that many daily newspapers—and their number appears to be increasing—so fully realize their high mission as public teachers and as servants of humanity that they habitually publish editorial treatment of great religious and moral questions, in addition to frequent special articles on religious subjects.

The Christian people of America want to coöperate with the powerful press. We want the press to coöperate with us. The importance of churchgoers as a leading class, comprising as they do more than half the population of the country, doubtless warrants us in expressing this desire.

In thus declaring ourselves, we believe we voice the sincere conviction of our constituency, which is also the larger part of the constituency of the press.

We request the Permanent Chairman of this Conference to send this resolution, with an appropriate letter, to the leading daily papers and to the Associated Press.

The Committee concluded its report as follows:

Concerning the other papers referred to us or given in the sessions, the subjects presented have either been already covered by the report of the Business Committee or lie entirely outside of the jurisdiction of a Committee on Correspondence. We, therefore, make no report on them, save to recommend that they be referred to the Federal Council with the request that that body be urged to give special attention to the importance of coöperation in the evangelization and education of the colored citizens of the United States.

On behalf of the Committee on Correspondence,

JOHN J. TIGERT, Chairman.
JAMES E. CLARKE, Secretary.

On motion the report of the Committee on Correspondence, as a whole, was adopted.

A communication from the Rev. J. F. Burnett, D. D., Secretary of the American Christian Convention, Muncie, Ind., was received and referred to the Business Committee.

The benediction was pronounced by the Rev. George Wylie Clinton, D. D., Bishop of the African Methodist Episcopal Church, Charlotte, N. C.

TUESDAY AFTERNOON, NOVEMBER TWENTY-FIRST.

The Permanent Chairman called the Conference to order. The hymn, "Stand Up, Stand Up for Jesus," was sung. The Rev. John J. Tigert, D. D., of the Methodist Episcopal Church, South, read the Scriptures (Isaiah 40). Prayer was offered by the Rev. Wayland Hoyt, D. D., LL. D., Pastor of the Memorial Baptist Church, Philadelphia, Pa. The minutes of the morning session were read by the Rev. Asher Anderson, D. D., one of the secretaries, and approved by the Conference.

On motion of the Rev. Frank Mason North, D. D., it was voted that the secretaries be empowered to complete the minutes and that they be printed under the direction of the Executive Committee.

The Business Committee, through its secretary, the Rev. R. D. Lord, D. D., recommended for adoption the following greeting to foreign missionaries, which was adopted:

The Inter-Church Conference on Federation in session in New York City, November 15-21, 1905:—

To the Missionaries of all the Bodies constituting this Conference: Grace, mercy, and peace be multiplied. We greet you in the common faith and service of our Lord Jesus Christ.

We rejoice in the Christian unity manifested on so many foreign mission fields—an encouragement and inspiration to us here, as we strive together for coöperation and unity in the faith once delivered to the saints.

We send you our sympathies in your manifold and difficult labors. We pray that you may have abundant success in your various fields, comfort in all your trials, and that the joy of the Lord may ever be your strength.

A resolution, presented by the Rev. Eugene H. Pearce, D. D., Pastor of the Methodist Episcopal Church, South, Danville, Ky., and others, was received and referred to the Executive Committee with power.

The resolution was read by the secretary, as follows:

Resolved, (1) That in order to the wider circulation of the proceedings of this body, in addition to the publication of the single volume heretofore authorized, it is hereby respectfully recommended that the Plan of Federation as adopted by this Conference be published separately in pamphlet form, together with the names of the Churches represented in such Federation, with the names of the regular and reserved delegates appointed thereto, the postoffice addresses of such delegates and their Church relations.

(2) That this pamphlet literature is earnestly commended for circulation among the ministry and membership constituting the Churches of this Federation.

(3) That the Executive Committee be requested to provide for the publication of said pamphlet at the lowest practicable cost.

In the absence of the chairman of the afternoon, on motion of Bishop E. R. Hendrix, the Permanent Chairman was chosen to preside.

The general subject, "The Kingdom of God the Transcendent Aim of a United Church," was treated in the following addresses. After the singing of the hymn, "The Church's One Foundation," the Rev. E. R. Hendrix, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, Kansas City, Mo., gave an address on "The Ideal State." (See page 587.)

"The Ideal Church" was the subject of an address by the Right Rev. David H. Greer, D. D., LL. D., Bishop-Coadjutor of the Protestant Episcopal Diocese of New York. (See page 597.)

The hymn, "Blest Be the Tie That Binds," was sung.

The following resolution, presented as a part of the final report of the Business Committee, through its secretary, Dr. Lord, was adopted:

In view of the need of more systematic education in religion, we recommend for the favorable consideration of the public authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own Churches; and we urge upon the Churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

Resolved, That the further consideration of the subject and correspondence relating thereto be referred to the Executive Committee.

Dr. Lord also presented for the Business Committee resolutions of thanks prepared by a sub-committee, of which the Rev. C. W. Smith, D. D., of Pittsburg, Pa., was chairman.

The motion for their adoption was put by Bishop Hendrix and was unanimously carried by a rising vote. The resolutions were as follows:

Understanding, as we do in some measure at least, the vast amount of time, labor, patience and wisdom necessary to call together and arrange for the meetings of this great Conference, and, knowing, as we assuredly do, of the cheerfulness and skill with which this work has been done by the Executive Committee of the National Federation of Churches and Christian Workers, we hereby express to its members our most sincere thanks, and, in particular, to the Rev. William H. Roberts, D. D., LL. D.; the Rev. Elias B. Sanford, D. D.; the Rev. Frank Mason North, D. D., and the Rev. William Hayes Ward, D. D., LL. D., who have borne the chief burden of these labors.

And, further, our thanks are due, and are hereby tendered, to the Hospitality Committee for the admirable manner in which they have arranged for our comfort while here; and to the generous contributors to the fund to meet the expenses of the Conference; and also to each of the other committees, all of which have contributed to the comfort and the success of the Conference; to the Permanent Chairman and to the chairmen who have served from day to day; to the Secretary and his assistants; to the speakers who were not members of this body; to Hon. Martin W. Littleton, President of the Borough of Brooklyn, representing the Mayor of New York City in his absence, for his admirable address of welcome; to the Postmaster of the City of New York; to the press of the City of New York, and to the railroads for courtesies extended, and to all others who have in any way contributed to the personal comfort of the members of the Conference and to the success of its meetings.

And, still further, confidently believing as we do that the good hand of our God has been upon us and that His Spirit has inspired and led

in the whole movement, so that we "have begun, continued and ended in Him," to the end that His name has been glorified and His kingdom manifestly set forward, we do therefore devoutly join in saying, "Now, unto Him be glory in the Church by Christ Jesus, throughout all the ages, world without end. Amen."

Brief addresses upon the general significance of the Conference were made by the Honorable Samuel B. Capen, LL. D. (Congregational), President of the American Board of Commissioners for Foreign Missions, Boston, Mass. (see page 605); by the Honorable M. Linn Bruce (Presbyterian), Lieutenant-Governor of the State of New York, Albany, N. Y. (see page 608); by W. C. Stoever, Esq., President of the Luther League of America, Philadelphia, Pa. (see page 610); by the Honorable Henry Kirke Porter (Baptist), Member of Congress, Pittsburg, Pa. (see page 609), and by the Rev. John J. Tigert, D. D., LL. D., of the Methodist Episcopal Church, South, Nashville, Tenn. (see page 611).

The Chairman, Dr. Roberts, said:

"Christian brethren, permit me, as your Permanent Chairman, a word or two, as the Conference draws towards its close.

"First of all, for the chairmen of the several sessions and for myself as Permanent Chairman, acknowledgment is heartily made of the kindly sympathy and fraternal coöperation which has sustained us in the successful management of this great Conference. Without this assistance success could not have been so complete as it has been. Let us also exchange congratulations upon the harmony which has characterized all our proceedings and the unanimity with which action has been taken. Truly, we have dwelt together as brethren in unity.

"Further, allow me to emphasize the fact that this Conference is a unique historic gathering. It is one of the most notable assemblies of believers ever held in connection with the interests of the Kingdom of Christ. For centuries such an assembly has been in the hearts and prayers of the people of God in many lands. John Calvin, writing in 1552 to Archbishop Cranmer, of the Church of England, declared that he would cross ten seas if necessary to bring the separated Churches of Christ into one. That unity for which both the great Genevan and the great Anglican longed has been the desire of other great leaders in succeeding centuries. Such gatherings as the Evangelical Alliance, the Pan-Anglican, Pan-Methodist and Pan-Presbyterian councils were in

part a realization of this longing. It remained, however, for the twentieth century to give official and wide-spreading representation to the unity of the Church of Christ. This present Conference, composed of the delegates of thirty national Churches, is representative both of America, Europe and Africa, and through the missionary jurisdictions of the several Churches, of the whole world. Here sit together representatives of Churches which have their source in the great national Churches of England, Scotland, Holland, Germany and other lands. Here also are delegates from Churches of more recent origin, and in part native to the soil of the Republic. But whatever the origin of our Churches, they are to-day, without exception, American in character, Christian in spirit and world-wide in their hopes. As their official representatives we have given expression through a Plan of Federation to their unity in spirit in the hope that it will develop into unity in action. As we rejoice over the results attained, let our joint ascription of praise be, 'Not unto us, O Lord, not unto us, but unto thy name give glory.'

"In connection with the work here accomplished I venture to suggest three things:

"1. That we are organized in antagonism to no body of persons claiming the Christian name. We cherish for all the charity described in the thirteenth chapter of the First Epistle to the Corinthians and illustrated in the life of our Lord.

"2. That we are ready to coöperate as an organization with good men of all creeds and races for the moral uplifting of mankind, both at home and abroad. Having in our own ranks unity of spirit and aim, we can heartily assist every good cause.

"3. That we recognize that the chief work of the organization we have approved is to bring salvation from sin to the lost race of man through Jesus Christ, our Divine Saviour and Lord. This is our great work as Churches of Christ. For this glorious end let us stand shoulder to shoulder, following Him who is the object of our supreme faith and love, at once man and God, the only begotten Son of God, the King immortal, eternal, invisible. Let His Divine word of command be heard by every ear, be obeyed in every life. 'Go ye into all the world and preach the Gospel to every creature.'"

The closing address was delivered by the Rev. John H. Vincent, D. D., LL. D., Bishop of the Methodist Episcopal Church, Indianapolis, Ind. (See page 612.)

The Permanent Chairman announced that the closing event of the Conference would be the reception appointed for the evening, and that the business of the Conference would close with the present session.

The hymn, "I Love Thy Kingdom, Lord," was sung.

The Rev. J. Addison Henry, D. D., Pastor of the Princeton Presbyterian Church, Philadelphia, Pa., offered the closing prayer and pronounced the benediction:

"O God, our Heavenly Father, hear our prayer. We know that Thou art here, and we know that like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame and He remembereth that we are dust. God is here, God the Father, the Son and the Holy Ghost, and it may be that unseen intelligences are taking knowledge of us. Wherefore, seeing we are compassed about with so great a cloud of witnesses, help us to lay aside every weight and the sin that does so easily beset us and enable us to run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

"We thank Thee that we have met here for these conferences. We thank Thee for the beautiful weather that we have had. We thank Thee for the unanimity of Thy people. We have taken one another by the hand, we have looked into one another's faces, and we have found that we are very much like to one another. We pray that we may be impressed by the truths that we have listened to in this Conference, and that we may go to our homes with a fuller determination to promote the unity of our beloved Church. We humbly beseech Thee that we may now show charity at home for the different bodies of Thy servants, as well as charity and love here.

"Almighty and everlasting God, we pray that Thou wilt be with us, go with us, and protect us, and return us to our homes in safety.

"We thank Thee that Thou didst give us these men who have conducted these exercises; they have done their work so faithfully and constantly and have done it so well. Reward them for their labors of love, and we pray that they may feel that these are the greatest works that they can possibly be engaged in, in bringing God's people nearer to one another and honoring our Divine Master.

"Almighty and everlasting God, we pray that Thou wilt be with us all. Remember Thy servant, the President of the United States, and all who are in authority in this great Nation. Give wisdom unto them. Deliver us from corrupt men in high places, from men who are seeking only their own selfish emolument rather than the glory of God. Deliver us, O God, from such pests in the Nation, and we humbly pray that Thy kingdom may come and Thy will may be done in earth as it is in heaven. O satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

"And to Thee, glorious Saviour, shall be the praise, who hast taught us to pray, saying: Our Father, which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

"And now may the grace of our Lord and Saviour, Jesus Christ, the love of God, and the communion of the Holy Ghost abide with you forever. Amen."

TUESDAY EVENING, NOVEMBER TWENTY-FIRST.

Reception to the Conference.

The closing event of the Conference was a reception given to the delegates, at the Hotel Waldorf-Astoria, by the following denominational Social Unions and Church Clubs of the City: The Baptist Social Union, the Congregational Clubs of New York and Brooklyn, the Church Club, the Disciples' Union, the Methodist Social Union, the Presbyterian Union and the Reformed Church Union.

The Honorable M. Linn Bruce, Lieutenant-Governor of the State of New York, presided over the formal exercises. The invocation was offered by the Rev. W. H. Roberts, D. D., LL. D. The

Rev. Henry A. Stimson, D. D., Pastor of the Manhattan Congregational Church, New York, read the One-hundred-and-thirty-third Psalm.

After a brief address by the chairman, the Rev. Donald Sage Mackay, Pastor of the Collegiate Church (Reformed Church in America), New York, extended the welcome of the Unions to the Conference (see page 625); and response was made on behalf of the delegates by the Rev. Kerr Boyce Tupper, D. D., LL. D., Pastor of the Madison Avenue Baptist Church, New York (see page 630). At the conclusion of these exercises the chairman, Lieutenant-Governor Bruce, said:

"I am informed that the pronouncing of the benediction by Bishop Greer will be the closing act of the Conference—this Conference which I believe is to mark an epoch in the history of the Christian Church. The denominations to which we belong can never be quite the same as they have been heretofore. We have taken the stand; we cannot remain still. It is impossible that we should go backward; we owe it to ourselves, we owe it to the boys and girls, we owe it to the generations yet unborn—yes, we owe it to God Himself—that this movement go forward, that the time be hastened when the watchmen on Zion's wall shall see eye to eye and with a voice together sing, when Christians everywhere shall go forward with but one purpose and one thought and one hope; and I know that we close this Conference looking forward to the great Federal Council in 1908."

The benediction was pronounced by the Right Rev. David H. Greer, D. D., LL. D., Bishop Coadjutor of the Protestant Episcopal Diocese of New York:

"The God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be the glory for ever and ever. Amen."

ADDRESSES OF WELCOME

AN ADDRESS OF WELCOME BY THE PRESIDENT OF THE NATIONAL FEDERATION OF CHURCHES AND CHRISTIAN WORKERS

J. Cleveland Cady, LL.D.

Commissioners, Brethren, Friends:

It is with great pleasure we extend welcome greetings to you all on the opening of this Conference, an event longed for, hoped for, and finally looked forward to as marking a signal advance in the progress and usefulness of the Church of Christ.

At length the notable day has come when from all parts of our country, North, South, East and West, representatives of various Churches meet together, "all of one accord in one place," giving expression of their united loyalty to the Master, strengthening the bonds of Christian fellowship and service, and waiting upon Him to understand more clearly His will concerning them.

How plainly we can see the way in which He has prepared His people step by step for this larger movement!

Nearly thirty years ago New York was the scene of a great conference—that of the Evangelical Alliance—with Wm. E. Dodge as its honored president.

Its influence was strongly felt, and led soon after to plans of coöperative service in many of the large towns and cities. Those, however, were days of deep-rooted prejudices, and the movement made slow progress until nearly sixteen years later, when a step was taken in the State of Maine of such a radical character as to be of momentous interest and influence. The leading denominational bodies of the State appointed representatives, who, coming together, organized an interdenominational commission, having three extremely sane and practical objects:

To promote coöperation in the organization and maintenance of Churches in Maine;

To prevent waste of resources and efforts in the smaller towns, and,

Stimulate missionary work in the destitute regions.

This positive programme, tactfully but efficiently carried out, proved not only a great blessing to the State of Maine, but was an object lesson for Christian bodies in all parts of the country.

Meantime thoughtful men in this city began to feel deeply the desirability of a careful study of its populations, that their character and needs might be understood, and so churches planted where they were needed, and the heedless folly that had too often characterized locating them be avoided. This led to the organization of the Federation of Churches and Christian Workers in New York City.

At length it begins to be realized that there is great power in the united Churches! Hartford, which had been struggling with serious social evils, finds relief by the concerted action of nearly all her religious bodies—united they seem irresistible; it is inspiring—and everywhere people are thinking!

Among the thinkers were a few earnest men in New York City, who had watched these movements with interest, but whose eyes were beginning to open to a broader vision—no less than of the adoption of the principle of coöperation by the Christian Churches throughout the country!

Foremost among these was the Rev. Dr. E. B. Sanford, who was so far in advance of others that he seemed almost visionary at the time. His views, however, were the result of sound thought and wide experience, and it was not long before quite a number of men of influence, convinced both of the need and hopefulness of the movement, joined him in a campaign to attain the desired result.

For a while they stood almost alone, the times not being ripe for so radical a step; but they saw the promises afar off "and were persuaded of them," and, organizing the "National Federation of Churches and Christian Workers," pressed forward through the early years of struggle and discouragement, until at length the principle gained welcome and wide acceptance. I hardly need recount to you how this national organization brought together the Churches in many cities for united work; and later in many States formed their local bodies into State organizations for more effective and harmonious effort, yet they were all free to follow whatever lines they chose.

Albany and Syracuse made thorough canvasses of their cities, Christian people, regardless of creeds, entering upon the work of house to house visitation, ascertaining the religious interests and

preferences of the people and reporting the same to the Churches in each district. It was indeed an inspiring and successful work!

Other bodies divided their cities into parishes, each Church taking a certain field and becoming responsible for its thorough care.

In yet other communities the united Churches sought simply ethical ends—the overthrow of gambling, intemperance, foul literature, prison abuses, etc., etc.—with general and often surprising success; and in all this they were doing an important service not realized at the time: They were giving the Christian world a striking object lesson of the great ends that may be accomplished when the forces of righteousness unite their strength.

Another delightful result of this coöperation was the steady growth in mutual respect and affection of those engaging in it regardless of their denominational affiliations. Moreover, the influence and spirit of this work was felt in many smaller communities not reached by organizations, but in which the idea, finding lodgement, developed in its own way.

A touching instance of this occurred in an old New England town where there were two churches which had always kept jealously apart and cherished no kindly feelings for each other. As the years passed religious life seemed dead, and more and more the people of the town withdrew from the churches. At length the minister of the larger church—"The Church upon the Green"—began to be deeply disturbed at the religious paralysis, and, reading in the paper one day of the happy results of a united work in a distant place, saw a new light burst upon his problem. Seeking the minister of the smaller church, he opened his heart, told of his discouragement, longings, and finally his desire in everything to work with him for the revival of religious interest and life in the town.

From that time these two ministers worked as brothers for the spiritual good of the place; the church officers caught their spirit, and at length all the religious life of the town was concentrated on the work to be done about them! The result was a powerful awakening of the community, and when, weeks later, one hundred and fifty stood up to confess Christ in these two churches it was a time of great rejoicing. It was still more so on the afternoon of that day, when the two churches with their new members united in celebrating the Lord's Supper in the larger church—"The Church upon the Green." The old house was packed to the doors, and as the emblems of the Master's sacrifice were partaken of there were few that could refrain from weeping!

Such a veritable love feast had never before been known in the town! It was clear that in this case the union of God's people in His service brought the presence of His spirit and blessing.

I have outlined briefly the history of fourteen years of Church Federation in this country. What is to be its future?

Thoughtful men who have anxiously considered this question have seen very clearly that its permanence and highest results would be secured only when it became a Federation—not of volunteer and ephemeral workers, but of the great denominations and Churches themselves. These Churches, differing as they may in form and procedure, will then be united in service and spirit, which is after all the only thing that greatly moves or blesses the world! It is the deep and widespread hope of this that has brought together this great Conference of the representatives of twenty-eight denominations having seventeen millions of communicants!

It is to be said, moreover, that this movement has been intensified by the sentiment of the times; organizations to avoid waste and increase efficiency obtain in every direction, and surely these objects are as valuable in Christian work as elsewhere. So it has happened that strong expressions have come from all directions, calling for the grasp of fellowship. The Christian people of the land have raised their voices for it; business men have demanded it; ministers and missionaries have pleaded for it; until to-day we stand on the threshold of what it is greatly hoped will be the beginning of an era of brotherly coöperation, and of a united effort for righteousness, in which the Church of God will put forth its mighty strength.

Three years ago when the National Federation held its annual conference in Washington they were invited by President Roosevelt to call upon him at the White House.

The large delegation from different sections of our country met with a most hearty welcome. His first exclamation as the men gathered around him was:

"Well, there are a-plenty of targets for us all to shoot at without shooting at each other."

Doubtless the sight of Episcopalians, Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, Reformed, and churchmen of many other faiths in such a harmonious gathering inspired this very hearty and striking greeting. The expression took the public fancy, and, being repeated far and wide, made a greater impression than the weightiest argument!

REV. ALBERT G. LAWSON, D.D.

REV. J. M. HUBBERT, D.D.

REV. WALLACE MacMULLEN, D.D.

REV. RIVINGTON D. LORD, D.D.

Nothing would have gratified his broad and generous nature more than to have been present with us this evening, and have bidden Godspeed to this great body of "shooters," but public duties prevented. He has, however, sent a letter heartily in sympathy with our aims and wise in practical suggestion for future work.

It remains for me, on behalf of the National Federation of Churches, the Executive Committee, and all engaged in the preparations for this Conference, to bid you a most hearty welcome.

ADDRESS OF WELCOME IN BEHALF OF THE CITY OF NEW YORK

The Hon. Martin W. Littleton

Mr. Chairman: I am a willing but poor substitute for Mayor George B. McClellan, and as such I come to translate the cordial spirit of this generous city into a hearty welcome.

Little ought to be said by those who welcome others. I suppose that it is proper for me to say, however, that when they want the religious influence of this country welcomed to New York City they always have to go to Brooklyn to get it properly welcomed, for that is the land of the great churches, the great memories, the splendid preachers, wonderful edifices and an abiding spirit. I think, too, perhaps another thing might be said by me in welcoming you, and that is, there is a close kinship between those who hold public office and the ministers of the Gospel. That kinship is not, permit me to say in haste that you may not be alarmed, due to the respective conduct or the relation or resemblance of the conduct of the minister and the man who holds the public office. You may take this to yourself, or you may give it to me, just as you like. The resemblance is in two things—they are each designed to serve others, and they generally do it for nothing. The public officer draws just enough salary to corrupt a weak man and humiliate a strong man, and the minister is constantly turning to that portion of the Bible which speaks about the evidence of things hoped for, the substance of things not seen.

You are essentially the keepers of the ideals of this country, and to you and your labors is committed in tender care the preservation, in storm and in sunshine, in season and out of season, of the moral and religious ideals of the republic. To those who serve in civic public life is, or ought to be, committed, and expected of them, the preservation of the civic ideals of this republic; and of all the classes in the universe who are committed and destined and commissioned to a great service, those two classes represent the poorest paid and the most miserably rewarded of all the creatures that live upon the face of the earth; and I have this much to say that is personal, because I am not running for office this year.

This Conference, and all such things as this Conference—I mean such manifestations of public spirit, of unification or of harmony—but represent the tendencies which have been in evidence for the last hundred years. The nineteenth century swept in through the fury and the flame of a revolution, a fury that sprang from hearts afire with a love for liberty, a flame that was kindled by the torch held high by reason. Thrones that for ages had cast their shadow across the conscience of the world reeled and fell under this revolution of reason. Empires that were weighed down with wickedness and surviving upon fallacy and force went down under the impact of ideas. Kingdoms that were wrought out of wrong and fairly built up with blood, sustained by superstition, defying God and degrading man, dissolved and disappeared under the fierce fires of the world's enkindling genius. Courts that were corrupt and cruel, indolent and ignorant, skulked into the shadows behind the crown; and the crown that was imposing and impudent, brilliant and blasphemous, uniting superstition with the most incorrigible infamy, rested uneasily on the titled tyrants of the times a hundred years ago. The Church, sombre and syncopatic, made up of darkness and ceremonial, was torn from the breast of the ruler and made to walk by force. And then the nations came in great succession to undergo this travelling procession of events. France writhed and groaned in the whirl and tumult of internal war; she writhed and groaned and bled and finally triumphed. England, held back by a sort of aristocracy, was made to drink deep of the spirit of the hour, held to her cold and unwilling lips by the hand of her unwilling children. Then the nations followed still in order. Germany was divided into petty principalities, disputing, and yet there she set in operation those silent principles which have waged relentless warfare with

heresy and wrong. Here to the southwest Mexico was drunk, staggering with the degradation of her time, and yet she worked and fought for fifty years until she caught the inspiration of the century and reared the great republic over there. China sat like a world of immobile statues, having no reform from within and receiving no light from without. And finally, in the little island that gems the sea, after thirty years of instruction and fighting battles in the hearts of her people, little Japan aroused herself and shook herself and threw off the lethargy of her environment, waged a war, and she became the teacher of Asia. And then out of all of this, and moving and carrying it on and making the waves go to the farthest shores, these United States, conceived in the glorious genius of a righteous revolution, the joint product of the Puritan and the Cavalier, sprang into the arena of the world's conflict, and the reach and range of its influence has touched and quickened the conscience of the universe, until to-day everywhere the thrones that rest upon the backs of slaves are rocking, and empires that are weighing down the consciences and souls and judgments of men are splitting to their foundations. Russia is working within; Japan is teaching all her country everywhere light and liberty and peace, and the exercise of conscience and judgment is becoming the common attributes of man, so that to-day when this great Conference meets it is but another manifestation of these insistent forces that are circling the earth with a circle of fire.

Whether it be to-day in the hot contest of municipal politics, whether it be in the revelation of the rotten business standards of the country, whether it be in a contest in some Western State of politics, whether it be in a great ecumenical conference, whether it be in a great religious Conference like this—all of these things but tell the truth, that the conscience, the soul, the judgment, the spirit of men is working profoundly for the betterment and the permanent establishment of the human race.

I have the utmost faith in all this great country. Somebody says, What will we do with all this great revelation here? The business standards are gone; politics is not pure. What will we do? Why, when a great giant takes sick and there is no organic trouble, if there is nausea for a time, if there is dizziness for a time, if he wishes to lie down and stretch himself and say he is tired and wants rest, do you call in everybody and say the giant is dead? What you do is to give him but a little peace, a little

time, and he comes back stronger a thousand times than he was before. This republic is a giant. It is not sick; these things we fear around here are but ailments, and we are cutting them out root and branch, and we will continue to cut them out as long as the red blood runs in American veins! I have an abiding faith in the fact that there are not enough people in this country to destroy it if they tried, because out of the ashes and the ruin that they would bring would spring a mightier race and a mightier nation, that would make it a still greater country. The Constitution is in the hearts of men; it does not have to be written in books. The Declaration is in the souls of men; it does not have to be proclaimed every morning. Patriotism is under every ragged breast, and there is an arsenal there that is ready to spring to the country's defence; they do not have to ask for it. Therefore, I say this is but another great manifestation of the fact that in the great crises of this country party appeal is lost in patriotism, and denomination is lost in the call for duty.

I remember a beautiful flag picture I saw in Washington. It was a simple little thing in a dirty window on the street. Away off on a tropical island the scene seemed to be. The waters were still and sultry and the weather seemed hot, as the picture showed it. The sun had gone down, and all the splendid sky of the west was suffused with beautiful light. And standing there, with a khaki uniform on, was a lonely soldier looking out on the sad and solemn sea. And as he continues to watch and as you look at the picture, you see, drawn in outline in the sky, a streak of red and a streak of white, a cloud of fleece that is thrown in flakes across the blue, and the blue has been suffused with the red, and then back of them, sprinkled there and sparkling, the stars came out, and there, incarnate in the sky, written by the fingers of the Almighty and painted as with the delicate colors of the sunset, was Old Glory in the western sky in the distance, an inspiration to make us say that it cannot be destroyed, an inspiration to make us say that this call here for you is but one of the great processions that are marching on to make our country better, to make our people better; an inspiration to make us say the old flag will be preserved, for its red ran out of a soldier's heart, its white was bleached by a nation's tears and its stars were hung there to swing together until the eternal morning when all the world shall be free. I welcome you and I thank you.

AN ADDRESS OF WELCOME FOR THE EXECUTIVE COMMITTEE OF THE NATIONAL FEDERATION OF CHURCHES AND CHRISTIAN WORKERS

THE REV. CHARLES L. THOMPSON, D.D.

It has been given me to welcome you on behalf of the National Federation of Churches and Christian Workers. This Federation has no long history. Let me recall it to your memory.

A dozen years ago there was organized in this city an Institutional and Open Church League, the aim of which was to secure from Churches interested a larger and more comprehensive service for the community. In the words of its constitution it "sought to save all men and all of the man by all means." Later it came into affiliation, by a joint committee, with the Federation of Churches in this city which was organized in 1895, and had already become a power in the religious life of the metropolis.

From this double root the National Federation sprang, first as a committee and later as a voluntary organization. Its aim was to secure coöperation among Churches and Christian workers for the more effective promotion of the interests of the Kingdom of God, and to do this by the application of federative methods to States, cities, and districts. This to a considerable extent has been done. Many State organizations have been formed, and in multitudes of places there has been local application of the principles and methods for which Federation stands.

But while this organization is new it represents a long and slow evolution. It is the crystallization of fluid tendencies that for centuries have rolled around all Christian altars. Only recently have they come to definition, but they have ever haunted the thoughts of Christian thinkers as the music of the sea haunts the sea shell. Indeed, the first throb of them was felt when the Master prayed that His disciples might be one. He expected them to be one. The Church has gone on in her divisive ways, but ever as she divided she has still kept on singing and praying that "They all may be one."

This vivific prayer she has kept on her banners even when those banners signaled hostility and persecution. She has never quite failed to feel the drawing of such a star. But other draw-

ings were stronger—lower lights pulled harder. And the Church Christ died for has become Churches of names almost without number. It were discouraging if we thought only of the catalogue of denominations. A view deeper than that of names discloses more hopeful signs. A philosophy of Christian unity may be discerned beneath the divisions, as the unity of the ocean is under the separate and contending billows. And a process of unity is working with the process of the suns. It is the heart-beat of Christ's last prayer refusing to be silenced even amid the clashes of Christian armor.

One does not require more than a century of time to note at least four distinct and definite steps in this counteraction of the centrifugal that has driven God's people apart—in this approach to the Saviour's expectation. A hundred years ago opinions were often mistaken for conscience, and those who should line up as soldiers—arm to arm and step with step—were often in hostile camps—apparently more given to mutual suspicions and oppositions than to defeating a common foe. That was the day of theological wars which, continuing well into the middle of the century, broke up more than one Christian body.

Following those days of active oppositions, when theological weapons were turned on brethren and when civil courts were invoked to put legal hands on contending parties, came a somewhat better day. Indifference took the place of hostility. Churches no longer fought each other. They only passed by on the other side. It was the day of a "let alone" policy—each body pursuing its own course, not openly hindered by any other body. But indifference, if more amiable than hostility, may be just as deadly; even worse—it may be the sign of a weakness which is twin brother to death. Those who persecuted the saints might at least plead zeal for the Truth as the compelling motive. But indifference can make no plea—but the fatal one of caring for none of these things. Still outwardly it was respectable. Churches folded their robes about them and went on their separate ways—at once without passion and without love.

Then gradually—and it is within the last generation—came a further step. Churches began to feel kindly toward each other. The unity for which Christ prayed began to touch the sentiments. That marks the rise of denominational comity. Churches began to say, "It is wrong to hinder—to jostle—to crowd. We must keep out of each other's way. Give every one a square deal and

an open chance." The process of the suns is beginning to tell. Councils and conventions and assemblies pass brotherly resolutions—still brotherly only after the pattern of Abraham and Lot. If you take the hill country I will take the plain—choose—we go our ways. So God's people have talked kindly and separated, that there be no criticism and no friction. It was peace secured by distance. And it is worth something. It is a great thing for soldiers of different regiments to feel kindly and keep out of each other's way—but what army ever won a fight on those lines! And with the seventeenth chapter of John in mind it can scarce be called ideal—with the thought of world-conquest it cannot be called final.

Another step in this upward path is coöperation. Behold a signal advance—progress from sentiment to action! The soldiers are not only feeling kindly—they will, in an emergency, help each other. They are separate regiments. Most of their fighting must still be on independent lines, but there may come occasions when they must leave their own line of march to help an imperilled cause. They still have their own banners and they train under them; their own individual mission and they must conserve it. But at a crisis they will put back that mission that for the nonce they may mass forces for some combined attack.

In missions at home and abroad and in civic and social reforms I see this marshalling of a common Christianity and I am moved to cry out, "Oh, Master, Thou hast not prayed in vain!" Who, as he regards the increasing prevalence alike of kindly feeling and of concerted action, need despair of the Kingdom of Christ?

But now have we reached the end? Is there anything beyond "laissez faire" and comity and sporadic coöperation? Yes, one step more—the last and the best. It is Federation! that the world may believe that Christ is God and that His prayer cannot fail! Hear the declared object of Federation:

"It shall be the promotion of effective coöperation among Churches and Christian workers in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found for expressing the united Christian sentiment in regard to moral issues; that the various Christian and benevolent agencies of the State may be more completely coördinated."

Behold a combination of forces for the swifter winning of the

fight. It suggests the solidarity of an army. Suppose there were such union—one which would gather up, conserve, and project every ounce of moral and spiritual power in all the Churches for effective campaigning, not for an emergency but for the campaign —an essential expression of the unity of the faith—what might we not expect?

Now to realize this hope what is needed? Let me say first, it is not primarily an organization like that which I have the honor to represent to-night. I think it has a mission—that it has already done a great work. But of this—as of many other extra-Church organizations—it should be said, It is the voice of one crying in the wilderness. It is a John the Baptist to herald in its own lessening importance the coming in majesty and power of that Church which incarnates the life and mission of Jesus Christ.

We have been the agency for calling this great Conference. But only an agency. We have distinctly and steadily affirmed that to the body of Christ—represented in all denominations—belongs by divine right the duty and the privilege of showing men that God has on earth a kingdom adapted and adequate to all the moral and spiritual needs of men. So I say again, Federation as an organization should step aside that the Church of Christ may step forward as the expression of God's power for the Christianization of the world.

Suppose then Federation within the Church of Christ, suppose all denominations come together in some sort of a permanent union for service—what is its supreme value? What in the light of the world's thought and life to-day calls for such Federation? For unless it is to come to the Kingdom for a time on which Providence and history put emphasis, its coming is not worth while.

It is the habit to lay stress on the economic and socially dynamic value of Christian coöperation. And it is right. The waste of power in Churches applying themselves individually to problems—social, civic, missionary—is tremendous. A score of little rills have each far less than one-twentieth of the power they would have if shot through a single mill race. The business world, even at mighty peril, is teaching the lesson of concentration. And the value of it is not foreign to the history of the Christian Church. Indeed thus it began its history. When the disciples were together the social mission of the Church dawned

upon them. Brotherhood was commanding. They did not claim their own—all things were common. The product of lands and houses were laid at the apostles' feet, and distribution was made to every man as he had need. A Federated Church would follow that example. It would recognize the solidarity of man and live to save him by every salvation he needs. It would work for individuals along evangelistic lines. It would work for families, to lift them to better conditions of living. It would combine to deliver society and the State from their manifold evils and perils. The Church of Christ of every name in every community, while not surrendering its traditions, history, or name, would appear unto all men as one mighty force for the salvation of people and the reconstruction of society. The world would take knowledge not of her shibboleths—it would know only that there is before it a power that makes for righteousness even as the vessel lifted by the tide takes no account of water drops or separate waves—it knows only that it is upborne and sent onward by a force it cannot resist.

But now while I thus magnify the social and reformatory power of a Federated Church; while it stands thus as a heaven-knit wall of resistance to every enemy of society when that enemy comes in like a flood; and while I conceive that this economic consideration—if there were no other—were enough to justify and demand the union of Churches for a forward movement in missions and reforms—there is a yet deeper, mightier, diviner reason for the movement for which this Conference stands.

That reason is in the spiritual impress it would make on the public mind and conscience. The world waits for a commanding apologetic. Federation of the right kind will supply it—of the right kind. At the beginning of our counsels may I presume to call your attention to the philosophy of the first Christian Federation? Look again at the little company in the upper room. I said they had a conception of the social mission of the Church. They registered brotherhood at its highest power. They even feared to call things their own lest they fail in their ministry to each other. But what was back of their service? What was the spring of it all? They prayed till the place shook! They were filled with the Holy Ghost! With power they gave witness of the resurrection. They were a great serving Church, bound in indissoluble bonds of common ministry because their souls were on fire with the love of Christ and thrilling with the power of His resur-

rection. Their service was a baptism of blessing because their souls were with God—as the rain falls in reviving power because it erst has been lifted toward the sun.

The world needs a new apologetic. It needs to see Christ's longing realized in the unity of His people. It was this apologetic He prayed for. He did not pray that they might be one in order to do their work more economically and efficiently, but that the world might believe. The world does not believe. After all we have written and said, it does not believe. Written and spoken apologetics have gone, one would think, to the limit of human argument and appeal. After all the libraries and sermons, the world does not yet believe. Here and there a pilgrim joins our line of march. But the world with its multitudes surges past our Churches. Our denominationalism has failed to check the world tide that runs out into darkness—failed to rivet high a standard of public morals and civic virtue. Read your morning paper if you do not believe it. Our organizations and our messages at home and abroad are lamentably ineffective. It is even to be doubted whether intellectual religious convictions are as strong as they were a century ago. When one considers the spirit of doubt which like an atmosphere pervades much of our literature, when one hears the sighs of a Clifford over a vanished faith, which leaves life a lonelier and a sadder thing, or the dirge of George Eliot over the grave of personal immortality, one can but recoil from a tendency in human thinking as pathetic as it is disastrous.

And what shall the remedy be? Not argument—it is conceded; not even brotherhood, not the surrender of possessions for the woes of a sorrowing world. We must get together—but on a platform deeper and stronger than human kindness. Accept the philosophy of the Master's prayer. We must get together if ever the world shall believe. Accept the apostles' example. We must get together in spiritual perception and spiritual experience. We must pray together till the house trembles. We must rejoice together in a divine Christ really—not symbolically—risen from the dead and to-day the Leader of His sacramental host.

Then the world will believe. It may discount our ethics as long it has. It may sneer at our brotherhood and call it our "closed shop," but it will bow before the majesty of hearts fused together in the glow of a common passion for a living and con-

quering Redeemer—the inspiration of a common service for humanity. Christ said, "When My disciples are together the world will believe." His first disciples proved it. They got together in the deepest places of their souls, and the world, awed and consenting, believed. And now what the world needs is faith in God. Not primarily a balm for its sorrows—a healing for its sores. It needs a faith which shall make it triumph over sorrows and pains—a hope which shall open the way through human storms, as the sun transforms the clouds at eventide to opening curtains. And what union in prayer and experience did for the first disciples it will do to the last syllable of recorded time.

Behold a path of Federation that will answer Christ's prayer! Then all the rest will come as an inevitable sequence. We will know then how to hold our denominational pride in proper subjection to the welfare of the Kingdom. We will know how to realize brotherhood in a social and missionary service whose only horizon is the rim of the world. Then will come a campaign of world-conquest at whose summit there may even be a complete reconstruction of all the denominationalism of the present—such a blending of banners that only an omniscient eye can discern the original constituents.

You remember the story of the battle of Lookout Mountain? As the regiments from widely-sundered States pressed toward the top they steadily and unconsciously approached each other. The boys from New England, from New York, from Ohio and Wisconsin forced their way up the perilous heights under their own flags—but all federated for the common cause—under one plan and one commander. Heart beat with heart though they could neither see each other's colors nor hear each other's drums. When the clouds of the battle lifted at the top, it was apparent they were shoulder to shoulder, and their banners fluttered in intermingling folds in the light of a common victory.

And do you not hear it—the tramp of gathering hosts? They do not quite discern each other. But a common necessity binds them—a common commission urges them—a common hope inspires them. That their steps are accordant does not matter—or their uniform the same is of no account. They love the one Lord—cherish the one faith—bow to the one baptism. And the day of their victory is coming! They will know it when shoulder presses shoulder and banner twines with banner. They will know it, and the world will know it—know it—and believe!

ADDRESS OF WELCOME FOR THE CHURCHES OF THE CITY

THE REV. ROBERT S. MACARTHUR, D.D., LL.D.

This session of the Inter-Church Conference on Federation marks an era in the Church life and work of the United States and of the civilized world. Doubtless this is the most important religious assembly, in its influence on the future of American Protestantism, that has ever been held on this continent. The only other religious conferences in America at all approaching this Conference were those of Evangelical Alliance in 1873, and those of the Ecumenical Conference in 1900. During the next week we shall make religious history that shall influence church life and work in all future generations in America and throughout the world.

We are assembled here from many of the States of the American Union, and as the representatives of various social conditions, religious creeds and Church polities. Representative men, both of the laity and of the clergy, are here in the interest of greater creedal unity, more effective religious work, and warmer love for our common Lord and Master. All sectional and sectarian differences are largely forgotten, and the essential unity of the common faith is one of the inspiring motives of this assemblage. Never before in America has the desire for Christian coöperation been so conspicuously manifested as now; and this occasion will greatly increase that desire. Thus this Conference emphasizes the essential union now existing, and it will assuredly increase that union in the near future.

Perhaps organic Church union is neither feasible nor desirable. He is a rash man who should affirm that more work for God and man would be done at home and abroad if all Churches were one Church, than is done now. The existence of different denominations is not always an unmixed evil. There was a time when virtually there was only one Church, and it was an era of biblical ignorance, of dark superstition and of spiritual bondage. There may be organic union where but little essential unity exists; and there may be various religious organizations between which genuine spiritual sympathy and essential unity happily exist. Perhaps even ten years

ago such a Conference as this would have been impossible; it is certain that ten years hence another Conference, expressive of even closer union and fuller fellowship than perhaps we dare to-day prophesy, will be held with songs of gratitude and joy on the part of all God's true children.

On behalf of the Churches of New York I have the honor and pleasure of welcoming you to this imperial city. On her throne, comprising an area of 327 square miles, New York sits as queen. The superb city is the metropolis of the Western Hemisphere. It has been learned within the last few weeks that her population has passed the 4,000,000 limit. New York is thus in population the second city in the world, and in area the largest city in the world. London is now the world's heart; when that heart beats pulses throb around the globe.

New York is to the New World what London is to the whole world. The day is coming when New York will be to the whole world what London is to-day. It is quite certain that New York will soon become the financial centre of the world; perhaps she is that even now. Her boroughs are united by enormous suspension bridges and by admirable subway systems. No street in the world is so long as Broadway. No other city has a system of parks so large and so costly. Her gigantic office buildings are among the modern wonders of the world; their foundations go deeper toward the heart of the earth, and their summits rise higher toward the heavens than any other business buildings on the globe. Her postoffice handles 10,000,000 pieces of mail matter every day. About 30,000,000 passengers arrive annually at one of her railway stations, and over 40,000,000 more at other railway stations. The number of passengers carried daily on her elevated, surface and subway railways almost passes the belief of her best informed citizens.

New York is the home for representatives of all kindreds, tongues and nations. Perhaps five times as many languages as were spoken on the day of Pentecost are spoken every day in New York. As Pentecost was the antidote to Babel, so the spirit of true Americanism and of genuine Christianity is to-day in New York manifesting itself by unifying linguistic differences and by removing racial prejudices. If New York is the worst city in the world, as some affirm, it is also the best. In no city are there nobler charities and sublimer philanthropies. No city responds more promptly and generously to the call for help, whether it come from another American city, overcome by some appalling disaster, or from famine

stricken peoples in Europe or Asia. In her charities, as in her hotels, apartment houses and luxurious residences, New York is unique among the great cities of the world. As churchmen and citizens in no mean city, we welcome you to the full freedom of imperial New York.

I have the further honor and pleasure of welcoming you to the Churches and pulpits of New York. You will find here Churches characterized by great zeal and by pure faith. Church members here, as everywhere, fall far below their privileges and their obligations; but the Lord and Master of us all said of the disciples who gathered about Him during His public ministry, "Ye are the salt of the earth." This description of His disciples then applies to His Church of to-day. That salt has not lost its savor; it never will lose its savor. Christ also said, "Ye are the light of the world." That light has not gone out; it never will go out. A mighty force for evangelical religion goes out from the pulpits and pews of New York. Goodly numbers of men and women, even in the richest and most fashionable churches, are engaged in lowly service among the poor for their good and for God's glory. We welcome you, men of the clergy, to our pulpits; you are our brothers beloved. Bearing different denominational names, we are still one in loyalty and love to Jesus Christ. All who are cleansed in the Fountain open for sinners and who are clothed in the spotless robe of Christ's righteousness, are brothers, whatever their creed or color. We thus welcome you in the Master's name to the pulpits consecrated to the preaching of the glorious Gospel of the divine Christ and to the unveiling of the face of God—His and our Father.

We have enormously perplexing religious problems to solve in New York. It is difficult to realize that within twenty-five miles of the City Hall more than one-fifteenth of the population of the whole United States is found. We have an enormous population of nominal Protestants who are churchless; probably the number is not less than 1,000,000. Our population increases at the rate of about 100,000 each year, and a great percentage of this increase is foreign, or of foreign descent. Only about twenty per cent. of Greater New York is of purely American descent. It is not too much to say that the greatest foreign mission field in the world, in the same area, is in New York. In striving to evangelize New York we are doing much toward the evangelization of the whole world. We can thus do much toward obeying Christ's command, "Go ye into all the world," without going outside of New York. The population

of foreign descent in New York is greater than the entire population of Chicago. It is affirmed that one person out of every five in Manhattan is a Hebrew. Thirty-six daily newspapers are published in New York in other languages than English. Home and foreign mission work is one work in New York. Here heathen temples are erected and heathen services are performed. We must Christianize these heathen and semi-heathen peoples, or they will do much toward heathenizing us. In the aggressive evangelistic tent movement of the past summer, it was conclusively shown that great numbers of foreigners are ready to receive the Gospel when preached in their own tongues, and to acknowledge Christ as Saviour and Lord. We are finding that social settlements only partially solve our perplexing problems. The Gospel of Jesus Christ is the divine catholicon for all the world's woes. It is still the power of God unto salvation to all who believe in Jesus. This tent movement of last season is a prophecy of still larger and diviner things for Christ and the Church on Manhattan Island. This Conference will greatly contribute toward a complete realization of our highest Christian ideals.

I have the still further honor and pleasure of welcoming you to our homes and to our hearts. It is often said that hospitality is a lost grace in our great cities. No doubt there is an element of truth in this affirmation. Unavoidable social conditions limit the opportunities of showing the hospitality which is earnestly cherished. It is very certain that hospitality is often urged in Scripture on all Christians as one of the duties of our holy religion. We must preserve the spirit, at least, of this most gracious Christian virtue. This duty is especially urged upon ministers of religion, and they will be unloving toward their brethren and disloyal toward their inspired instructions if they be lacking in this grace. We are well assured that religious men and women bring a great blessing to the homes in which they are entertained and to the families who are their hosts.

It is our earnest hope and our most fervent prayer that the sessions of this historic Conference may greatly deepen, energize and spiritualize the desire for Christian union and for practical cooperation in religious work in the hearts of all the delegates, and of all the Church members whom they represent. May waves of revival blessing go out from this Conference, which shall refresh the hearts of God's people all over our land and throughout the world. We shall make history in this Conference whose full sig-

nificance will not be understood by the present generation. Generations to come will rise up to call those blessed who in this Conference spoke, labored and prayed for fuller union in faith and work on the part of all who profess the name of Christ.

When, in 1453, the superb church of St. Sophia in Constantinople became a Mohammedan mosque, the face of Christ, once seen in rich mosaic in the lofty dome, was covered with plaster. In recent years the plaster has flaked off in layers, and now once more the face of Him who is the God-man may be partly seen by the observant beholder. Too often the face of the Christ has been hidden behind sectarian bigotries, traditional creeds and elaborate rituals. Let it be ours in this Conference to remove everything which hides the Christ of God! Let us remember His own words, "He that hath seen Me, hath seen the Father." In this vision of the Father in Christ we shall understand the full significance of the profound and reverent words of Browning:

> I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.

REV. JOHN BANCROFT DEVINS, D.D.

REV. M. E. DWIGHT

REV. E. S. TIPPLE, D.D.

MR. WM. T. DEMAREST

INTRODUCTORY ADDRESSES

THE GENERAL MOVEMENT OF THE CHRISTIAN CHURCHES TOWARDS CLOSER FELLOWSHIP

THE REV. WILLIAM HAYES WARD, D.D., LL.D.

The history of fellowship in the Church is a long one, but has been sadly broken. It began in the Church of the Disciples, presided over by our Lord; it had a glorious victory in the first danger that threatened the Apostolic Church; but soon after the second and third generation had passed away, the cloud, and then the storm, of dissension, shattered the unity of the Church, and for long centuries division and not union marked its history, until, in these late years, our Lord's last prayer is remembered again, and the impulse for union is a chief feature of our current Church history.

Christ's last prayer, "That they may be one, that the world may know that Thou hast sent me," is full of the deepest meaning. It seemed to anticipate the greatest evil that threatened the early Church, and that has for centuries paralyzed its activities. Very soon did the danger of schism appear. The first Church Council at Jerusalem was a victory of union over division. There was imminent peril that the Church would be torn asunder in its very infancy; and that would have meant its death, as truly as in the case of Solomon's decree to divide the infant between the two mothers. No question of difference that has since separated Christians has been deeper than that which separated Paul and Barnabas and Titus from the Jews at Jerusalem, of the sect of the Pharisees who believed, presided over by all the Apostles who had followed our Lord in the flesh. It was the question whether or not Christians must be Mosaic Jews, whether Christianity was ceremonial or only spiritual. Over that question they came together, and Paul debated it first privately with them that were of repute, and then publicly in the great Council of the Church, until finally they agreed on a temporary compromise, Peter and James and John yielding as to circumcision, and Paul yielding as to things sacrificed to idols, things strangled and blood, and all guided in their decision by divine inspiration. "It seemed good to the Holy Ghost and to us," they said, in a letter which is not only the earliest

written portion of the New Testament, but, out of the whole Bible, the section most thoroughly accredited by inspiration. Of this only are we told that "it seemed good to the Holy Ghost and to us," for we know that the word "us" embraced both parties in the Church, and the inspired writers of nearly all the New Testament—certainly Paul, Peter, James and John, and probably others. All this inspiration was devoted to the maintenance of Church fellowship, and for Church fellowship compromise was necessary and allowed.

But still more, the principle accepted and announced was not uniformity, but liberty. The liberty then allowed was something amazing. It seemed to overthrow, and it did annul, the most sacred code of Sinai. We can hardly conceive of anything more revolutionary. But such was the necessity of unity, and such the force of the spiritual element as the root of Christianity, that even this amazing concession was inscribed on the banner of religious liberty. The lesson was then taught to the Church—what a pity it was not learned!—that disciples of Jesus Christ could yet differ in serious matters of doctrine, and in the chiefest modes of worship, and yet be in the communion of the one Christian Church.

But in a century or two the immediate memory of those who had walked and talked on earth with Christ passed away, and the yielding spirit of liberty in union gave way to the intolerance of enforced uniformity and subordination. Then came the period of what we usually call Church history, which is the history of separation, division and damnatory decrees. Sects were driven off, generally to perish, to lapse into heartless compulsory submission, or into paganism, or to organize new Churches like the Nestorians. The great Eastern and Western Churches divided on a miserable question of the date of an event, and the dominant Church created new dogmas, and enforced personal centralization under the name of Peter, and enforced conformity by the rack of the Inquisition. No man was allowed to stay in the Church who doubted or disobeyed its accretionary decrees, and those who dared to disobey and could flee its tyranny hid in "mountains cold" or fled across the seas—driven to separate from, because not allowed to remain in, the old Church. Only liberty within the essential faith, such as Paul and Peter allowed, can give us a united Church. It was the righteous determination to assert their denied liberty of faith that compelled the great schism of the sixteenth century, led by Luther and Calvin, which gave us the Protestantism that asserted personal

liberty, but too soon denied its first principle of toleration and expelled again and again those who differed with them.

No book, no library, has yet written the story of the hundreds of sects of Christendom. Not even a list of them would it be easy to make. The census of 1890 found 140 in this country, and they nearly all sprung up a hundred years ago, or in sections of the land still belated and medieval. That was the age of division; we have now come into the era of union, tolerance and liberty.

It is a fact, not sufficiently considered, that the spirit of unity has grown out of the zeal for evangelism. These are the two notes of the Church of the present day—evangelism and union—which distinguish it from the Church of a century ago; the sense of the duty to convert the world, and the sense of the duty to come together that we may convert the world—"that they may be one, that the world may know that Thou hast sent me." So our first home and foreign missionary societies were union societies, supported equally by the Congregational, Presbyterian and Dutch Reformed Churches of the Northeastern States, and such they remained, union societies, for over sixty years, until another union, that of the Old and New School Presbyterian Churches, by a sort of back-action, put an end to this earlier, if not premature, union. But other wider union societies, organized about the same time, the Bible, Tract and Sunday School Societies, still held their principle of fellowship against a strengthening denominational spirit.

The first effect of a growing sense of the duty of evangelism is the effort to spread one's own pattern of organization. A restricted vision cannot look abroad. It imagines that its churchianity is the only true Christianity. So the magnificent denominational growths of the beginning and middle of the last century were blessed, if imperfect, efforts of that spirit of consecration which attempted to convert the world, each of the dozens of denominations holding practically, if not confessedly, that its own organization was the one correct Church, and must have its own boards of missions for extension at home and abroad. A certain indefinite common basis was blindly admitted to exist—as if Christ were something indefinite—but in few cases was it considered fit that a minister could freely pass from one denomination to another. Yet propinquity leads to love; and common needs which no one Church could supply compelled union in certain lines of common effort. Hence the magnificent growth of the Young Men's Christian Association, which, in all our cities and most of our larger towns, has

its stately and well equipped buildings, and extends its activity now all over the world. In all this there is no official action of denominations; but individuals, locally consenting, organize themselves on the simple basis of fellowship, disregarding their minor differences of faith and polity, and combine to do their part in common evangelism. It is a beautiful illustration of the two notes of the true Church Evangelism and Unity.

And from the young men the spirit passed to the youth, to the children, indeed, of both sexes. The Christian Endeavor and its allied organizations wholly or partly ignore denominational barriers. In many tens of thousands of churches are they found, and millions of young people are banded together, refusing to be shut in walls of sects, fellowshipped in praise and service, led by the hand gently into the public confession of Christ, which they had already learned to make, in their little circles, by word of Scripture and utterance of consecration. A blessed example have they given to their fathers and teachers.

Equally impressive has been the movement for the union created by the spirit of evangelism in the foreign mission field. It is especially marked in its progress at the present day, while its history is forming. At home we somehow fail to see immediately the ridiculousness of having a hundred denominations with a hundred mission boards and a hundred secretaries; but when the missionaries meet in the presence of militant idolatry, each separately resisted by the united force of false religions, they ask, Why should not we, too, unite? Why should we set up Church against Church? Why should we not help instead of hindering each other? So before the boards at home were ready the missionaries abroad began to ask for union, and now the boards are learning and consenting. In China, in India, in Japan, they unite first in conferences like this; they agree, as we shall agree, to harmonize their action, to fix their bounds, and as far and fast as possible to consolidate their colleges and seminaries, their publishing work, and to establish great national Churches that shall have no memory of Western divisions, or names that mean nothing to Orientals, but shall give the people a great Christian Church of Japan, or China, or India. All this is partly done; it is partly in the process of doing; but it is moving, it is coming. Why should the Hindoo cling to the names of Luther and Calvin and Cranmer and Wesley? Why even of Paul and Cephas? Only Christ!

In the mission fields union is coming both by federation in work,

and by the corporate union of denominations. This is true also in Christian lands.

Dr. Gladden's articles in "The Century" some years ago gave an ideal picture of the beauty of union of Churches in the service of a town or city. Soon Federation began to organize itself in this and other cities, through voluntary action, and then was formed the National Federation of Churches and Christian Workers to establish State and city federations. But all these and other movements that might be mentioned, besides numerous conventions, published articles and addresses, represented mostly voluntary work rather than official Federation of denominations. In Maine, however, a beautiful example was set of absolutely official corporation and Federation. There the Christian Churches—the Baptists, Free Baptists, Methodists and Congregationalists—united on a recognized basis, with representatives from each body, agreeing to prevent unnecessary interference of Churches and hurtful rivalries. This has continued thirteen years with the happiest results, and has been partially repeated in Vermont and Michigan. Perhaps the brethren in Maine do not know how widely their example has been recognized, and what has been its influence leading to the present Conference.

But on a larger scale a Federation of the Free Churches in England has been doing a similar work. It has brought the Churches embraced in it closer together, and has given them enhanced power for the social and religious reformation of their country.

Similarly great international groups of allied denominations have federated, Presbyterians the world over, and Methodists, greatly to their mutual acquaintance and advantage.

The examples thus set have been followed and even bettered in many directions, for while Federation is good, corporate union is better, whenever it can bring together those Churches that are nearly allied. The union of the Lutheran and the Reformed Churches of Germany in a single German Church is an example in point. More lately, only five years ago this month, with great rejoicing the Free Church and the United Church of Scotland came together, greatly to the benefit of both. In Canada we see the process of an extraordinary consolidation going on of Presbyterian, Congregational and Wesleyan Churches in a single organization. Similar unions are being accomplished in Australia and New Zealand. The same spirit which has brought the colonies of Australia into a single Commonwealth is bringing equally the denominations together.

But to return to this country, the two Reformed Churches have been seriously considering union with each other, or with some other body; and the Presbyterians and the Cumberland Presbyterians, and one or two minor bodies are approaching corporate union, which is sure to come in the end. The Congregationalists, United Brethren and Methodist Protestants will meet in February next to settle how nearly they can combine in some way their forces, and other denominations have a similar union under serious consideration. In some way or other the blessed spirit of union seems to have descended like a dove upon our Churches, and all are asking how they can come closer together.

There have been other attempts at union, which might perhaps be better called propositions for union—on some general basis. These have taken the form of "quadrilaterals," so-called, and have had much value, notwithstanding their failure, and perhaps the expectation that they would fail; but they have brought before the Christian world the simplicity of the essential Christian faith. First the Episcopalians in Chicago in 1886, approved by the Bishops of the Church of England at Lambeth in 1888, suggested four conditions of union—the Holy Scriptures, the Apostles' Creed, the two Sacraments and the historic episcopate. Then the Disciples in 1891 followed with three propositions as a basis for unity, and the Congregationalists in 1895 followed with their four conditions as a basis. Of these only the Episcopalian received any serious attention. For several years there was conference on the basis of the Lambeth Quadrilateral with the Presbyterians, but it came to nothing accomplished, beyond the increased desire for some basis on which the essential unity of the great Christian Church could be expressed. The attempt at formal, organic unity was shown to be for the present impossible, except in the consolidation of two or more allied denominations, so that the alternative remained of a Federation in which there should be no compromise of the several creeds or forms of government, of the full right of each to serve God in its own way, while fellowshipping and aiding all the others. Out of this desire has come the present Conference, in which no denomination takes the lead, called by a body representing all denominations, and in which no company of believers is asked to yield one whit of its cherished faith or inherited customs or autonomy.

This rapid and general view of the movement of the Christian Churches toward closer fellowship shows us the various ways in

which fellowship may be achieved. It may be by compulsion of law, whether by the supreme force of the Inquisition, the less stern repression of Russian sects, or the milder social attraction of a State Church. But all these methods are sure to fail, and they only make more positive the insistence of a free conscience, and the schism of the separated sects. Nowhere are the Jews so rigid as in persecuting Russia. Fellowship may also be sought by absorption. So has the Roman communion taken in Eastern sects, and is seeking further accessions. This means submission, and destroys the differentiations of liberty, except when, as is sometimes happily the case, changes of formula or feeling have obliterated old distinctions. The great and successful fellowships and unions that we are now achieving at home and abroad are on the old basis set by the example of the Apostles at Jerusalem, on the liberty of the several bodies of believers to wear their own colors, whether they choose to march as separate companies, or consent to keep step in the same regiment. Thus we express both sound fellowship and get the consent of separate convictions in our Young Men's Christian Associations and our Christian Endeavors and our Bible Societies and our local federations, as also in the unions which in Scotland, Australia, Canada and the United States have consolidated strong denominations into single bodies of greater composite strength and influence. And it is on this basis of mutual recognition of each other's essential Christian life and service, allowing each corps or division or regiment or company in the Lord's army its own liberty, that we propose to create here a visible and recognized expression of our essential oneness, on the basis of individual freedom as established at Jerusalem; something more organic and permanent than the Evangelical Alliance which did much excellent work for thirty years, or than the admirable great Missionary Conference which lately met in this hall. This, our present alliance, could never be accomplished, except as the spiritual forces of the Church, working outward for the conversion to Christ of the multitudes of unevangelized souls in so-called Christian lands and in the dense populations of paganism—unsaved after nineteen centuries of separation and schism—have brought us closer together, union by evangelism, as of old. Out from Christ, as from the sun, radiate multitudinous forces of life in multitudinous directions. But as we accept that life and grow in it, we are drawn closer to our central sun, and the closer we come to Him, by force of that

nearness we come closer to one another; and we shall come closer together until we shall know and see that we are one, and then the world will know it, and, knowing it, will know the Son and the Father.

PREPARATORY WORK OF RECENT YEARS IN ADVANCING CHURCH FEDERATION IN THE UNITED STATES

The Rev. Elias B. Sanford, D.D.

This Inter-Church Conference on Federation is the outcome of action initiated and carried forward by the National Federation of Churches until June, 1904. At that time the work of correspondence and preparation was placed in the hands of the Executive Committee that has just now, through its chairman, made its report. The relation of the National Federation, not only to this Conference, but to most of the State and local Federations in our country, makes its history an important part of the record I am asked to give of preparatory work in recent years.

I briefly recall the steps that led up to its organization. In 1894, at a meeting held in the Madison Avenue Presbyterian Church in this city, of which the Rev. Dr. Charles L. Thompson was then pastor, the Open and Institutional Church League was organized. This League brought together a group of representative men, connected with leading denominational bodies. In close fellowship they stood upon a platform that made an earnest plea for a spirit of ministration that should "sanctify all days and all means to the end that men might be won to Christ and His service, that the Church might be brought back to the simplicity and comprehensiveness of its primitive life until it could be said of every community, the Kingdom of Heaven is within you and Christ is all in all."

At the annual meeting of the League in Philadelphia early in 1895, action was taken that both the members present, and the one who accepted their invitation to care for its executive activi-

ties, felt was a venture of faith. In entering upon his duties the prophecy was made that this League, if faithful to its plea, could not fail to be a force working in the interests of Christian unity.

About the time the Open and Institutional Church League was organized, an honored member of the Executive Committee, having in its care the preparations for this Conference—the Rev. Dr. John Bancroft Devins—at that time in charge of mission work on the East Side of this city, was instrumental in establishing what was known as the Federation of East Side Workers. Its purpose and success suggested to the rector of an Episcopalian Church, the Rev. Dr. J. Winthrop Hegeman, the need and possibility of a Federation that should include all the Churches and Christian forces of this city. Through the efforts of Dr. Hegeman, leading pastors and influential laymen were interested, and the Federation of Churches in this city was organized in 1895. Since September, 1896, the Rev. Dr. Walter Laidlaw has been its efficient executive secretary. This, and other important work inaugurated and carried on through State and local Federations, will be brought to your attention at the session of the Conference on Friday afternoon.

It is easy to understand why, in some cases, the same men should have been called to serve on the official board, both of the Open Church League and the New York City Federation. Suffice it to say that opportunity came for the secretary of the League to speak of the need of utilizing these organizations as a means of advancing in a national way the spirit and methods of practical coöperation among the Churches. A letter was prepared and sent out to a large number of prominent ministers in every part of the country, asking their opinion regarding the need and feasibility of organizing a national society that should seek to promote the interests of unity and Church Federation. The cost of this correspondence was for the most part defrayed by the late William E. Dodge, then president of the Evangelical Alliance. The response to the letter was favorable and even urgent.

By the joint action of the Executive Boards of the New York City Federation and the Open Church League, arrangements were made for the Conference held in this city December 3, 1899. Mr. Dodge presided at the opening session and President Hyde, of Bowdoin College, told the story of the Interdenominational Commission in Maine, and others reported the work of some local Federations. Action was taken that resulted in the careful selec-

tion of a committee of fifteen ministers and fifteen laymen, representing different denominations, who were empowered to elect an executive secretary and report at a meeting to be held the following year. Then began a work the fruitfulness of which has proved its need. Of this service, in its varied activities and results, time will not permit me to speak.

Soon after the adjournment of the Conference in 1899 a letter was sent out by the Executive Committee in which they spoke of the scope and plans of the work placed in their hands, and closing with these words—"The present organization of the National Federation is only temporary. It was formed at the call of a conference for the purpose, and its membership was constituted by that conference. It has thus, and could have at first, no official relation with any denominational body. But it is desired that it may be the forerunner of an Official Federation of Churches to which it shall give place. Already not a few State bodies have given the purposes of this Federation of Churches their hearty indorsement; it is our desire that there may be established State federations, like that so successfully in operation in Maine, whose influence shall prevent wasteful and harmful rivalries of competing churches and be the expression of the comity which should exist between our home missionary organizations. May we not also look forward to a National Federation of all our Protestant Christian denominations, through their official heads, which shall utter their declaration of Christian unity, and accomplish in good part the fulfilment of the prayer of our Lord that 'they all may be one, that the world may know that thou hast sent me'? Too long have our Churches been working along independent lines, and their divisions have too long given point to the gibes of the enemy. It is to bring these Churches together, in testimony and in service, that these local and this National Federation of Churches and Christian Workers have been organized. They appeal to the sensitive and earnest Christian conscience of those who are drawn together because first drawn to Christ."

The draft of this letter, from which I have just quoted, was prepared by Dr. William Hayes Ward, who in July, 1898, at the National Council of Congregational Churches held in Portland, Oregon, as chairman of their committee on union with other denominations, made a report in which it was recommended "that a representative council or conference of the Protestant Churches in the United States be called to meet in the city of Washington in

May, 1900, for the purpose of organizing an interdenominational union, which shall meet at regular periods, and which shall serve as a visible expression of the unity of the Churches, and as a common bond in their fellowship with each other and their service of the Lord Jesus Christ." After certain suggestions as to calling the Conference, the report, which was unanimously approved, closed with these words. "We ask you to approve of this plan, or some plan of visible Federation of the Evangelical Christian Churches of this country."

It is interesting to note that without knowledge of the action taken by the official representatives of this denominational body the National Federation of Churches was coming to its organization, prepared to aid the federative movement in this and other directions.

In February, 1901, the organization of the National Federation of Churches was completed, and at its annual meeting in the city of Washington, February 2 and 3, 1902, the following motion prevailed: "Resolved, That a Committee of Correspondence be appointed to act with the Executive Board of the National Federation of Churches in requesting the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to a National Federation Conference to be held in the year 1905."

The first body to whom the request for the appointment of delegates was brought was the General Conference of the Methodist Episcopal Church, South, at its session in the city of Dallas, Texas, in the month of May, 1902. I recall with pleasure the welcome this Conference gave to my message and the action taken that has brought to us a noble representation from this great Church of the Southland.

The time had come that in this work of preparation and seeking the coöperation of denominational bodies the official Board of the National Federation could ask and receive the aid of men officially appointed by denominational bodies and others who were identified with movements that are seeking to strengthen the bond of union between members of the same denominational group and, if possible, secure organic union. Dr. Roberts has already made report of the action that created the Executive Committee that has for nearly two years had entire charge of the arrangements for this Inter-Church Conference on Federation. When the time came to select the chairman of this important committee, Dr. Roberts,

by unanimous choice, was asked to take this place, which he has so ably occupied. Dr. Roberts was a member and for several years secretary of the Committee on Church Unity of the Presbyterian General Assembly, which conducted from 1887 to 1894 negotiations looking to closer relations with other Christian Churches, and also prepared a Plan of Federation for the Presbyterian and Reformed Churches of the United States.

I am sure the members of this Conference will agree with me that the National Federation has been eminently fortunate in securing in its fellowship and counsel men strong in position and leadership who have given out of their experience, counsel and guidance in the work that has proved so helpful in many directions. In this labor large place must be accorded to the little group of laymen whose unostentatious but generous gifts have made this work possible.

We rejoice that the activities to which I have called your attention have been crowned with success, in bringing you together in this Conference to counsel regarding this world-wide movement that is drawing the Church of Christ into closer unity of purpose and action than ever before in the history of Protestant Christianity. We look to you, the messengers of the Church of the living God, the Church of which our Lord and Saviour, Jesus Christ, is the Head, to carry forward this work to a consummation that shall manifest to the world that you are One in Him, whose right it is to reign and rule in every heart.

Many of us here to-day recall the visions of youth regarding the need and possibility of achieving the unity of the Church as the Body of Christ. Some of us looked into the faces of that splendid generation of men who aided with their presence and message the great world gathering of the Evangelical Alliance held in this city in 1873. Along the fast flying years the Saviour's prayer that "they all may be one" has been a part of the pulse beat of our lives. Is the vision of youth and the dream of later years to end in disappointment? It cannot be. It is the plea of our Divine Lord and Redeemer. It must, it will prevail.

THE OPEN DOOR BEFORE THE CHRISTIAN CHURCHES

THE RT. REV. WILLIAM NEILSON MCVICKAR, S.T.D.

Mr. Chairman and Brethren:

The horrible consciousness has just dawned upon me with the announcement of the subject of my address that I have not stuck very closely to my text. I suppose that may be a consciousness that has come to clergymen now and again, and perhaps they have been excused; at least they have excused themselves; and so I must ask your patience if I wander somewhat from the theme that I find on the programme.

The Field Secretary of our New England Federation, in announcing this meeting, said that it was likely to be "one of the most momentous gatherings in the annals of American Christianity," and I rather think that he was right. His first reason for so estimating it was that twenty-one different denominations (I would rather call them, after apostolic fashion, twenty-one different *churches*), with their 19,000,000 of communicants, would be here represented. Surely that in itself would mark its importance. And when, in connection with this, we consider the place and time of meeting, our appreciation of it must be greatly enhanced. It is not often that such a gathering as this takes place in this great, seething centre of busy life. And it has not been called because of a sudden emergency, as the citizens of Florence were called together, by the tolling of the old "Vacca," to announce an invasion of armed forces; nor again because of the ravages of some epidemic that threatens its life and must be stopped at all hazards; nor even again by the demands of a great and impending election which menaces the honor and the fundamental principles of political existence through corruption and fraud. Not any such emergency has summoned us, but a matter as old as Christianity itself, a problem which the early disciples and followers of Christ had to deal with—the Christianization of the world. Nor is the meeting less momentous in view of the *spirit* which inspires it, the spirit of brotherly love and cooperation.

Fifty years ago, Mr. Chairman, such a meeting as this would have been impossible—well nigh inconceivable. Some of the honored grayheads that are here will realize more clearly than the younger members of this Conference can what I mean. This meeting, fifty years ago! made up of Methodists! Presbyterians! Congregationalists! Baptists! and Episcopalians, too! Who would have dreamed of it? Well, well, the "iridescent dream," as it has been called, of a United Christendom may after all prove itself not at all a dream some day short of "the sweet by and by." Those were days of division, when the Churches stood apart, unlike Charity, which "seeketh not her own," each looking on her own things and askance at each other, never for a moment conceiving that God's truth might be bigger than their own little theologies made it, or His Kingdom more comprehensive than their little bailiwicks; and I am not sure that it would be extravagant to add that their notions of heaven itself were respectively of a glorified Methodist, Presbyterian, Baptist or Episcopal realm—that, at least, would have been the logical conclusion of their exclusiveness. And now, sir, in contrast with that picture, lo! this great meeting, made up of all these different elements, and yet dominated by one all-inclusive motive and inspired by the one spirit of brotherly kindness and concord. Certainly we are getting nearer to one another; nearer, as I surely believe, as we are getting back and nearer to the manger and the cross of the one Great Master. We no longer feel it necessary to be forever on guard over our own ways, and in doing so to discredit and disparage those of others. We will not forbid any to cast out devils because they follow not with us, so long as we are sure that the devils are really cast out. I wish I could say this with as much assurance here as I can in Rhode Island. Yes, this is a momentous meeting, and we have reason to thank God and take courage for it. But it must not therefore be merely a banquet of self-congratulation. The serious, sobering problem, of which I have already spoken, confronts us, which in view of the past may well cause us to mingle tears of penitence with our psalms of thanksgiving; for first of all we are called to face the solemn fact—and it is always well to face facts and so to realize just where we stand—the fact that with all the Church of God has done (and it has done much) this world is, as far as you and I can judge, somewhat distant yet from the Kingdom of God.

The Church has done much. She has reached vast masses of mankind with the Gospel of truth; she has elevated the civilization

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of the past and made it, at least in its trend, a Christian civilization, and that in spite of alarming and dreadful inconsistencies to the contrary. There is to-day a Christian civilization, nevertheless, and all that we have to do to realize this is to place ourselves in succession in the midst of the city of London, for instance, on the other side of the sea, or in this city in which we are met to-day, and then in contrast with that put ourselves in thought back nineteen hundred years in the city of Pompeii or of Rome under the Cæsars. Then we shall realize indeed what a change has taken place, that a subtle leaven has been at work all through these ages; and in spite of all the forces of evil combined there has been a marvellous change taking place and a new civilization introduced. But, my friends, with all that granted, we have only to open our eyes this morning on this city, we have only to consult the papers that bring to us the news from other parts of the world, to realize just as vividly that the process has not yet been completed, that the kingdoms of this world after nineteen hundred years of work have not yet become "the Kingdom of our Lord and of His Christ"; that, indeed, as far as human judgment can forecast the future that consummation is still far distant. God grant it may not be so distant as it sometimes seems. And the fault for this must lie somewhere. Not with the Gospel surely. The Story of the Cross is just as effective to-day as ever, and has been all along, speaking to the deepest needs, the sins and sorrows of humanity. "The Lord's arm is not shortened that it cannot save," and wherever that Gospel has been preached and human lives have received it in sincerity it has manifested its life-giving power. But there are still vast multitudes unreached, and "strongholds of sin, Satan and death" still unconquered, even where its sound has been carried. And when all has been said we cannot but know that the fault and failure have been with the Church, the Christian Church, itself.

The Church has faults, no doubt—faults of method and administration largely. Yes, and something deeper often than these. She has been too academical and artificial and narrow in her approach to human lives. And this has told against her work. But a paramount, most disastrous and fundamental fault certainly has been—I cannot but feel it—her *divisions* and the spirit which lies back of them, *sectarianism*. That has been the thing which has at the same time uttered and ministered to self-consciousness and self-absorption of the several Churches until they have well nigh forgotten the supreme work which has been given them to do, the

redeeming of the world. They have been so engrossed establishing and justifying themselves that the greater campaign has made slow progress. I tell you, my friends, that "States Rights" do not make good and wise statesmen in the nation's councils, nor, on the other hand, do they make the most trusty and efficient soldiery on the field. And I cannot but believe that much of the failure in the Church's work and advance has been due to the like spirit in her midst. Such a spirit is weakness in itself, enfeebling and unsettling convictions (in spite of loudest protestations to the contrary), convictions which ought to be certain of themselves for efficient action. Out of harmony with God's plans, it is out of harmony with His providence, which recognizes and blesses that which this spirit is bound to depreciate and discountenance. It was not calm and certain faith, believe me, which in the days of the Inquisition lit the fagot and burned the heretic, but a semi-skepticism which did not dare trust God to safeguard the truth of which it itself was not sure. Weak in itself, and therefore all the more bigoted, this spirit of sectarianism has proceeded further to weaken its cause by a division of its forces, when all the strength of complete concentration and unity is needed to meet the Arch-enemy. What earthly general would be guilty of such folly in leading his army to battle? What earthly business would tolerate the waste and interference which such a method entails? And yet that has been the folly of the Christian Church. I remember hearing Dean Stanley, the late great Dean of Westminster Abbey, when preaching a memorial sermon to Lord Bishop Thirlwell of St. David's, lament that wisdom had been allowed to drop out of the list of Christian graces, a grace for which Bishop Thirlwell had been noted, and suggesting that whereas Christians were constantly confessing that they were "miserable sinners" it might sometimes be appropriate and wholesome for them to confess on their knees that they were "miserable fools." It seems to me that the suggestion is timely in connection with a review of the Church's method of doing its work. With such a stupendous work, with such resources and inspiration at its command, and with such a leader as it claims to follow, it must be its own fault if it allows petty party interests to divide its strength and impede its triumphant progress; and how petty all such interests and division are in comparison with the fundamental and uniting bonds! Thank God for the dawn of the new and more promising day which this great meeting betokens. If this gathering accomplished nothing more in the way of practical suggestion than a real

"unity of spirit in the bond of peace," it will be worth everything it has cost in the heartening of the Christian "soldiers and servants" of Christ and the impression which it must make on the forces of evil.

But there is as well practical and united *action* already under way which is bringing Christians closer to one another along various lines—in the battles which are being fought against intemperance and vice, in movements organized against corruption in political and civil life, in the organization of public and private charity and good citizenship, as well as in many other directions. And in the special domain of religion itself signs are not wanting of this growing consciousness of community of interest; undenominational conferences and classes for the study of the Bible, and missionary work at home and in the foreign field, the ever widening work of the Young Men's and Young Women's Christian Associations and like bodies, all bear witness to the changing order, while more significant than all else is the actual reunion of long divided sections of Churches and Churches themselves.

But my allotted time has long since gone by. If I have not stuck closely to my prescribed theme, what I have said leads up at least to that theme, and shows the direction in which the "open door before the Christian Churches" points; that the door is open as never before there can be no doubt, and it is of the Master's setting. "Behold, I have set before thee an open door and no man can shut it."

DISCUSSION

The Rev. O. W. Powers

Bishop McVickar has said that no great public exigency has called this assembly. Yet in all of our minds I believe that there is a suggestion of a crisis in the affairs of the Kingdom of God which demands this meeting. It is a crisis, that the whole world now lies open to the Gospel of Christ. Away up on the "roof of the world" the last hermit nation has had its doors pried open by British bayonets. The power of a heathen nation has been used to preserve and extend the "open door" for the Gospel in Eastern

Asia. The world lies open, and if the Church does not go forward, it means defeat. The vast opportunity before the Church, and especially before the Church in America, must be seized. The marshaling of these facts this morning shows how the way has been opened for this movement, which means efficiency and progress for the whole Church. We must not be false to the highest interests of the Kingdom of God, nor take counsel of our fears.

I feel sure that we shall not close this door, so wonderfully opened, by any mistakes that might be made here. We have come together in the spirit of the broadest fellowship, and we will do nothing contrary to that spirit. The organization which we hope will grow out of this Conference must have no narrower basis than that set forth in the invitation in response to which we have come. We are not to effect a unity of our convictions concerning creeds, but to unite in a fellowship of love and service.

We might imperil this movement by bringing to it a spirit of compromise. There has been none of this apparent so far. There is no need for us to surrender our convictions on matters of faith. If we cannot come together holding each for ourselves the truth as God has given us to see it, we can build no true temple of Christian unity.

It would be a fatal mistake if we should permit any suggestion of a concentration of power. Coöperation does not mean control. We are not to take away any responsibility from the Churches, and centre it anywhere outside of the organizations here represented.

But while some mistakes, if we should make them, may hinder, they cannot defeat the grand consummation. It is God's purpose that the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Thus all the world shall be brought into unity. Let us look into our own hearts, and realize what has come to us through the blessed Gospel; let us look forward to the opportunity that is ours this day; let us look out upon the world with its heartache and agony without the Christ. Then, realizing that we have not yet done for that world what our Saviour expects of us, let us look up into His face, and be melted into a very passion of love and pity, that shall bring us into that real unity of spirit and purpose that shall avail for the conquest of the world and the exaltation of our Lord.

DISCUSSION

The Rev. William H. Black, D.D.

The open door before the Christian Churches of this country and of the world is so manifold, so wide open, as almost to impress us with the thought that there is no door. Listen to this catalogue of some of the things that the Christian Churches in coöperation may do in the way of reform and amelioration:

First. In the interest of civic righteousness, so imperative, so inviting, so necessary.

Second. In the interest of a wiser, more effective system of marriage and divorce legislation.

Third. In the interest of temperance and the repression of the vices of intemperance.

Fourth. In the interest of public honor; against corruption; inspiring men in high places to wield these tremendous organizations of capital and industry in the fear of God.

Again, in the interest of prison reform, that these institutions may be administered better for the men and better for society.

Again, in the interest of public charity.

Again, in order to repel and repress evils.

Again, in order to prevent Sabbath desecration.

Again, in order to eliminate, in the interests of society and of the commonwealth, child labor.

Again, in order to prevent unrighteous industrial combinations, strikes and lockouts.

Again, in order to institute reforms in the tenement districts.

Again, in order to repress and eliminate gambling in all its vicious forms.

Again, in order to correct public amusements so that they shall minister to the social comfort and elevation and be in harmony with righteousness.

Again, in order to stimulate activity in the interest of the elimination of the evils connected with immigration.

Again, in order to make it impossible for such things as Mormonism to have a controlling influence anywhere in this great nation.

Such is a catalogue of fifteen things; and now take some of the things that are positive:

Firstly, the open doors for coöperation among the Churches in the great field of Christian evangelism, made stronger by the binding together of the Churches into one harmonious and fraternal movement for the salvation of men and society.

Secondly, comity in the administration of our home missions.

Thirdly, union in our city mission work; more effective because more united and coöperative.

Fourthly, coöperation on the frontiers, where there not being a requirement for two Churches, all denominations may combine to make one good Church.

Fifthly, more care of those allied organizations such as the Young People's Society of Christian Endeavor, the Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, and so on and so on, that the Church may be aggressively and coöperatively united with these in the realization of the ends, with which they have been providentially burdened.

Sixthly, and this is the problem that is coming to us just now, and is imperative, namely, that the Protestant Churches of this country shall do something to take care of the Christian young men and women who are in our great State universities. This is beginning to open, and is important.

And seventhly, in the National Educational Association, in their recent meetings, one important note that has been sounded is the return of the Bible to the public schools. These teachers who realize the importance of that would rejoice to have the coöperation of all the Churches.

And then, eighthly, to go across the sea, that we, in our foreign mission work, may strive to build up the Kingdom of Christ in its unity and power rather than to perpetuate the divisions that exist among us. That was a great message from the President of the United States at the opening of this meeting. When men in high places who do Christian thinking give us a message like that it should come to our hearts and have practical influence in the administration of the affairs of our Churches.

Ninthly, in the building of seaport Churches, that those Christians who go out from among us and trade in distant ports may have the Gospel preached unto them, as well as to the foreign people around them. That is one of the imperative necessities of

this present time, and coöperation is necessary in order to the realization of this end.

Another of these foreign interests claiming coöperating Churches is this, that we shall have Churches on the continent of Europe, where there are strange languages, that those who speak the American language may have the Gospel preached unto them in the great cities of Europe. Many a Christian is neglected because he cannot understand the Gospel, though it is preached all around the place he lives. We must together foster the establishing of the Christian Churches speaking the English language in Germany, and France, and Italy and elsewhere.

And then, finally—for this is all I shall undertake to say in the ten minutes that have been allotted me—there should be earnest coöperation in the carrying out of such desires as were expressed in the paper read by Washington Gladden at the opening of this Conference this morning, that we may cordially join together in the aid of the persecuted and downtrodden wherever they may be, and whether they bear the name of Christ or not. The interests of the Jew and of the Stundists in Russia are the same.

We must join forces to pass into the open doors at home and abroad.

DISCUSSION

The Rev. John F. Carson, D.D.

Mr. President: It is never easy and it is sometimes hazardous to attempt an analysis of the religious conditions of the times of which one is a part. There is always danger in making such an analysis of mistaking an eddy for a full current and also of being mistaken both as to the nature and direction of the tributary streams. It is the habit of most of us to allow our local conditions to color our view of the whole field. What Lord Salisbury said to the critics of his world-compelling diplomacy, "Study larger maps," is good advice for all of us to take when we consider the movements at work for the advancement of the Kingdom of Jesus Christ. We must study the spiritual movement, not in its local and transient aspect, but in its world-wide and age-long sweep.

In his able paper of this morning, Dr. Ward told us that the two notes which are being struck constantly and clearly in the Church of to-day are union and evangelism. Our hearts responded with a good old fashioned Methodist "Amen" to that utterance. "Union and Evangelism"—it might be put in this way, "Union in or through Evangelism." In Evangelism, an Evangelism that rings true to the cross of Jesus Christ and to that cross as the symbol of the substitutionary sacrifice of the Son of God for the salvation of men, is the only sure basis of union. On this basis all Churches will come together. There was a signal illustration of this in the recent evangelistic movement in Minneapolis. A Presbyterian minister, greatly honored and beloved in all the Churches, Dr. J. Wilbur Chapman, occupied the pulpit of the leading Protestant Episcopal Church of that city, and occupied it on the invitation of the Bishop of Minnesota, who escorted him into the church. That incident, and many others, assure us that to-day men are willing that the mould should be broken in order that the sweet fragrance of the Gospel ointment may pour forth and permeate the lives of men.

> Events with prophecies conspire,
> To raise our faith, our zeal inspire.

What are the events which are in themselves prophecies? What are the elements which make "the open door" before the Church? The previous speakers of this morning have dwelt principally on the signs within the Church. Let me call your attention to a few things outside the Church which indicate the wide open door that is before the Church.

And, first, I would mention the new emphasis that the thought of the day is putting on the spiritual. Materialism, as a speculation, is almost, if not quite dead, however secular the interests of men may continue to be and however material their ambitions and activities. The materialism which held sway and was popular a half century ago is now out of date, as old fashioned as the garments of fifty years ago. The swing of thought and of interest is so far away from materialism that psychology and psychical studies have become almost the fad of our day. Theosophy, Christian Science and such like cults are but the wild and worthless extravagances which accompany the swing of thought and of interest away from the material and unto the spiritual. Such

systems as these find a welcome in human hearts because of the emphasis which they put upon the fact of the spiritual. They tell men to find the spiritual reality within themselves. It is deceptive teaching and deluding. But the very emphasis which is thus put upon the spiritual opens a wide door to the Church of Jesus Christ, a door not for criticism and not for censure, but a door for teaching and service. It is the opportunity and the obligation of the Church to direct the drift of modern thought towards the spiritual reality in Jesus Christ, which is alone sufficient and satisfying.

A second sign which is full of encouragement for the Church of to-day is the new and wide ethical awakening in our land and throughout the world. A great wave of genuine reform has swept over our commercial, social and political life. There is a universal demand to-day for the play of righteousness in the lives and in the work of men. In commercial life men are demanding as never before that a man shall be honest in the administration of the sacred trusts that are committed to him. In the social world of to-day is a strong demand for the play of the pure in all our life; the divorce scandal is being resisted, polygamy is being opposed and Mormonism deposed from power, and in our amusements men are demanding a purer standard, even in New York City the police authorities recently prohibited a play that was suggestively impure.

In our political life there is almost a universal demand for the play of decency and for the overrule of all bossism. In Missouri that reform sent some officials to jail. In Minneapolis that reform elected as Mayor a man who was pledged to close the saloons on the Sabbath day, and on the past three Sabbaths every saloon and drinking place in Minneapolis has been absolutely closed. In Philadelphia, under the leadership of the Church and of such churchmen as the one who honors this convention by his presence and services this morning (Mr. John H. Converse), the people rose in their majesty and morality and drove from official position that whole company of men who were banded together under the black flag of piracy. In New York City—well, we had an election the other day. There is some uncertainty as to the outcome of that election; but one result is assured—that election has been a demonstration to the politicians of all parties that the people of Greater New York are determined to overthrow

every politico-commercial organization in which men are banded together with no other creed than greed, and for no other purpose than to reap rich harvests from the black fields of vice and crime. New York is saying to America to-day, "We are done with that sort of thing in our political life."

This uprising of the people against unrighteousness and political oppression is not confined to America. It is world-wide. Even in far away, bleeding Russia the people, long crushed under the iron heel of oppression, are rising against the power that has worked to crush their life and liberties. The heart throb of the people of Russia finds expression in the cry which was made only yesterday—Poland for the Poles, Finland for the Finns, Caucasus for the Caucasians.

This uprising of the people opens a door for the Church and the Church must enter with her constructive message and work in order to prevent the rule of Mobocracy in our social world and in order to make permanent and effective the new ethical awakening. The ethical is strong and abiding only as it is based upon and backed by the spiritual. The opportunity of the Church in this ethical awakening is to emphasize the spiritual as the basis and the inspiration of all honesty and honor. The Church can do no better service for humanity than to emphasize the fact that the revival that is needed to-day is a revival of downright old fashioned honesty among men.

A third sign—but the chairman informs me that I have but one minute—I cannot therefore dwell upon the fact that the spirit of evangelism which controls the Church to-day opens to her a wide door of service in soul saving and society redeeming. This was the theme on which I intended speaking—but my time is gone. Responding to the fascinating invitation which is given her by all these open doors which have been mentioned this morning, and entering through them into the uses of humanity, the Church will be effective in the introduction of that brotherhood for which the race has been longing, a brotherhood made up, not of the whims of a lawless individualism, or the tyrannies of a communistic socialism, but of the love and the loyalty of redeemed and regenerated men—a brotherhood that shall faithfully image forth the love of God for man and the love of man for man—the New Jerusalem, let down from God out of heaven, in which Jesus is King.

A UNITED CHURCH AND RELIGIOUS EDUCATION

INTRODUCTORY ADDRESS

THE REV. J. H. GARRISON, LL.D.

Our subject this afternoon embraces two of the largest conceptions and ruling ideas of modern times, namely, Christain unity and religious education. The unity of the world, the unity of law, the unity of the race, the unity of all knowledge—these are the sublime conceptions to which the modern mind is led by all the revelations of science and of history. We are indebted, however, to Jesus Christ for the idea of Christian unity—a spiritual brotherhood of believers bound together by their mutual allegiance to Him who revealed the Fatherhood of God and the brotherhood of man. Perhaps there is no measure of Christ's greatness that is more striking and impressive than the fact that in an age of bitter hatreds, narrow provincialisms, and partition walls, among men "hateful and hating one another," He came with a mission to all, died for all, offered pardon to all, and established a Church for all, which was to be the spiritual temple of a redeemed and unified humanity, and prayed that its members might be one as He and His Father are one.

Education is the divine process of developing a human being along the lines of his native powers and potentialities until he has become what God in His creation designed him to be. Religious education is the training of the human soul in the knowledge of the highest things—its relations to God and to its fellowmen. All God's revelations in all dispensations, and all institutions which He has established among men—the family, the Church, and the State—have for their purpose the moral and religious education of mankind. What is the relation of these two great ideas—a united Church and religious education?

When Jesus prayed that his followers might be one, *in order that the world might believe*, He indicated the relation between a united Church and the very first step in religious education, which is faith in Christ, the world's greatest Teacher. It is evident that He regarded the relation of the one to the other as very vital. No other one fact would have such an impressive influence on the faith of men, and hence in religious education, as a united Church. We Protestants, in our love of liberty, have probably underestimated the value of unity, as a divine factor in the religious education of mankind. This great assembly, however, rep-

resenting as it does the leading religious bodies of Protestantism in this country, convened to study the problem of a closer unification and coöperation of Christians in order that the Church may do its work in the world more effectively, is evidence of the fact that we are coming to a recognition of the place and power of the united Church in giving new potency and direction to all the methods and processes of religious education.

We may not be prepared at present to consummate that unity of our religious forces which is contemplated in the prayer of our divine Lord, when He prayed that His followers might be one, even as He and the Father are one; but let none of us say that because such union is impracticable now, it will therefore *forever* be impracticable. Such a Convention as this which is now here assembled would have been impracticable and impossible even ten years ago. The Lord Jesus is the Head of the Church, and let us put no limitations to His divine power. If, in His infinite wisdom, He sees that a united Church—a Church so united as to be unhampered by its denominational divisions in fraternal coöperation and mutual Christian fellowship—is necessary to accomplish His divine purposes in the world in evangelizing the pagan nations and in overthrowing the gigantic evils which have become intrenched even in our Christian civilization, who are we that we should withstand God? Our duty is, my brethren, to put ourselves completely under the leadership of Jesus Christ to be moulded, directed, and used by Him for the accomplishment of His sublime mission in the world. Where He leads we can afford to follow.

But is there not a degree of unity already attained by us which finds no adequate expression in any organization which has yet been formed, or in any form of joint coöperation to oppose those things to which we are all opposed and to bring about such reforms as we all desire? That there *is* such unity, and that it should have a practical manifestation such as the world can see, in coöperative movements for the world's betterment, is the meaning and purpose of this magnificent assembly.

It is with great pleasure that, as chairman of this session, I invite your attention to the discussion that is to follow, and not without hope that it will help us to a clearer understanding of the relation which exists between these two leading ideas of our modern life—Christian unity and Christian education—and so hasten the fulfilment of our Lord's prayer—"That they all may be one!"

RELIGIOUS EDUCATION IN THE HOME

THE REV. GEORGE W. RICHARDS, D.D.

The normal man lives his life in the home, the school, the Church and the State. These social organisms are rooted in the human constitution, and in them men are to work out their divine destiny. The home is first both in time and in importance. It is the unit of the social order and has specific functions to perform in the education of the race.

The significance of the home is now more recognized than ever before. Jesus gave it the proper place in the religious life. He was Himself an obedient Child. He attended a wedding, and was entertained as a guest at Bethany. He made the social life the sphere for the unfolding of the religious life. The home, not the monastery, is the school of saints. The sociologist, the pedagogue, the ethicist and the evangelist unite in magnifying the influence of the family. Mulford said: "Sociology is the coming science, and the family holds the key to it!" No less significant is the statement that "a child's first teacher is the one who loves it first." Martesen wrote: "The family forms the commencement and the foundation of the moral world." Jerry McAuley made an almost startling assertion when he said: "Far be it from me to limit the grace of God, but I never yet knew a man to be permanently reclaimed who did not have a good mother." In his study of revivals Davenport concludes that "a sound family religion furnishes the only sufficient basis for healthy evangelism."

From these testimonies it appears that what men have always felt instinctively and Christ has taught, science corroborates,—the primacy of the home in the development of the individual and the social life.

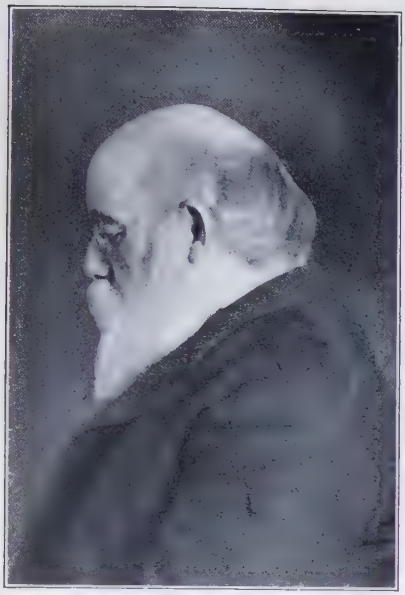
We can only understand the part which the home is to take in religious education when we have a definite idea of what religious education is. Since religion embraces not only a part of man's life but has to do with the whole of it, religious education must include the whole educational system. Protestantism does not draw a line between the religious and the secular. Human life in all its phases is sacred, and all its institutions are divine. The only line of division is that between the Christian and the un-Christian, the good and the bad. By living in the various social organisms into which we are born we are to be educated for the

kingdom of love, righteousness and freedom. Each one of these organisms is of God and has its own peculiar place in the divine plan of education.

Dr. Butler defines education as "a gradual adjustment to the spiritual inheritance." The inheritance is fivefold, viz.: The scientific, the literary, the esthetic, the politico-social, and the religious. If we accept this division we shall find the home to be specially adapted to lead men into the last two forms of inheritance—the politico-social and the religious. For a home may be a good home without literary, scientific or esthetic culture, but it cannot be a home at all without making or marring the social and religious life of its members. In these respects it wields an influence different in degree, if not in kind, from that of the school, Church or State. It must be remembered, however, that these latter institutions also have far-reaching social and religious value.

We are now confronted by a second question. What portion of the religious inheritance is the home to transmit? The answer requires a definition of religion. It is presupposed that the only form of religion which is considered by this assembly is Christianity. It would not be prudent to attempt a definition of the essence of Christianity at this time. That problem seems to have taken in our day the place of the sacramental question in the sixteenth century, in being a stone of stumbling and a rock of offense. When, however, we approach Christianity from the human or moral side, it is not so difficult to find common ground upon which the Church universal may stand. Jesus defined it as love—love of God and love of men. Paul described it as righteousness, and peace, and joy in the Holy Ghost. James made pure religion and undefiled before God and the Father consist in visiting the fatherless and widows and keeping oneself unspotted from the world. Sabbatier said it is "a filial feeling toward God and a fraternal feeling toward men." The home is not a school of theology. It is not to teach Church history nor dogmatics. It is a school, so far as it is a school, for training in Christian living. Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely are to be taught in the home. The child should breathe in the atmosphere of love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness and temperance.

The work of education in the family must be done in two ways; first, by influence, and second, by instruction.



REV. WASHINGTON GLADDEN, D.D., LL.D.

RT. REV. WILLIAM NEILSON McVICKAR, S.T.D.

REV. O. W. POWERS, D.D

REV. WM. H. BLACK, D.D.

I. By virtue of its constitution, the home teaches religion. In it the three great factors which work together in the making of manhood coöperate. They are heredity, environment and personality. These forces become concrete by being embodied in the living personalities of the family. They have subtle power over its members. If heredity or environment is to be modified or overcome, it must be done largely by the force of personality in the family. In the domestic circle personality has free scope, and is able, by reason of the mutual confidence which exists and the plastic condition of childhood, to do its greatest work. The natural relations into which the members of a family enter call forth the essentially Christian virtues. Compare the home with the school or the State, and the difference will at once appear. In the school you find the relations of a teacher, a pupil and a classmate. In the State you have the executive, the citizen and the fellow-citizen. These relations have educational value. They are indispensable in character building. In the home, however, you have husband and wife, parent and child, brother and sister, kindred and friends. In the family relations a part of human nature is touched which neither the school nor the State can reach. In passing from the former to the latter you pass from the sphere of love to that of law. The one draws, the other drives.

Marriage itself rests upon love, chastity and service. The parental and filial relations require obedience, reverence, self-assertion and self-sacrifice. The ethical principles which are essential for a prosperous State and a live Church are in a measure of necessity inculcated in the home.

One of the primary purposes of Christian nurture is to make the child realize the presence of God in his life and in the world about him. God's presence may be particularly manifest in the family life. Here love prevails, the spirit of truth rules, noble aspirations are kindled. These are for the child a form of the divine presence and an interpretation of the character of God. The father's love is the nearest approach on earth to the love of God. Jesus reveals the goodness of the heavenly Father by comparing it to the love of an earthly father. "Or what man is there among you who if his son shall ask him for a loaf will give him a stone; or if he shall ask him for a fish will give him a stone? * * * How much more shall your Father which is in heaven give good gifts to them that ask Him?" A mother's sympathy typifies that of God. "As one whom his mother comforteth, so will I comfort

you." (Isa.: 66, 13.) The joys and sorrows, the births and deaths, the successes and failures which are inevitable in the family are occasions by which men are taught the truth of Christ.

It is not a mere accident that the figures for Jesus' revelation are taken from the home. The Christian name for God is "Father." Men are called "sons of God." Religion is fellowship between the heavenly Father and His children, between men and brethren. Even the natural home is a preparation for the higher fellowship of the kingdom. The Christian home is the highest form of the kingdom in the present dispensation. The home, accordingly, educates men in religion by virtue of what it is, by the environment which it creates, and by the requirements which it makes on the personal life of its members.

II. The home is to educate not simply by influence but also by direct instruction. Here we meet with the most difficult problem of the Church in this generation. It is universally conceded that family worship, the teaching of the Bible, and the practice of daily prayer have inestimable value for the development of the Christian life. The parent can teach also with an authority which neither the pastor nor the teacher can have. The disposition of reverence and sympathy for religious matters in parents is readily communicated to the child. Cordial coöperation in the work of the congregation will attach the child's heart to the Church. The humble acceptance of adversity and prosperity as from God, the patient bearing of burdens, the sublime optimism of faith will determine the child's attitude toward God. The child should be impressed with the conviction that he is a child of God and brought up in the faith and hope of the Gospel. Mr. Moody believed that "we might train children that they should be converted so early that they can't tell when they were converted." He reached the conclusion of Bushnell, who occupied a different standpoint, that "a child is to grow up a Christian and never know himself as being otherwise."

A number of obstacles interfere with the educational work of the home. Even Christian homes are under the influence of false standards of life. There is a wide difference between the Gospel proclaimed from the pulpit and the spirit which shapes the ambitions of the home. The contradiction between profession and practice is nowhere so evident as in the privacy of the family, and is instinctively felt by the children. Parents have little enthusiasm for the practical training of children in Christian ideals. They are captivated by the subtle materialism of the age. The

temporal prospects of children are of greater concern to parents than their eternal welfare. Love of money, pleasure, position and display have superseded the love of Christ. Success is put above character, gold above goodness. Many a Christian mother and some preachers of the Gospel would not urge their sons to enter the ministry because the sacrifice is too great. Men confess the Cross, sing it, and glory in it, but shrink from laying it on the backs of their children. The spirit of the home must be transformed before it can take effective part in Christian education.

Again, many evangelical churches have followed the emotional and revivalistic system of religion to such an extent that the educational system has fallen into disuse. By implication religious education of children is worthless. The child is excluded from the Church or the kingdom until the sign of election is given or the travail of an instantaneous conversion is experienced. Even in the Churches where the Catechetical methods are in vogue and children are to be brought up in Christ from infancy, family training is neglected and religious instruction left to pastors, teachers and schools. A false reliance on the Sacraments and ordinances of the Church has minimized the importance of religious instruction. The day has come when Protestants ought to unite in the advocacy of the educational system of religion. It is a revival of original Protestantism, and by no means an innovation. It is vindicated not only by long experiment, but by the latest results of psychology and pedagogy. The Holy Spirit works through truth. The Grace of God is the truth of Christ come to life in the Conscience of men. The Sacraments are only grace-bearing when they are truth-bearing. The appreciation of these fundamental principles will awaken the sense of responsibility in parents for the Christian training of children as well as convince them that their work is not a fruitless task which the Spirit of God will set aside by a conversion that is far more magical than miraculous and more unnatural than supernatural.

Social and industrial conditions also are serious hindrances. Parents may be willing to train children in religion, but they have neither the time, ability nor courage. In the struggle for life, men and women are hard pressed for time. Even the Sabbath is invaded by industrial, social or ecclesiastical pursuits. The family circle around the fireside, discussion of religious topics, and family prayer are impracticable in many Christian households. The minds of parents and children are so absorbed by the current topics of the

day that religious matters are rarely approached, and only with great diffidence.

How may these obstacles be removed? The sacredness and the privacy by which the home is hedged in make it all the more difficult to remedy its defects. It cannot be done by legislation nor by new organization. Help must come from the Church and from the school. By the "foolishness of preaching" the general tone of the family life may be improved. The ideals of parents in reference to the purpose of life must be Christianized. The responsibilities of the home for the religious development of children should be laid upon the hearts of men. Proclamation, agitation and education will arouse the conscience and stir men to action. On this point Protestantism can unite, and with the spiritual weapons of the Gospel reclaim the home as a potent factor for religious education.

Personal influence is indispensable. The pastor by wise direction can help parents do what they actually desire to do, but for want of method and courage have left undone. Forms of prayer for use in the family, selections from the Scriptures, catechisms, and religious literature will aid the inexperienced and diffident parent. The cottage prayer meeting may open the way into the home for the family altar. The Sunday School, through its home department, may be made an agency for reviving interest in Christian nurture.

While the spirit and the content of religious education come from the Church, it is the mission of the school to work out a method of teaching based on psychological and pedagogical principles. Instinct has generally guided mothers in the rearing of children, yet instinct is to be turned into a rational course of action in the light of scientific investigation. The thoughtful parent will have an open mind for suggestions from the pedagogue and psychologist.

Whatever methods are used, we need the patience of the saints in this work. In spiritual and moral matters we should be satisfied if men progress an inch a century. Family customs cannot be changed in a moment nor the life of communities in a day.

Behind the question of religious education in the home is the still greater problem of saving the home itself. The tendencies which threaten its very being are legion. Its physical bases are unsound. Parents are impure. Tainted blood has been flowing through generations of vicious ancestors. Conception and preg-

nancy are accidents. Economic conditions interfere with a normal home life. A large proportion of men and women do not have the money necessary for the rearing of a family. The gravitation of population toward the cities is unfavorable to domestic happiness. It is hard to have a home in crowded tenements or in gilded palaces. Children are not wanted in hotels, apartment houses, ocean liners and summer resorts. With time divided between society and business, men and women have no room for religious instruction. Children are given into the care of nurses, governesses and school teachers. Individualism is one of the fruits of Protestantism, but a one-sided emphasis of it has helped to disintegrate families. The increasing wealth and luxury of our country wean men away from the enjoyment of the simple pleasures of the home.

These statements raise problems for the sociologist, the statesman and the reformer. These men have, under God's guidance, an important work to do. Their work is not any less divine because their methods are scientific. Still, the mountain which rises before Zerubbabel must become a plain, "Not by might nor by power, but by my spirit, saith the Lord."

The spirit which makes a Christian home must come from Christ through His Church. Science is to give wise direction to the spirit of love and service. Then the home will become what it ought to be, viz.: a scientifically religious factor in the Christian education of men.

RELIGIOUS EDUCATION AND THE SUNDAY SCHOOL

HON. JOHN WANAMAKER

The Sunday School is commonly understood to be a school of religious instruction devoted to the education of children and youth. Its use of the Sabbath Day for its meetings naturally settled its name, but the name alone does not constitute a religious school. It is a religious school, however, because of its origin and its single purpose, to inculcate a knowledge of God that thereby there may be brought about a personal relationship between man and his Maker.

The Sunday School is differentiated from the secular school, in that it does not tax the public for support and in that its order is in part religious worship, uses one text book, and that the highest, and in the teaching of the Holy Bible aims definitely to influence the scholar in a religious life and build him up Christian character. By this statement it is not to be inferred that the supporters of the Sunday School hold to a belief that other schools and institutions of learning are not engaged in forming character—no fair minded person could have such an opinion. It is, however, a fact that no public school can properly include culture along any religious lines; therefore the Sunday School is not a superfluous or visionary work, but an absolutely necessary adjunct in completing the education of all who become its scholars.

But above all other facts there stands a warrant for the Sunday School in the direct revelation of God in the Holy Bible, whereby it is appointed that the young as well as the old are to be instructed in His Word—that the child is a part of God's family, born to the privilege of vital union with the Church and entitled to a right of schooling in the laws and love of God. Ample proofs exist that it was God's plan from the beginning of the world for the young as well as the more mature to be made acquainted with His will, that all might regulate their lives for the greatest happiness and usefulness.

Josephus declares that from the days of Moses the Jews assembled in their synagogues every Sabbath, not only to hear the Law read, but "to learn it accurately." It is of record that the instruction of the young in the teachings of the Law began so early that if any one of the Jews was questioned concerning these Laws he could more easily repeat those Laws than his own name. He also affirms that the synagogues and homes of the Jews were really houses of instruction, that parents, tutors, and teachers imparted instruction in the knowledge of the Law, that young people from their earliest youth might bear the image of the Law in their souls.

Deutsch is authority for saying that eighty years before Christ schools flourished throughout the length and breadth of the land, and education had been made compulsory. Such schools are reported under expressions such as "house of instruction," "house of learning," "house of the teacher," "house of the Master," "house of The Book."

It appears that the Sabbath Day assemblages in the synagogues were not confined to public worship, but religious instruction likewise was provided for. Such instruction was counted above all things important by the devout Israelites. To live in a community where there was no Bible school was forbidden to the godly Jew.

Such was the Bible school idea and system of the Jews at the time that Jesus of Nazareth was born into the land. In line with a Jewish youth's privilege and duty, the Christ was soon found at the Holy City, sitting in the midst of the teachers, hearing and asking questions. Not long after He went about all Galilee, its cities and villages, teaching in their synagogues.

Not many sermons of His are recorded, but He is often set down in The Book as in "the private house," "temple court," and "by the wayside," as a teacher of the truth, in addition to His mission as a preacher of righteousness. It seemed to be common for Him to be accessible to questioners and the answerer of questions. He would say, "Have you not read in the Scriptures?" "What think ye of Christ?" "Whose image and superscription is this?" and "as teaching the resurrection of the dead, have you not read that it was spoken unto you by God?" At the close of His earthly ministry He charged His followers saying: "Go ye therefore and make disciples—scholars—in all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command of you." This was the starting point of Christ's Church. Groups of men, their families and their households, received the truth from those who were personally associated with Christ; upon what they were taught they organized churches, children being specifically mentioned as coming under apostolic instruction and care.

In laying the foundations of the Church the Sunday School foundations were laid with them, and they are therefore inseparable. The object of both is to teach the Word of God, bring souls to Christ, watch over them and build them up in the religious life. If either fail in this, it is off the track and loses its opportunity. It was a lost step for the Church when the Sunday School was suffered to become largely a child's school, taught almost wholly by women teachers, excellent as they may be. I mean that the rating it has received through the apparent neglect of it by men has been most hurtful to its work, account-

ing in part for the great difficulty of holding in its ranks the youth rising to manhood.

People are very likely to treat you as you treat them, and the treatment of the Sunday School by the Church officials and parents as a whole has changed the estimate of its value by our young men and women as well as by men of maturer years who come into the Church late in life.

The Church cannot make a greater mistake than taking it for granted that men and women are satisfied with what they get of the Bible in sermons. I verily believe that good preaching creates an appetite for Bible study, and given the proper accommodations, with teachers who know the Word of God and are able to impart knowledge, there would be a great revival of interest in Bible history and Bible doctrines on the part of thoughtful, busy men who hunger for the Bible and are conscious of their need, but do not care for Sunday School musicals, socials or semi-religious sensations.

That loyal and strong arm of the Church, the Young Men's Christian Association, realized the defect in Church organization and its Sunday School departments when it established Sunday Afternoon Bible Conferences, now largely attended in every city. I believe the new and great prosperity that came to the Young Men's Christian Associations began with the influence of these classes for the study of the Scriptures.

The Men's Brotherhoods, where successful, owe it alone to the binding links of Scripture study. The city and country are full of forgotten men, or at least of men who feel that the Church makes no sign to them except for contributions. The Church and its schools will find that it can have the men if they have anything to offer that will help men to live their lives and aid them in doing their daily work.

The pulpit is the head and heart of the Church, and the Sunday School is its right hand. The over shepherd and chief teacher directs the under teacher shepherds. The flocks are on every shore and street, young and old, and hungry.

Martin Luther declared that every child should be put under catechetical instruction, that he ought to know the main truths of the Gospel, the facts of the life and work of our Lord by the time he was nine or ten years of age. The early Methodist and Moravian Churches always gave the first place to the Bible, and

one of their first cares was for the children, that they might be instructed for the religious life.

Whitefield and Wesley were great preachers, and the hardest iron softened into coals which kindled and burned under the breath of their preaching, but John Wesley did more than preach, he took the pincers and hammer of the Weekly Class Meeting, Monthly Love Feast and Quarterly Conference; he systematically screwed up the Churches in methods of training and maintaining teachers. He recognized the worth of the Sunday School agency and immediately incorporated it into the policy of his undertakings.

Whatever supervision the Church provides for the flock by Elders, Deacons, Stewards, Vestrymen, Consistories and Trustees, stops short in its responsibility when it fails to cover the Sunday School side of the Church work.

In the Memoirs of General Grant it is quite plain to be seen that his achievements were largely due to his personal attention to details; where it was possible he personally saw his subordinate officer and with a full knowledge of the situation gave his instructions face to face. If the Sunday School had been born of worthy Robert Raikes, at Gloucester, England, or of any mere man, it could not have survived in the cold and hunger and perils from within and without through which it has come.

Many clergymen and laymen—thank God, not all—have figured it over, counted it up and dropped it; picked it up again, and dropped it. The fact is, it cannot be counted up in a worldly way. It was given by the Divine Father to ancient Israel and a spiritual arithmetic is needed to measure the divine leaven still remaining in it, much hindered but not totally destroyed. It has suffered from ignorance, indifference, spasmodic and languid interest, but it has always had a small remnant of God's earnest and active souls whose faith has never flagged or failed, and they have not been without reward.

The last twenty years have witnessed a new awakening of interest throughout the world in advancing Sunday School plans and programmes. The heart of the improvement in methods and results is in the unanimous concentration of its leaders everywhere to insist upon the training of teachers and grading the schools. Pledged to this advanced idea to a greater or less degree, the International Convention held at Toronto in June last reported the existence of 141,112 Sunday Schools with 1,457,483 teachers and 11,251,009 scholars, connected with 125,000 churches.

Supervising this work are the denominational societies and boards in their respective fields, and also a State or territorial organization in each of the States and territories—for example, Pennsylvania (of which I know best) has each of its sixty-seven counties organized, and in many of these counties there are township organizations to promote institutes, councils upon teaching and methods, conducted by the Field Secretaries and Visiting Teachers and Christian Workers. The Teachers' Normal Classes, conducted last year, had in them 3,732 students, 913 of whom completed the course and received the State Diploma at the annual convention in Philadelphia, attended by upwards of 1,400 delegates a month ago. The forty-seven State organizations are federated in the International Interdenominational Association that unifies, strengthens, supports and leads in the Sunday School work.

There is much in the outlook to encourage and much more to criticise in present conditions. Too much, far too much, is expected of the Sunday School, hampered as it is by the low and hasty conceptions of its place and possibilities. I fear for Christianity far less from the infidelity and scepticism of the times than from the indifference and incompetence of Church officials, upon whom largely rests the responsibility of the dry Church wells and Church machinery rusty from non-use.

By all the tests of the years the Sunday School has proved its excellence as the agency in chief of pioneer evangelization in city and country.

What our great Methodist Church did in its early days, by planting Sunday Schools and by circuit preachers in making churches out of them; what the American Sunday School Union is still doing in establishing schools, has had more to do than we shall ever know, more than forts and fleets in safeguarding the American nation. Out of City Mission Sunday Schools outlying Churches are born. The work is not all done yet, and it deserves to be better done.

To briefly summarize the whole situation:

1. It must be admitted that the old time insistence of religious instruction in the home is not in the plan or at least in the programme of the Church.

2. That the youth and young men and women must find Bible

interlocutory teaching in the Sunday Schools and Bible Unions or not get it at all.

3. That the Sunday School fires burn low in a large percentage of the Churches, and the growing youth run away from what is offered, as the hungry rats run away from an empty barn.

4. That the twentieth century, with its great enlargements of facilities in universities, colleges and private schools, with its vast expansion in railroad, financial and general business enterprises, demands that the Universal Church call upon its Christian men to think straight, see clearly, and pull themselves together for a forward movement in everything that pertains to the work of the Church, Sunday Schools and Christian Associations with at least the same patriotism for the Kingdom of God that is cherished for our National Government.

5. That the initial steps must be the revival within the Church in recreating the men needed in leadership, that they may give themselves in larger measure to Christian work, rather than give their wealth alone.

6. That we affirm our belief in the goodness of the old organizations of the Church if put in working order and kept going.

7. That each Church and Sunday School be urged to give the year 1906 to bringing in the tithes and proving the promise of God in Church work by magnifying the study of the Bible and cutting out for one year everything that does not distinctly connect with it.

8. That as directors must direct in insurance companies, the overseers of the Church must oversee, or perils and loss will bring to judgment all who have accepted personal official relationship therewith.

9. That grateful as we must ever be to the godly men and women who have given unsalaried service to the Church and its schools, it is in this age vital, if the Sunday Schools are to be resurrected, sustained and lifted to higher usefulness, that no one shall be permitted to undertake the teacher's place without first giving satisfactory evidence to the pastor or his representative of being properly qualified by a knowledge of the truth and fair ability to impart that knowledge to others. It is recommended that it were better to combine classes under good teachers rather than have small classes with poor teachers.

10. That inasmuch as by general average not more than one out of fifteen of the adult members of the Church attend Bible Classes, an earnest and continuous effort be made by the office bearers of each Church to interest parents, that the fathers and mothers assist the teachers in bringing the proper influence to bear upon members of their own families.

11. That the movement going on in the universities, colleges and theological seminaries to establish foundations for Bible pedagogy, and the beginning of courses of instruction for Sunday School management and teacher training, are most commendable and worthy of all encouragement.

12. That wherever it is possible to maintain a local teachers' meeting it be urged upon the Churches of a district to unite within their denomination for a union teachers' meeting under a competent teacher, that may have to be compensated by the Churches for the service rendered.

13. That we regard Federation in Church work as one of the most potential means of securing the maintenance of the observance of the Sabbath as a day of freedom from employment, giving opportunities to engage in Bible study and Bible work, in improving our Sunday Schools in teacher training, adult and other graded classes, and in labors for civic righteousness.

The battle is on and this Federation Council summons us. General Grant said, when discussing a defeat at Fort Donelson and Shiloh, "Whoever first assumes the offensive is sure to win." He did it. He won.

WEEK-DAY RELIGIOUS EDUCATION

The Rev. Geo. U. Wenner, D.D.

On the question of education two positions are held by American Protestants, and these two seem to contradict one another. One is that there should be a public school, open to all children without regard to creed. The other is that religion is a vital factor in education.

When our country was young and Protestantism was the prevailing type of religion, these two ideas dwelt peaceably together.

Although "religion" consisted only of some simple opening exercises, it was enough to exculpate the school system from the charge of godlessness. But the influx of millions of people of other faiths compels us to revise our methods and to test them by our principles, the principles of a free Church within a free State. Roman Catholics and Jews object to our traditions, and when their opposition has for a time been successfully resisted we are satisfied if a psalm may be read and the Lord's Prayer said at the opening of the daily session of school. And this we call religion in the public school.

Still the question remains. On the one hand, those who doubt the propriety of introducing any religious instruction, however attenuated, into the public school, whether the type of that instruction be Roman Catholic, Protestant or Jewish, are not satisfied with the compromise. On the other hand, those who believe that religion has a supreme place in the training of a child and that provision should be made for it in the programme of its school life, more and more realize the inadequacy of the present method.

The importance of the question is admitted. But it is a complex and difficult problem. Our cosmopolitan population and our constitutional limitations make it more complicated even than in England or in France. Hence it is not strange that many of the solutions offered are inadequate or impracticable.

This question, moreover, is not new. The problem has presented itself during all the Christian centuries. In the Apostolic period family training was the rule. In the Middle Ages the monasteries established schools. One of the greatest figures in the effort to secure Christian training for children was Charlemagne, in the ninth century. Four hundred years later systematic efforts were made in France and in Germany to provide better schools. But it was not until the sixteenth century, in the Protestant Reformation, that definite and effective plans for the promotion of Christian education were formed. The agents were the pastors and the schools. Part of this work was done on Sundays, and one or more week days were also set apart on which religious instruction was given to children. Thus after seven hundred years the hopes and plans of Charlemagne were realized in the work of Luther and Melanchthon.

In the eighteenth century new methods of teaching were introduced. Up to this point it was the Christian school, a system of education in which the Christian religion was to be taught, that led the way in the work of education.

The scheme which Francke mapped out for his pauper school at the beginning of the eighteenth century was adopted by Frederick the Great for Prussia, and made clear to the State its obligation to educate all its children. Under the sense of this obligation Germany, England, France and America have constructed their educational systems. So, too, the better methods and principles of teaching which have given to the public school the efficiency it enjoys to-day originated in the Christian school. I desire that this indebtedness may be noted, as I shall recommend at the close of this paper a repayment of the debt.

What, then, is the present state of instruction in religion in the great Christian nations of the world?

In Germany religious instruction is regarded as the first duty of the school, and at least five hours each week are given to it.

In England, through a system of national and board schools, religious instruction is provided for every child.

In France there is complete separation between Church and State, and religious instruction is forbidden in the State schools. But Thursday of each week is given for the purpose of allowing the Churches to provide in their own way for such instruction as they may desire to give.

In America religious instruction has by judicial decision been excluded from the public school. The Roman Catholic Church and a portion of the Lutheran Church maintain parochial schools. The other Churches have to a great extent delegated the work of instruction to an organization connected with the Church, but to a large degree independent of it. Its hours of instruction, or, rather, its fraction of one hour, is confined to Sunday. So great is its influence and relative efficiency that if one were asked what is the American system of religious instruction, in most cases the answer would be, "The Sunday School."

We have thus found four institutions engaged in the work of religious instruction—the family, the Church, the State and the volunteer school. Upon which of these does the obligation primarily rest? It needs no argument to show that the first duty rests upon the family, and if this duty were more generally recognized there would be fewer problems to solve. But next to the family stands the Christian Church, with a paramount obligation in the matter of Christian education. Among Protestants this conviction is not always clear; nevertheless, in all discussions of the question it is continually finding expression in some form or other.

And certainly in this Conference we shall not ignore the place of the Church. This is an Inter-Church Conference. Doubtless, there is not one delegate who does not join in the confession of "the Holy Catholic Church"; that is, "the communion of saints." Whatever other views we may have on the question of the Church, we are at one in this, the Church is the communion of saints, the fellowship of believers, to which the Lord Himself has committed the power of the keys, the care of souls. Such a responsibility cannot be delegated to any other agency.

We maintain therefore that such a fundamental thing as religious education should be under the direct supervision of the Church and its ministry, that it should be so conducted as to hold in view the principles and the aims of the Church life, and that its final purpose should be to lead the children into the Church and to make them participants of its privileges and services.

Roman Catholics, although holding a different theory of the Church, are at one with us in recognizing this obligation, and at great sacrifice they are endeavoring to meet it through their system of parochial schools. All honor to them for their consistency and perseverance. A portion of the Lutheran Church is equally insistent upon the parochial school, and for the same reason.*

But most Protestant Churches are not prepared to accept the parochial school as the solution. On the other hand, from ministers, conferences and Church papers there comes perennially the plea for "religion in the public schools." If by this is meant no more than the reading of a psalm and the recitation of the Lord's Prayer, perhaps the plea may be granted, and for an indefinite number of years, without straining the Constitution, we may retain "religion in the public schools."

But there are two objections. Are they not vital? One is denominational. Even if Protestants could agree on some ground, which is improbable, what kind of a conglomerate would that be which would be acceptable alike to Roman Catholics, Protestants and Jews? The thing is inconceivable.

But there is another objection. The method of secular instruction differs from that of religious instruction. Secular knowledge is acquired by intellectual and critical powers. Religion is a matter of the heart and life. The holy mysteries of our faith cannot be taught in the atmosphere of mathematics and biology.

No, the Church and the State are distinct spheres. The alliance

*See page 194.

between the two in the past has not produced such results as would encourage us to renew or to continue the partnership for the future.

There are those who think that ethical teaching in the public schools on week days, with religious teaching in the Churches on Sundays, will meet the want. No one can object to ethical teaching in the public school. If all that we read in the newspapers is true such a course might be properly described as a felt need. But it cannot take the place of religion. The Christian religion is a revelation in history, resting upon certain facts that have to be learned and communicated to others. It has certain principles which have to be applied to the daily life. It is a matter for all days and all places, and not merely for Sundays and for the sanctuary. Its relation to the whole life places it in the foremost place in the training and development of the young in order that its highest ideals may be attained.

Hence it will be difficult for us to conceive of a substitute for religious instruction, or to find any agency other than the Christian Church through which it can be properly and effectively imparted.

Is the parochial school then, after all, the solution of the question? Must we retire from the public school, separate ourselves from the moral and educational problems of society and the State, and thus be untrue to our entire history? For, as we have seen, the public school is the child of the Christian school. After spending four hundred years in developing a system of education for the people, and handing it over to the State for the benefit of all, are we to be deprived of the privileges of our own system? We have no thought of doing so, of retiring from a school which the State would never have had but for the untiring efforts of Protestant ministers and Protestant Churches. The teachers and directors of the public school are to a great extent the members of our Churches. Its principles are those which have been inculcated by our pulpits. Its most loyal and efficient supporters are our Protestant Churches. There are, it is true, things of highest importance which the secular school does not supply. In order that we may not lose these, must we go back to the private or parochial school and build up anew our system of education?

We do not ask for the teaching of religion in the public school. On the contrary, we object to a State religion. Of the three Churches that are supposed to favor Christian education in the day school—Roman Catholics, Episcopalians and Lutherans—the last

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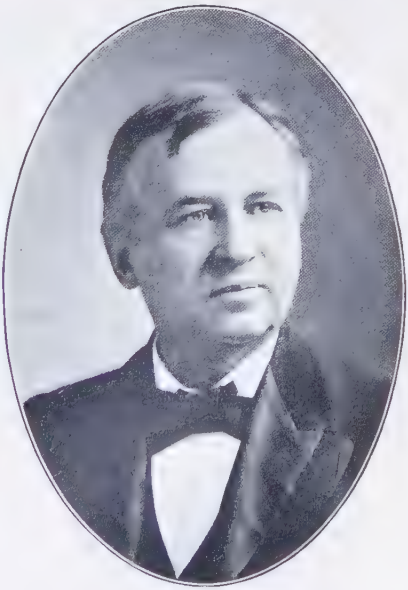

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meet the chief requirement of the Christian school, the systematic preparation of all the children for the duties of church membership.

What solution then can be found by those who are not satisfied with the present conditions? England and Germany are themselves in a transition state on this question, and their answer will therefore not suit us. France is more likely to offer a practical suggestion. If "Catholic" or "Infidel" France is able to give Thursdays to the Churches, what can America do? Can she not give at least one afternoon—say, Wednesday afternoon? Two hours of grammar or geography might thus be sacrificed. But it would give the Churches an opportunity to establish classes in their own schools in which systematic instruction in religion could be given. Any loss which the children might sustain in secular studies would be more than compensated by their gain in religious knowledge. Character is worth more than acquirements.

This does not involve the closing of the public school on Wednesday afternoon and turning the non-church children into the street. It simply asks that all children, bringing a certificate of attendance from their Church school, should be excused for their absence from the public school. The curriculum could be so arranged that absentees would not suffer an irreparable loss. Music, etiquette, or ethics, or some other substitute for religion, might be given to those who remain. In spite of all that public school teachers may claim, there is a widespread feeling that the children are overworked, and a complete change of atmosphere in the middle of the week would be welcome.*

My theme may seem to involve only a question of method, the use of a week-day hour in place of or in addition to a Sunday hour. But it means far more. It illustrates and enforces a principle.

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*This is a practical proposition which ought to be realized in less time even than the seven hundred years which were required to carry out Charlemagne's plans. But if it does not meet public approval, we Lutherans will not worry. We have catechetical principles and traditions enabling us to give week-day instruction without asking any favors of the public school. But the Wednesday plan would make it a little easier for the children.

The speaker has for many years maintained afternoon classes in religion in his church on the east side. The attendance is obligatory for all children of the congregation over six years of age. There are six grades: Infants, six to seven years of age; Primarians, eight to nine; Juniors, ten; Intermediates, eleven; Preparatorians, twelve; Catechumens, thirteen. Catechumens come twice a week, the other classes once a week. The subjects are: Bible story, to a great extent the same lesson that is taught in the Sunday School; Bible study, the Church Catechism, hymns, prayers, the Church Liturgy, and the Sermon. Attendance at the church service is obligatory for the four upper grades, and a written report of the sermon is required.

The Church must recognize its relation to the child in all the stages of its growing life, to assume its proper function of religious instruction, and to resist the ever recurring temptation to delegate this function to any other agency.

The question is being discussed from many points of view. Teachers, ministers and the press are on the alert to find the way out of its difficulties. After all that can be said, three incontrovertible positions remain: Religion is a vital factor in education, the Church cannot form an alliance with the State in the matter of religion, the Church must exercise her legitimate function in religious education.

Three solutions of the question have been offered: Religion in the public school, the parochial school, the Sunday School. None of these meet the requirements. In their place I offer to this Synod of American Churches a simple, practical proposition: Let the public school restore to the Church a portion of the time which has been surrendered. Give us Wednesday afternoon for the use of those Churches and those children who desire to avail themselves of the opportunity.

In support of this claim I appeal to the public school. You owe your existence to the Christian week-day school. Your best friends and co-workers are to be found in our Protestant Churches. All we ask is that you so arrange your course of studies as not to crowd us out and prevent us from giving, at our own expense, the instruction which we believe to be indispensable to all true education.

But I appeal also to the Churches and especially to the ministry. It was you who by your indolence, in the days of Charlemagne, eleven centuries ago, frustrated the plans of that enlightened ruler, and thus set back the clock of Christian education by seven centuries. I greatly fear that you will be the greatest obstacle at the present time, because of your claim that you have so many other things to do. The most valuable and lasting results of your ministry will be reaped from such efforts as I have pointed out. Roman Catholic bishops will tell you that without schools they would soon be without churches. Protestants will not be without Churches, but they will have stronger congregations, more appreciative people and more effective Churches, when they take the same care of their children as do the Roman Catholics.

Commissioner Harris says: "The prerogative of religious instruction is in the Church and it must remain in the Church, and

in the nature of things it cannot be farmed out to the secular schools without degenerating into mere deism bereft of living providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction." (Educational Magazine, 1902.)

Professor Coe says: "If we are to have common schools for the whole people, complete separation of Church and State, and yet thorough religious education for Catholic and Protestant children alike, it follows that the religious function of the State schools should be permanently restricted to friendly recognition of the teaching function of the family and of the Church, and sympathetic coöperation with them. * * * But this implies that these communions voluntarily furnish, at their own expense, definite and systematic religious training for their children and for all children who can be reached." (Religion and Morals.)

Bishop Greer says: "The schools are doing their part, in their legitimate sphere, and are doing all they can do. Is the Church doing her part in her legitimate sphere, and all that she can do? It seems to me she is not; and that with no other machinery or instruments or tools than what she now possesses she might do very much more than what she now is doing." (Convention address, 1905.)

To all of these significant utterances of representative men, I make this one reply, Give us Wednesday afternoon. And I appeal to you, will not this simple concession on the part of the public school, and this forward step on the part of the Churches, once for all solve our problem? To the public school we shall then be able to give our unqualified support, and in return utilize its vast resources. And the work of the Sunday School correlated with that of the week-day Church school would acquire a higher potential. Thus with a nine years' course of systematic instruction for all the children of our Churches, in many cases with expert helpers, we may attain results that have been impossible under the haphazard methods of the past.

RELIGIOUS EDUCATION IN THE COLLEGE

PRESIDENT HENRY C. KING, D.D.

As no other paper is assigned for this general theme, I have assumed that my subject was meant to cover the relation of religion to our entire higher education, except theological, and I shall so treat it.

I have ventured to say elsewhere that a faith essentially religious logically underlies all our reasoning, all work worth doing, all strenuous moral endeavor, all earnest social service; and so to express my complete agreement with Principal Fairbairn in his contention that "religion is the supreme factor in the organizing and regulating of our personal and collective life."

With these convictions, it is plainly impossible for me to think, on the one hand, that any education can be other than incomplete that ignores religion, or, on the other hand, that the religious factor in education is to be regarded as a kind of varnish, applied to the outside of the educational system. It must permeate the whole, or it is of small consequence. And the higher education is no exception.

If this is true, I cannot help thinking that the Churches need to be awakened anew to the exceptional need and opportunity for religion in higher education—not only in the privately endowed colleges, but in the State universities.

I. *The Need and the Opportunity for Religious Education in the College.* Let me ask you to face the problem for a moment.

In the first place, college and university students are, in the nature of the case, *among the picked men and women of the country,* sure to have an influence in the life of the nation quite out of proportion to their numbers. If religion, now, is to have a powerful influence in the life of the country, it cannot more surely achieve such influence than by making certain that it gets strong hold upon these picked men and women at the educational centers.

In the second place, college and university students *need religious help, stimulus, and association in unusual degree.* They stand at a critical time in their lives. They have passed from their homes into a changed environment, and are subject to a flood of new ideas. These two things together require from them that they

should be able to gain a position of self-dependence, and should be able to make considerable adjustment and reconstruction in their thinking. Many of them seem, at least to themselves, to be confronted with the serious question whether it is possible to keep their religion at all? If, now, they are to retain their religion in any real and vital way, they need earnest and intelligent help in their college life.

In the third place, these college and university students should naturally become some of the *most important leaders* in the religious life of the country. For their own sake, therefore, the religious forces ought not to neglect them. Such neglect may mean that the religious life of the nation may wholly lose these natural leaders, or find them later much less helpful than they might easily be.

Again, the college and university stand for expert leadership in all departments. If, now, *religion* is to hold its own in the life of the student, it, too, *should have expert leadership,* of a kind to compare favorably with that in other fields of thought and study in the college or university. The Churches, therefore, cannot simply abandon this work to voluntary and student agencies, however good these may be in themselves. They must do something toward furnishing genuinely expert leadership for these student thinkers in the facing of their personal religious problems. There are few places in the entire work of the Churches where they need to plan more wisely or execute more energetically.

It is also to be said that if the Church has a mission at all, she is sent to *minister to the life of the nation* and of the world. If she fails to do this, she loses her very reason for being. Now, the college and university men and women are the social leaven of the nation. It is imperative for the country that they be men and women of the highest character, convictions, and ideals. And it is the very end, at least of college training, to make sure that this is the case. Here, then, in the colleges and universities is the place, and the student period is the time, for the religious forces to accomplish perhaps their most strategic work.

And, once more, it is the very genius of Christianity to touch a few lives powerfully, and to *make these lives leaven for the rest.* Churches would be doing hardly less than neglecting their most characteristic opportunity, therefore, if they failed to touch powerfully these nerve-centers of the nation's life.

It is surely not too much to say, then, that the colleges and

universities offer to the Christian forces a field of the most exceptional importance. What are the gains and losses in this field? I can only summarize them with the utmost brevity.

II. *Gains and Losses.* In the first place, when a considerable period is taken into account, the gain made in *the proportion of Christian men in the colleges* is notable. Recent trustworthy statistics seem to show that "while one hundred years ago only 8 per cent. of college men were church members, and five years ago, 50 per cent., now 53 per cent. of them are church members."

In the second place, there have been great gains especially through the large development of the *work of the Young Men's and Young Women's Christian Associations* on the side of the *expression* of the Christian life. In breadth, in spontaneity, in seriousness of aims, and in relation to service in after life, the students themselves have been called out on this side of their lives as almost never before in the history of the world. The beautifully helpful and social service rendered by the Associations at the beginning of the college year; the extensive, specific, and rapidly growing work undertaken in the direction of organized Bible and mission study; the wide range of the committee work of the Associations in calling many students into active service along varied lines of possible helpfulness of others; and the use of *personal association of student with student* as a factor in the moral and religious life of the college are notable achievements that are to be credited to the Association work.

Side by side with these gains, certain *losses* must also be recognized. Doubtless in the comparative turning over of the religious life of the college to student direction there has been some real loss in *expert leadership.* I think we cannot expect,—and this should be plainly said,—the highest results in religious education any more than in other forms of education where the entire leadership is committed to the students themselves. I fear that in the Association work, admirable as it is, there has been too little adaptation to individual institutions—the same scheme being pressed in every situation, even to the direct hindering of important religious work done by the college itself.

In the second place, the later college life has, without much doubt, shown, on the part of college teachers, a less sense of *individual interest* in students *and responsibility* for them. With the increasing and rightful demand for specialists in each subject of study, there has been a strong trend toward the choice of men whose

primary interest was in their subject rather than in men, and who had perhaps an investigating interest much more strongly than character-begetting power. At times in our higher education it has seemed as if many in the faculties, though recognized as Christian men, had suffered almost a religious atrophy. I am afraid, too, that so far as the *faculties'* responsibility is concerned, there has been, in most of our higher institutions of learning, a rather general lack of a strong, intelligent introduction to the Christian faith. The Bible courses, if offered at all, have been either rather inefficient or too merely literary, and the student has had comparatively little opportunity to come to thoughtful appreciation of the great Christian truths and doctrines, and the reasons for them; and his education, so far as it has depended upon the faculties, has been all too little a training for large and efficient Christian service.

The encouraging thing in facing these losses, I think, is that it seems to be true that the colleges are themselves coming to a fresh and strong realization of their dangers here. And we may probably confidently expect, in most of our colleges, in increasing degree, something which fairly deserves the name of religious education. How is this expectation to be met?

III. *How the Opportunity for Religious Education is to be Met.* For myself, I must frankly say that I do not believe it will ever be satisfactorily met until we have taken much more seriously than most colleges and universities have the fundamental principles of the unity of man's nature and the unity of education. The greatest religious failure in higher education to-day is not the lack of definite religious instruction or of religious meetings, of Bible study, or of missionary information, but the lack of any thoroughgoing consistency in the higher life of the university—the sanctioned presence of ideals and practices with which no true religious spirit can be harmonized. And in all honesty we must deal first with these.

In the first place, it is certainly possible for all colleges and universities alike—and it ought to be especially possible for State universities, just because they are State institutions—that they should be *preëminently law-abiding communities.* The State university in particular has an opportunity to cultivate directly, in the course of an education that is the express gift of the State, a State—and citizen—consciousness that is greatly needed, and that may in time exert a strong influence, not only upon other colleges

and universities, but also upon the general community. Have the State institutions sufficiently seen that every decent motive should call for scrupulous regard on the part of their students for civil order and complete obedience to law? The very peculiarity of the situation within the State university should make it possible to cultivate a positive enthusiasm toward the State, like the enthusiasm of a Japanese soldier's honor. It is not enough that the president of a State university should pay, for example, for restaurant property that has been smashed by student rowdies. How has it happened that the peculiarly privileged college and university student has been supposed to be especially excepted from obedience to law? Upon what possible principle, civil or educational, are we trying to combine, in the case of the student, the liberty of the adult with the irresponsibility of the child? Now, respect for law is fundamental in all self-control, and therefore in all development of character, and is closely akin to religious reverence. And if the higher institutions of learning would simply throw the whole weight of their influence in favor of becoming preëminently law-abiding communities—and how shameful a thing it is that it has to be even suggested—a very great contribution, therefore, would be made to the entire national life, which suffers to-day, in remarkable degree, in all its higher interests, from lack of respect for law. This single principle, thoroughly carried out—that the student is to obey the laws of the State, and if he does not, is to be treated like any other violator of the law—would quite change the spirit of many a university.

In the second place, the colleges and universities ought to be able to cultivate within their student bodies *a pure democracy* that shall be able to stand against all forms of aristocracy, of privilege of any kind—against the aristocracy of sex, of color, of wealth, of the clique, and as well against all interference with the liberties and rights and self-respecting dignity of other men. This should be peculiarly open to a State university in a republic, and yet, how far we are still in most colleges from such a true "democracy of learning" every college man who will honestly face the facts knows. But just so far, now, as the college or university does succeed in producing such a pure democracy, it is making, in my judgment, a direct religious contribution; for it is bringing to pass within its own borders, to a considerable degree, that civilization of the brotherly man which is the very essence of the Kingdom of God. A man or institution that is in thorough earnest to bring to pass the

civilization of his brother man is doing more than can well be estimated to make it easier for men to believe in a God of love.

In the third place, it belongs, one may rightfully say, to the State universities even more than to the privately endowed institutions to *insist on good morals as training to good citizenship.* The State cannot justify to itself its expenditure upon universities, except on the ground that they have a distinct contribution to make in the development of good citizens. We cannot too often remind ourselves of that truth which has recently been so vigorously reiterated by President Butler, before the students of Columbia University: "This University and all universities, in season and out of season, must keep clearly in view before themselves and the public the real meaning of character, and they must never tire of preaching that character and character alone makes knowledge, skill and wealth a help rather than a harm to those who possess them and to the community as a whole." That is not funny in college men, wherever it occurs, that would be regarded as vulgar rowdyism, intolerable nuisance, inexcusable brutality, or disgusting dissipation in workmen. Are we to apply a lower standard to our most highly educated men than to others? And yet—to take a single illustration—in more than one university, football coaches are deliberately training men in brutality and in violation of the simplest rules of decency and fairness, and are cultivating in the side lines in just so far the barbarian spirit. Is it too much to ask that all our higher institutions of learning should be, what they might easily become, leaders in developing men who shall approximate at least to a fulfilment of Newman's famous definition of a gentleman, leaders in producing something like truly knightly ideals on the part of their student bodies? Is it too much to ask that the moral tone of these institutions should be so high and so insistent that the students who come out from them can hardly fail to show social efficiency of a high order? We college presidents have no right to set a smaller goal before us. And man is so completely one that the colleges that so exalt the plain moral life will find the religious motives and inspirations right at hand.

Furthermore, even the State universities, as well as all the other colleges and universities, may well remember that they have not only a perfect right, but the paramount duty of insisting on a *high personnel, atmosphere, and spirit* in the university. Both character and faith come primarily by personal association, in which there is definite self-giving on both sides. Nothing will make

good this lack. The spirit of a college will not go down in its buildings and grounds. If it continues and grows in its power for truth and righteousness, it must continue in some personal lives that have this spirit, and care mightily that it shall continue.

Once again, every college and university, whether it seems to itself precluded from direct religious instruction or not, may make a real contribution to the higher life of the nation in its *strict scientific teaching*. For, just so far as the genuinely scientific spirit is preserved in the university, there will be first, open-minded, eager love of the truth, and humility toward it, that mean hardly less than the fulfilment of the first beatitude. This same strict scientific spirit should lead, also, to willingness to recognize all the data, and the interests of the entire man, and not merely those data which it is most easy to bring into a mathematico-mechanical view of the world. If we can only keep unsullied this absolute openness to all light, the ideal interests need have no fear. Scientific investigation, moreover, for the very reason that it aims to push forward in its pursuit of truth as rapidly as it can on the basis of facts already ascertained, is in its very essence adopting the fundamental principle of "treating the truth as true." And this very phrase, I cannot forget, was the definition of my own old college president of the essence of *faith*. In fact, it often seems to me that if our universities would only carry through with complete and radical consistency the scientific spirit, that spirit would be found to be most closely and inevitably allied to the humble, reverent, obedient spirit of religion

Perhaps the whole range of the possibilities of the universities, so far as concerns the ethical and religious life of the student, might be put in this way: The really fundamental temptations of life—underlying all others of every kind—seem to me to be the temptation to abuse one's trust, the temptation to fall below one's highest spiritual sensitiveness, the temptation to seek relief in change of circumstances rather than in change of self, the temptation to disbelief in men, and the temptation to disbelief in God. There ought to be no question that against all of these, certainly, except the last, even the State university may rightfully cast its full strength and positively replace them. And if the spirit and atmosphere and ideals of the universities are such as to prepare their students to withstand the first four, the students will hardly fail to come on of themselves into that belief in God which brings unity and meaning into all the rest of the struggle. In very self-defense,

the State can hardly do less than to require that the spirit of its institutions of learning should persistently cultivate in its students loyalty to trust truth to their highest spiritual sensitiveness, determination not to replace the needed change of self by an attempted change of circumstances, and growing faith in men. Out of these, if the university attempts no more, will, with practical inevitableness, grow the spirit of trust in God.

If the colleges were in dead earnest in the points already mentioned—in insisting on a preëminently law-abiding community, in persistently cultivating a pure democracy, in demanding good morals as training for good citizenship, in maintaining the highest personal character and ideals in the personnel of faculty and officials, and in complete loyalty to the strict scientific spirit, I have no doubt that the problem of religion in college and university would be largely solved.

Time does not permit the suggestion of the important ways in which the direct religious education of the college may be carried on. I must content myself with saying simply that the only absolutely vital things for the Churches to remember, in the work that they undertake, whether within or without the college, for students are the indispensableness and primary necessity of *personal association,* the inspiration that comes from the personal message and the personal life; the psychological imperativeness of some form of *expression* for the highest ethical and spiritual life of the student; the recognition both in this association and in this expression of the student's own choice and initiative; the clear discernment, also, that *the life of the student is a unit,* and that all sides of the university life to which reference has already been made, may count most strongly for the religious life, though they are not so named; and that, therefore, the religious work of the Churches is not to be regarded as something simply mechanically tacked on to the work of the university, but naturally and organically knit up with it.

THE THEOLOGICAL SEMINARY AND MODERN LIFE

The Rev. George Hodges, D.D., D.C.L.

The theological seminary is every day determining, for better, for worse, the immediate future of the Christian Church.

For the parish depends upon the parson. The sanctuary may be made of marble, and adorned within with gold and gems; the service may be assisted by all the uplifting influences of splendid music; the parish house may be equipped with every known appliance of modern parochial machinery; and the people may be the best people in the town; the church may be named All Saints, and deserve the name; but if at the head of the parish there is an incompetent, weak, foolish, ill-educated, unspiritual, or otherwise disagreeable parson, all these excellencies go for naught. The one man makes or mars it. In no other position does personality count so much. The present happiness, if not the future salvation, of all the parishioners is directly affected by the minister. He may be endured on Sunday with Christian patience, but his week-day ministrations enter sooner or later into the most intimate experiences of his people. The greatest joys and the profoundest sorrows summon him, and his presence makes a difference, for good or for ill. Even in the most peaceful parish he can cause the very elect to lose their temper.

And the parson depends on the seminary. Not altogether; sometimes a good man comes out of a poor school; sometimes the best school fails to impress the mind or heart of the indifferent student. But, even so, the seminary more or less affects the man. The teaching which he there receives, the principles and the prejudices with which he is there provided, the outlook with which he contemplates the world and his neighbors, the tone of the man, echoing inevitably, even though it be by contradiction, the tone of the school—all this is brought straight over from the dormitory to the parsonage, from the class room to the pulpit. The theological school is related to the work of the ministry as the medical school is related to the work of the physician.

Thus the seminary, by the mere fact of its existence, touches modern life. It may be a hindrance to the progress of religion. Professor Gwatkin, of the University of Cambridge, told me in the frankness of his study that he believed that it would be a good thing for Christianity in England if all the theological colleges—as they call them there—were turned into public houses. He regarded them as coward castles, the citadels of partisan narrowness. Even so, the seminary is a vital institution, to be criticised, to be condemned, perhaps to be pulled down, but at all events to be considered: if possible, to be transformed. The theological seminary is the most important institution of the Church. Here, day by day, the policy, the direction, the leadership, the life of the Church is being decided.

The theological seminary is sometimes criticised on the ground that its graduates are not well trained to undertake the tasks of their own time. But a good deal of this criticism comes from men who left the seminary forty years ago. Since that day the Church has undergone two great changes. It has altered its intellectual attitude, which in the last generation was rather suspicious of new truth, being still engaged in controversy with the evolutionists and with their disciples, the critics. It has altered its social attitude, setting up the new parish house next to the old church, and occupying itself with ministries of which former generations had hardly begun to dream. And the successful minister, into whose life these new intellectual and social activities daily enter, who is supremely concerned with these modern interests, remembers that when he went to school to learn how to be a minister none of these things were taught him. But he forgets that that was forty years ago. Since that time there have been changes not only in the Church but in the seminary.

On the other hand, the theological school is sometimes commended beyond its just deserts by those whose quiet lives are spent within its cloisters, and who think that it is fitted for this modern day because they are too remote from the modern day to understand it. They are dealing with a situation which is partly imaginary and partly obsolete. They are arming young men with old-fashioned armor, and equipping them to fight with foes who have been long dead. From such a school the seminarian emerges into the light of day blinking and perplexed. He has been tutored by the Seven Sleepers of Ephesus. With

such a preparation he enters upon his ministry as helpless in the face of his emergencies as a translator of Cæsar's Commentaries in the face of an invading army.

The great business of the theological school as an active factor in our modern world is to bring men into a right relation with the truth. And to this end they are to be given a spirit, and a method, and a message.

I. The young minister comes out of the good seminary and undertakes the task of teaching Christian truth in the spirit of humility. He takes the notes of all his lectures, the sum of all that he has learned, and on the last page he writes the word of the greatest of theologians: "Now I know in part." And he realizes that what he knows is but a microscopic part of the infinity of truth. He is very quick and positive and definite within the limits of his knowledge. "This one thing," he says, "I know;" if he can change the number and make it two, or twelve, or thirty-nine, so much the better. But, however large or small the space, the ground beneath his fact is solid rock. That, indeed, is the essential basis of humility, the name of which is derived from *humus,* meaning the honest earth. The humble man is he who takes his stand upon the plain ground.

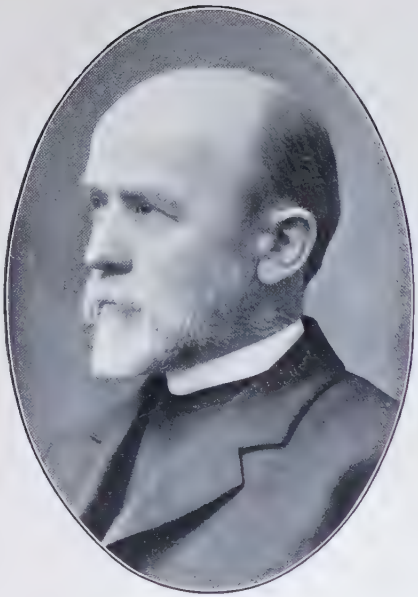
When he says, "This thing I know," he does not mean for a moment to confine himself to that which is technically called knowledge: he includes faith. He expresses his conviction. He goes out into his ministry with a certain body of assured convictions. These he has tried, and proved: thus far he knows.

And this affects him, as a student and as a teacher of the truth, in two ways: It makes him slow to deny, and it makes him quick to appreciate. That is, on one side, in the presence of the old associations of the Church and of the Scriptures, he is very reluctant to give a negative judgment. Is it a discredited miracle? Is it a discarded doctrine? Nevertheless it may be an open door into a region which he does not understand because it transcends his experience. He has learned in his study of Church history that the heretic is commonly the man who says, "Now I know it all." The error of most heresy is in the assertion that all truth is thereby explained adequately. To the heretic, nothing is mysterious or inexplicable. The humble scholar saves himself from the mistakes of heresy by his recognition of his own ignorance.

And, on the other side, in the face of the new assertions of the audacious philosophers and of the adventurous critics, the man of humble spirit holds out hands of glad hospitality. He believes that the Holy Ghost is still engaged in his great task of holding men toward truth, and that new truth is accordingly to be expected. He is on the lookout for it, and when he hears of a new book which promises to tell him something which he did not know before, out he goes to get it, as John and Andrew went out of commonplace Capernaum to hear what John the Baptist had to say. And though he finds that the new truth is not new, or is not true, he is not disposed to revile the preacher. Only by the way of many blunders, only by dint of unsuccessful experiments, is truth attained. Every man who is honestly trying to attain it is the brother of the minister who has learned in the seminary to meet truth in a humble spirit.

II. The seminary is also to equip men with an effective method, both of studying and of teaching truth. Here the choice is between two kinds of procedure, one of which we may call the way of dogma, and the other the way of doctrine. According to the method of dogma, the ground on which the minister receives truth for himself and expects his people to receive it in their turn is the ground of authority. According to the methods of doctrine, the basis of truth is reason. The man who has learned to use the first of these methods says to himself: "What do they say?" and by "they" he means the men of old time, the framers of the formularies. Having found the answer to his question, he goes into his pulpit and says, "Brethren, thus and so you must believe, because it is written thus and so in the writings of St. John Chrysostom or of St. John Calvin." This is an admirable method. It is an appeal to the wisdom of men who are wiser than either the preacher or his people. It is also simple and easy; and it goes a good way to answer the prayer of the minister who prayed before the sermon that the Lord would grant his hearers "intellectual repose." I wish that we could use it; it would solve the hard problem of the making of the sermon, and set us free to do our parish work.

But the way of dogma is beset by two serious difficulties: it is discarded by the college and it is derided by the congregation. It was once the universal usage of the college. The task of the teacher was to find what the old masters had said and to dictate



REV. GEORGE U. WENNER, D.D.

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REV. GEORGE HODGES, D.D., D.C.L.

REV. HENRY C. KING, D.D.

this to his pupils, and then to hear them recite it word for word. But to-day there is no school of any kind—except here and there a belated school of theology—in which any matter of importance is settled by the word of anybody who has been dead a hundred years. The law school is indeed the paradise of precedent, and authority is there treated, as it ought to be, with all respect. But in the law school the text-book system is everywhere giving way to the case system. That is, instead of being given law ready-made in formulas, men are now taught to use their own minds. A concrete case is set before them. Their study is immediately and vitally related to the actual present world. The men are made to think. As for the medical school, the old doctors and their treatises are of interest only to the antiquarian. Galen, who was a contemporary of Justin Martyr and of Irenæus, would not be taken into consultation to-day by the dullest student in the senior class. He is as obsolete as Hippocrates. The young man in the medical school is studying the human body, and though he also studies books about the body, the chief business of his life is with the physical facts. As for the books, they are of value in proportion to their newness. The acceptance of truth on the basis of ancient authority has no longer any position among men of learning.

If it had, the fact would not help us, because this method is derided by the congregation. Part of them are actively indignant, as educated persons, when they are told that Chrysostom or Calvin worked all these things out long ago, and nothing is left for us but to accept their conclusions; and the others, who are quite indifferent, go to sleep when we begin to quote. At that moment, when the holy father of the fourth century begins to preach the sermon, the people cease to attend to what is said. Their interest is instinctively attached to personality. They are interested in what the preacher can say to them out of his own experience, and in the truth which he can tell them as the result of his own thought, and in whatever else he has first made his own. But these musty sentences, copied out of ancient volumes, these sermons unimaginably old, do not impress them. Nor are they ever willing, at this time of day, to have the preacher say, "This is true because I tell you." Nothing is true to any modern man which he has not in some way got hold of with his own mind.

The dogmatic method will not work. In the good seminary,

the scientific method has long since taken its place. And that means the undistracted following of truth. It presupposes that the cause of the truth and the cause of the Church are absolutely and everlastingly identical, and that every man who is trying to free truth from error is engaged in a work on which the Church invokes a blessing. All truth is orthodox; all error, wherever found, is heresy.

III. Men must be sent out of the seminary with a right spirit and with a valid method; but the main thing is that every man shall have a message. His chief business is to preach, in public and in private, by word and by example, and he must know positively what he is to preach. St. Paul put the Christian message into two words, when he said, "We preach Christ crucified."

The seminary must teach the minister to preach Christ. It must send him into modern life as an ambassador of the Religion of Revelation. Men are asking to-day, as always, the elemental and imperative questions of humanity: Is there a God? If there is, does He care for us? If He does care for us, why do we suffer? And, after our life is done, what is there then? And to these questions the Christian minister has plain, definite and positive answers. At these answers men have guessed since the world began; and the wisest philosopher has got no further than a guess, because these matters transcend experience. The message of Christianity is that God Himself has spoken. God Himself, made man in Jesus Christ, has taken the everlasting questions one by one and answered them. There is a God, and He is our Father; He cares for us and loves us every one. Pain comes, indeed, and the problem of it is unsolved, but the cross shows how pain and love do as a fact exist together. And after death is life. Not one of these fundamental assertions is capable of ordinary proof. Nevertheless, the happiness of human life depends upon them. The minister stands in the midst of the community, sent by Jesus Christ with a message from on high, to tell men in God's name that these things are true. The heart of his message, the word of it, and the worth of it, is Jesus Christ.

Also the seminary must send the minister into modern life as an ambassador of the Religion of Redemption. His message is not only Christ, but Christ crucified. That means the supremacy of character, and the forgiveness of sins, and the gift of grace. It means the supremacy of character. The message of

the minister has to do not only with truth but with life: he is to tell men that the great thing that God cares for is a good life, whereof Jesus Christ has set the ideal. He is to tell men in detail what sort of living the Christian life implies. His business is with character. But we fall below this high ideal, miserably below it, to our shame, to the distress of our soul. We are not worthy to be called the sons of God. Then comes the minister declaring to all truly penitent persons the forgiveness of sins, assuring men that God will not count the past against us. And this he does by virtue of the cross, in the light of that sacrifice by which the sin of the world is taken away. Then we say "Yes, but after penitence is sin again; the past is past but the future comes with no assurance of amendment." And in answer the minister in God's name promises the gift of grace. He brings men into the Christian society, the Church, and there admits them to the sacraments of strength and blessing, to the divine opportunity of renewal, to the divine help toward a good life. The two great facts for which the Christian minister stands are Revelation and Redemption. These two make his message. His characteristic and supreme service to our modern world is to make these two facts plain.

IV. I said that the great business of the theological school is to bring men into a right relation with the truth. For that implies a right relation with life itself. The man who brings from the seminary the Christian spirit, the Christian method and the Christian message is likely to be in true sympathy with the place and time in which he lives.

The seminary ought, indeed, to provide instruction in the studies which are connected with practical efficiency. Beside the chair of theology must stand the chair of sociology, in order that men may read intelligently in the open book of modern life. They ought to know what the social situation is, and what the contemporary movements mean, and what their part should be. They ought to be able to interpret the unrest, the aspiration, even the social errors of their day, first to themselves, then to their people. Twenty years ago the centre of modern interest was in the relation between religion and science; ten years ago it was in the relation between religion and Scripture; at this moment the heart of the situation is in the relation between religion and society. And to understand this, the college course

in economics is not enough. It needs to be supplemented in the seminary by instruction in the social opportunity of the Christian minister. He ought to know the principles of the administration of charity for the best good of men. He ought to be acquainted with the significance of the great endeavors after industrial, economic and civic betterment.

Also beside the chair of systematic divinity should stand the chair of systematic humanity. Young men ought to be sent into the ministry with some knowledge of men, and of the various procedure which has been found to be effective with human beings. The business of fishing, to which our Lord compared the ministry, is concerned not only with the bait but with the fish. What are the best ways of getting hold of people? What is the philosophy, what in detail is the method of the parish house? I would not introduce into the theological school a course in ecclesiastical manual training, nor attempt to teach much about parish work by a course of lectures. Geology must be learned in the field, and pastoral theology in the parish. Thoreau says that when he was graduated at Harvard they told him that he had studied navigation. He had not learned anything about it, because his teacher had never taken him anywhere near the water. He had gone to sea in a dry book. A single trip down the harbor would have taught him more than all the recitations. Thus young men learn more about a parish in the experience of a month of actual ministration than can ever be taught them in the class room.

The best thing which the theological school gives men to carry into practical life is not instruction, but inspiration. What they need is not a prescription, but an outlook, a point of view, a certain interest in human beings, a deep sympathy with present life, an enthusiasm and eagerness to get into it.

Sometimes a man escapes from the seminary with the idea that there are two classes of men, clergymen and laymen; and that the clerical class is both superior and distinct; and that therefore the minister, establishing himself in his parish, is to take complete possession of it, and manage it in his own way. The motto of this ministry is, "The laity be hanged."

Sometimes better men, even men of saintly character, leave the seminary and undertake their work in the spirit of the saying, "He who would do anything for the world must have nothing to do with it." They betake themselves to prayer, and to the

celebration of sacraments, and to a life of self-sacrifice. They thereby save souls. For every kind of goodness is convincing to somebody. But they do not save men's souls. They do not touch the life of common, daily temptation. Their service is related to the true work of the ministry as the gentle reading of Isaak Walton's "Compleat Angler," under a shady tree, is related to the catching of fish.

The seminary must teach men that the minister is to be the servant, not the master, of his people, and that he is to exercise his ministry in the common world, being a good neighbor, and a good citizen, and a good man. And this it is to enforce by the admonition of the example of Jesus Christ. It is to remind men how He who prayed upon the mountain came down when He preached and stood in the plain. The seminary stands square with modern life when by precept and by example, in every class room, and in the intercourse of every day, it gives men social inspiration.

RELIGIOUS EDUCATION BY THE PRESS

THE REV. JAMES M. BUCKLEY, D.D., LL.D.

The greatest orator which this country ever produced said that there was this consolation in being the last speaker: the audience by that time gets its second wind. No one but Mr. Beecher would have thought of that. The theme assigned to me is "Religious Education by the Press," and to impose six didactic speeches upon an audience seems to me to be a wholesale attempt at religious education by the press. Nevertheless, rather than not have an opportunity to aggrandize my own profession, I would be content to be placed in any situation so long as Plato remained; and I perceive here a sufficient number of intelligent men whom I know, and presumptively an equal number of the same class whom I do not know, to make a half dozen audiences honorable to any man if they remained to listen to him.

All the early religions except the lowest depended upon manuscripts. Some years ago we were told that Moses never wrote anything because nobody could read or write in the time when he ap-

peared. Now they tell us that the Babylonians could write ages before Moses appeared, and nobody doubts that Moses could write except the persons who deny that Moses wrote anything. They are like extreme higher criticism with regard to Homer: they deny that the poems of Homer were written by Homer, and declare they were written by another man of the same name. The East Indians tell us the most extraordinary stories of manuscripts produced two thousand years before Christ. The Persians do the same, and Max Muller wrote some of his best books on the ancient writings of the great religions. The Mohammedans did much with manuscripts, and many of their ancient manuscripts are now prized by Mussulmans wherever they exist, so that it has been recently said by a distinguished Mohammedan, in connection with that mysterious monarch in Morocco, that he would die for one page of the Koran two hundred years old, provided it was written with a hand of a true follower of the prophet. The ancients preserved more in proportion of important religious books than of any other character. Taking up the books mentioned in classical writings that do not now exist, and comparing them with any possible known books that existed in the Middle Ages, it will be found—this is upon high German authority, and thousands will believe that who would not believe divine revelation—that in all ages more religious books have been saved in proportion to the whole mass of books than of any other kind.

The art of printing made a great change. See what it can do. In a little more than a hundred years the American Bible Society and the British and Foreign Bible Society have printed in a great number of languages and dialects and distributed no less than 280,000,000 copies. Some of the copies did not include the whole Bible, but no copy is here computed in the general amount that does not at least represent as much of the Bible as would be contained in the Gospels and the Book of Acts. Note the fact that in addition to the Bible the press furnishes the world with Bible helps, with all sorts of helps,so as to make an ordinary Sunday School teacher, to say nothing of a minister, capable of expounding week after week with ever fresh illustrations. Marvellous fact: One man in a certain town was elected to the legislature by reason of what he got out of these helps! The people supposed that a man who would be as deep in all things as one book published by the Oxford Press had made him—though they thought he derived it by general study—must be reliable in any position, and so they elected him to the

legislature, vainly supposing that knowledge was a necessary qualification for that place.

Consider also how much good has been done by the press in preparing Bibles to be presented to young men on their birthdays, or when they go to college, or when they go to the cities, and to present to people when they are married. One Congregational minister declared that he brought a hundred people into the Church by presenting them with handsome Bibles when he married them. His salary was large and his wife had an income.

Consider our books of theology. Some of them are entitled "The Reconstruction of Theology," and others "The Vindication of the Ancient Theology." Whoever reads a theological book must forget it or continue to read theological books. Science itself cannot keep up except in monographs, but as for theology, it admits of so much imagination and so much assertion, it is perfectly certain that the only way for a man to do any thinking is either to avoid reading or to read everything that is printed. It is the press that prints the prayer books; it is the press that prints the hymnals; it is the press that gives us all our intellectual equipment; and I must say it is the press that has put an end very largely—and this is not a merit—to the old-fashioned conversations and friendly arguments upon all these questions. Every one is afraid to say anything lest the man to whom he speaks has read the book that filled him up.

The press must be considered under the form of the leaflet, the tract, the pamphlet, the book and the periodical. One can say a thing upon a leaflet, well printed, which will make a specific impression. It is well adapted to distribute news, spread notice of coming events, direct attention to larger works, stir thought and emotion and stimulate to immediate action; and it is well adapted to reach the young, the uneducated, those who shun books, but are willing to read a little, and the large class of the careless.

It is difficult to distinguish the tract from the pamphlet. Nevertheless, the popular mind does distinguish them. The tract has been a mighty power in all ages. The tract and the pamphlet had more to do with the French Revolution than all the oratory of the people. Was it not the elder Disraeli that said: "Wherever tracts abound there is freedom"; therefore, "England has always been a nation of pamphleteers." Recall what the tracts did in the time of Tractarianism. They nearly split the Church of England. Tract No. 90, written by John Henry Newman, when condemned by the Bishops and the heads of colleges, led him and a few of his friends,

under cover of being led by the "kindly light," to leave the Church of England and enter the Roman Catholic Church. On the other hand, they left Dr. Pusey to keep on writing tracts, which have made a broad division in the English Church and are much debated in the Protestant Episcopal Church. Sneer not at the tract.

As to the pamphlet, what did Thomas Paine do with the pamphlet signed "Common Sense"? It is doubtful whether the Revolution would have begun as soon as it did, continued as long as it did, and triumphed as gloriously as it did if it had not been for Thomas Paine's tracts on the rights of man. George Washington himself said so, and threw his influence in favor of both State and Federal recognition of and compensation to Thomas Paine. The State of New York gave him (not for his attacks on religion, but for his pamphlets in the interest of freedom) his estate at New Rochelle, and much more was given to him. Subsequent historians have increased their tribute to the influence of Paine's "Rights of Man." But he turned his power against religion and he wrought awful havoc; and the evil would have been far greater if tracts of a similar nature had not been written against his tracts. People laugh nowadays at Watson's "Apology for the Bible," but if they will read Paine's book on "The Age of Reason" and then read that, they will discover something which, if they are able to comprehend the "Apology," will assist them in disbelieving a large part of "The Age of Reason"—and that was only one of thirty able answers.

The book is another and a different means of informing and impressing men. A leaflet is written *currente calamo*. A man writes it rapidly as it comes out of his head, and he does not criticise it much. The tract, unless controversial, is too often written in the same way. The pamphlet is for a specific thing and a transient occasion, but the book is very different. There one can elaborate; there one can answer all the questions that an opponent suggests, and also all the questions that any one will ever be able to suggest. This you can do with condensation, which secures meditation when the book is being read. I am sorry to say that the majority of our religious books are light in contents. They are often the selling of paper at a high price per pound. The margins take up half the book, the print is immensely large, and the spaces are broad. Few really powerful books are now being issued in the interest of religion, but some of great intellectual strength and spiritual fervor appear at intervals. As for works of fiction in religion, the ma-

jority of them show the hand of Cain rather than that of Abel, and the consequence is—it is hard to say it—but, excepting John Bunyan's "Pilgrim's Progress" and a few other novels dealing with Christian experience or duty, fiction has done little good to Christianity. It may, perhaps, have done some good to minds enervated by disease or revolving in an atmosphere of mysticism. If there be anything really in the outcome, these people, taking it, like a kind of lemonade, through a straw, may hold at last tight to some one thing, but in a pastorate of twenty-two years all the prescriptions I made of works of fiction, as the medical men sometimes say, yielded "few results, and most of them not worth tabulating."

The quarterly or monthly review is practically a book. Many of these periodicals present side by side articles written by Agnostics, Comtists, Spiritualists, Unitarians, Trinitarians, Theists, Pantheists, Idealists and Materialists, any of whom may express their views without let or hindrance. The monthly magazines, with greater variety and some degree of editorial comment, differ from the quarterlies in variety and current interest, and they often have departments admitting editorials and shorter contributions. They are great powers; they must be read. Some of them are of the highest grade.

I now come to the daily press. The daily press is divided into three classes:

The function of the weekly paper is to present a combination of news, literature and politics, and local or general gossip. The daily newspaper floats to the door of every house a miscellaneous cargo, including facts, fancies and fabrications, and more or less fragmentary discussions of every subject which will contribute to the interest of the paper and the increase of its circulation. All these classes of papers deal with morals, and on that subject—except in those which approach the true ideal—there is sometimes a strong contrast between the editorial and other parts of the paper. Much attention is given by the press to religion. The difficulty in connection with the periodical press generally, relative to religion, is that it is governed by commercial conditions. Formerly books were expensive, and their possession the privilege of a few. At present they are sold at low price, and the advertisements of them in the secular press and the editorial notices secured by the publishers often unite to spread the most dangerous sentiments in morals and religion. So powerful are the commercial interests involved that even the publishing houses established by Churches for

the promotion of the doctrines on which those Churches are founded are not always free from the charge of circulating doctrines entirely inimical on some points to the views held by the Churches.

There is another method of classifying the secular press. There are the nugatory, the really effective in a good cause, and the caterers to the lowest thoughts and the most vulgar or the most desperate feelings. And besides these, I am sorry to have to repeat, there is another class whose editorials are worthy of a place with Addison's essays, but everything that is condemned in the editorials is produced in most attractive forms in the rest of the paper. I will not specify the papers, for if they are not generally known it would be a sin to make them known, and if they are generally known it would be a waste of time to name them. But I can say that the best of the daily press is useful to religion. They give news, they arouse right feelings, they admit contributors, they promote discussion, and that is better than stagnation and silence; and when they finish the discussion this class of papers usually, though catering a little to the other side, close the discussion in the interest of morality and reverence. The Sunday newspaper is undoubtedly one of the greatest foes of Sabbath keeping. It is a blanket affair. Look through the windows and you see every member of the family with a part of the blanket on Sunday morning. He who says that the Sunday newspaper is any help to Christianity is above or below my plane of perception, and therefore I am unfit to argue with him. Nevertheless, there are some brethren who think they can do the Church good by writing for the Sunday papers. One man told me this with tears in his eyes, and I said to him: "Are you candid?"

"Yes."

"How much did you get for that article?"

"Fifty dollars."

"Very good; much less has brought tears to men's eyes when they thought of losing such a business as that."

Papers of another class speak most irreverently and contemptuously of religion. Ignoring the consistent and faithful pastor, they magnify the eccentricities of pulpit clowns and devote more attention to the occasional moral lapses of ministers than to any other subject except prizefights and divorce cases. They have the largest circulation, and that among persons who most need moral and religious influence. Thus they promote vice and demoralize the weaker type of young ministers, and the congregations among whose members they circulate.

The Church press may be roughly divided into three classes. Those entirely devoted to sectarian interests. These have little or no interest in any part of the Christian world or in any religious communion excepting their own. With the exception of a little general news clipped from secular papers, without comparison or authentication, and information about their own body, and editorials feeble upon general topics, and more hysterical than vigorous discussion of controversial issues, they cater to the tastes of the most nearsighted of their constituents. Many of this class of papers are unknown to the general public. Only a classified list of the newspapers of the United States will reveal the number of them, and when specimen copies are secured it would seem that the dates might safely be changed and the year 1805 substituted for 1905. The second class—the largest and best supported—are denominational papers that regard themselves as peculiarly representative of the communion to which the editors and publishers belong, but at the same time display a deep interest in Christianity and its progress. They are generally edited in the spirit of amity and comity. Only an attack upon their distinctive denominational beliefs or usages will arouse them to controversy. The total circulation of these papers is vast. Some of them are edited with ability which commands respect, with a versatility which perpetuates interest, and with a spirit which supports the work of every priest, parson or minister, and of every interested layman in the circle of their readers. While they have to compete with the daily press and with small sheets whose limited subscription price is perhaps an exaggerated equivalent for their value, they are well supported, and in some cases all their profits are devoted to the direct promotion of religion and philanthropy.

By their means the philanthropic enterprises of Christian Churches are placed before those who are able to contribute to their support; by their means philanthropic institutions have been established; and especially do they aid in the initiation and promotion of great educational enterprises. Also they stimulate special religious awakenings. One of their most useful functions is the maintaining of denominational traditions in families.

They furnish a forum for discussion, and unless in sympathy with them they counter-work the machinations of ambitious hierarchs and false teachers. But to be effective, the tone of a Church paper must be unequivocal.

If it does not so speak that the people can tell what evangelical

denomination it belongs to, it is hardly worthy the name of a denominational paper. It must be a Christian paper, and must be denominational. It must stand for the essential principles of the body and of the evangelical system. It will not attack another Christian paper on its denominational peculiarities—unless that paper makes war upon its peculiarities. Then, like St. Paul, he will say, "I withstood him to his face because he was to be blamed." My brethren, if Paul and Peter had that privilege, why should a humble worm like myself spurn it? No, no, the denominational press stands on the ramparts. When necessary it answers the secular press; it defends the missionary cause; it speaks for the men who are told that they ought not to be in a mission land. It will contend for the truth in the best English it can command, and in the Christian spirit of righteous indignation, wherever the truth is denied or distorted.

The third class consists of undenominational religious papers, and this class also must be sub-divided into those really devoted to the promotion of Christianity primarily, and incidentally general purveyors of news and literary criticism; those which have only a flavor of religion and in other respects resemble literary magazines; and those which have rather less Christian aroma and savor than ordinary magazines. Some of the last named have undergone a change. Formerly they were intended for religious papers, but in the change of publishers or because of the loss of patronage, they have reached a point where they should not be classified with religious papers; but tradition holds them to be still there, and they are not unwilling to receive the patronage of such as do not discern or rightly estimate the transition through which they have passed.

The power of the religious press as such is affirmed to be less than it was forty years ago. A judicious estimate of the situation is this: The religious press once had a monopoly of religious news; once many took nothing but their religious paper; once the clergy, except when a great moral issue arose, did not participate actively in party politics; once denominational differences were accentuated to an undue degree. In all these respects there have been changes tending to diminish the relative influence of Church papers. One may find some daily papers and several weekly papers far superior to the magazines of forty years ago.

But where the religious press is in the hands of men of moral and intellectual power, and is edited, not in the spirit of the dim

past but in that of the present day, where that spirit is not inimical to the fundamental principles of Christianity, it may and does retain an amount of influence sufficient to make those who control it almost stagger under the responsibility they have to bear.

I can tell of a Church paper not of my own order that has established five colleges by the contributions it induced its constituency to give. I can tell you of another Church paper that by a single editorial set the whole denomination to building hospitals until they have created thirty-two hospitals in twenty years, and accumulated seven million dollars of property in hospitals, endowments, and sites. When Thurlow Weed was a political leader in this State, he said: "We can beat at the polls any religious paper, but if they all unite against us, no party can stand before them." Look at Ohio; look at Philadelphia; look at all these places where the Churches and the Church press have been united in favor of reform.

Another question of considerable importance is this: Has the Christian Church made the proper use of the press? In all strictly utilitarian aspects it may be said to have done so; but so much credit cannot be given to it of late years with respect to the production of special spiritual results. Much is to be desired, and no religious communion can claim marked preëminence in efficiency. Many works written for the promotion of practical religion consist of forceless platitudes. The use of cant words persists, though it is not carried to the same degree of excess as in former years. Many religious publications are flimsy. Platitudes without number are repeated, and characters almost weak-minded are held up for admiration. It is a debatable question whether the heroes are religious from principle or from inability to resist the religious tendencies in which they were immersed; others teach religiosity rather than religion.

Sermons issued in books, pamphlets or tracts for the promotion of religion are often forceless. This is liable to be the case where sermons have been delivered extemporaneously without adequate preparation and published practically verbatim. That which is spoken under the influence of powerful feeling may produce great effects, yet when reported and published verbatim, it will hardly please those who were in sympathy at the time, and often when printed in a book will be futile as a means of making religious impressions.

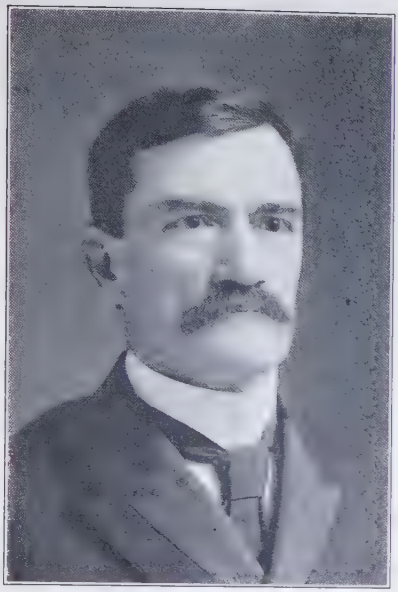
The ornamenting of tracts and the using of pictures now so

common is of doubtful utility except as a kindergarten movement. The tract has lost its dignity; first, because of so many being written which are only a paraphrase of the printed sermons of years ago, and second, because they lack a direct, fresh, vivid style. Tracts and pamphlets on spiritual religion must be written as though the writer's life, liberty and living depended upon persuading or convincing the reader.

Some denominations show more skill than others in the preparation of works intended to promote religion. The tracts, pamphlets and books put forth by the Paulist Fathers, an organization of the Roman Catholic Church, are models from the point of view of the object. The Swedenborgians, the Unitarians and the Baptists have shown great skill in the use of the tract, the pamphlet and the small book. Generally speaking, schismatics and heretics—using these words not opprobriously, but as indicating the opponents of that which is supposed to be established—have shown greater strength and skill in the onset than the defenders of the faith. Not until dangers surround them on every hand do the orthodox awake to the necessity of vigorous defence, and in the history of the Christian Church this not unnatural fact has often been reproduced. The heterodox when they have set up a new, or a new variety of an old, religion grow indolent, write without a force comparable with the vigor of their former revolutionary manifestoes, and are themselves in turn counterworked by the fusilades and undermined by the subtleties of a new generation begotten of themselves.

Like the pulpit, the Church press must keep in view that the kingdom of Christ and the salvation of men are the principal aims. The great question is not to put the Bible in the public schools, but to keep the Bible in the pulpits and in the Church press.

A UNITED CHURCH AND THE SOCIAL ORDER



REV. JAMES D. MOFFAT, D.D., LL.D.

REV. WM. J. TUCKER, D.D., LL.D.

REV. WALLACE RADCLIFFE, D.D., LL.D.

RT. REV. W. C. DOANE, D.D., LL.D.

LABOR AND CAPITAL

THE REV. WALLACE RADCLIFFE, D.D., LL.D.

Mr. Chairman and Brethren: I am always ready to stand, on the briefest notice, at any time and under any circumstances, for Mr. Justice Harlan, who as a jurist I honor, as a Presbyterian elder I admire, and who as a friend I love. No one regrets more than I do the absence from this platform of his commanding presence and inspiring words. I can assure you that that absence is not through any languid interest in your work or in the great themes you consider, but entirely by an unusual and sudden stress of judicial business; and if he were here I know he would speak not as a Justice of the Supreme Court, but as a Christian man, as a Presbyterian elder, and as a devoted and patriotic citizen of the Republic.

This question will not down. Amid all the stir and noise and confusion and agony of the ages it asserts itself, and expediencies and philosophies have multiplied in manifold expressions, as unavailing as they are manifold. The question is distinctly a Christian question, and its solution is in the Gospel of Christ. Its beginning was yonder in the Garden of Eden. There seemed an approximate solution in the friendly separation of Laban and Jacob, but, save here and there in exceptional cases, it has not been settled and will not be settled until there is the full acknowledgment and power to the most intimate details throughout the world of the authority of the Scriptural announcement, "Except a man be born again he cannot see the Kingdom of God." And the Kingdom of God has its full and continuous assertion and illustration not in meat and drink, but in righteousness and peace and joy in the Holy Ghost. It is, then, a subject that belongs to the Church of Christ. Not to this or that denomination of the Church, but the Federated Church of Christ, which can answer this question:

I. By the full and distinct assertion of the Scriptural definition of wealth and labor.

The first teacher of social philosophy was Moses, and he has not yet been improved upon. The Bible is the supreme textbook, and gives us its abiding philosophy. Men can be one-sided. Theories have been partial and dim and vague. Men have

misunderstood Christ, and they have, even in the pulpit, with some demagoguery presented to us the partial and discolored picture of Christ, and, in the narrow and hasty reading of His Word, misunderstood His character and misapplied His precepts. The rich man's camel has been sadly overworked, until I sometimes think he does not even care to look at the eye of that needle. Poets and sentimentalists have perverted as they have insisted upon poverty as a virtue. Labor is not a sin; capital is not a crime. Dives did not go to torment because he was rich, and Lazarus did not get to Abraham's bosom because he was a beggar. The attitude of the Bible is one of intimate and constant and richest sympathy with the poor, the distressed, the suffering, on every hand and through all ages, but that sympathy is not limited to one experience, nor to any class of men. Christ's attitude was not to the rich as rich, nor to the poor as poor. Nor has He brought to us the idea that money is the highest ideal of the Christian life. It is not quite possible for us to listen complacently to His hard and apparently harsh statements when He says, "How hardly shall they that have riches enter into the kingdom of God," when He proclaims the blessedness of the poor, and when He reiterates persistent condemnation upon wealth and its associates. But we must be careful not to take a temporary condemnation or admonition for a general command. I read the words of Christ. I follow his footsteps. I see Him seeking to lift men up to a larger vision where they can understand that a man's life consisteth not in the abundance of the things he possesses, where He seeks to lift humanity to a higher vision and nobler conception of its possible estate and larger development. As I study His continuous teachings, and see the revelations of His varied fellowships and influences, I recognize that He was no social radical, no curbstone agitator, who sought to array the rich against the poor or the weak against the strong, but, living in a higher and larger atmosphere of thought and holy ambition, having an eye that saw the cleavage in our humanity above all material conditions, He sought to lift men to that condition of experience and of hope where rich and poor, with higher motive and richer life, should live together in the amity of acknowledged and cherished brotherhood.

II. The Federated Church thus unfolding the true picture and echoing the universal words of Jesus Christ, will emphasize the individual. We think to-day en masse. We do everything in the

multitude. We pray by regiments. We sing in battalions. We trade by corporations. There is a tendency on every side to mass humanity in the greed of wealth, in the insatiate desire for power, in the glare and glitter of material desire and material success, to use the man only as coal to be shoveled into the furnace of the machinery, and pressed by these conditions the tendency in the poor man's mind to forget the possible diamond in the coal, and think of himself only as a necessary part of the capitalist's machinery. The man may be a director, but he is still a man. Yonder motorman is not an atom in the machinery of the corporation, but a man unique, distinct, personal in the possibilities and responsibilities of his nature. The greatest thing in the world is a man. We do not need Matthew Arnold to talk to us about the dignity of man. We read it long ago in the Word of God. God breathed into this body and the man became a living soul, a soul born in the image of God, and for that man in his sin, his sorrow, his defeats and despairs, Christ dies. And yonder Eden and Calvary are the declaration of the priceless inheritance in every manhood. Not this or that man of privilege, of distinction, of opportunity, but this man in his humanity, that man in his limitations, this street-sweeper, yonder poor seamstress, this little child of poverty and sin dignified in the thought of God, and the blood of the Son of God.

Every life is, then, a divine thought, and God has dignified the humblest and most limited, and the Church of Christ as it would solve the question of labor and capital must bring to this man and that man greater self-consciousness—bring him into the intelligent esteem of himself. Every man is unique. The Rooseveltism of Roosevelt is what makes him Roosevelt. He cannot borrow it, or give it away. This humblest man, this lowly person, has his distinct, unique personality which summons and commands our respect and defence in his rights and privileges for to-day and for immortality. You remember how, in that wonderful poem of Browning's, the dark, forbidding Saul sat still, dumb and dark, whilst the singer brought to him all the voices of nature, all sweet and graceful sounds, the music of the birds, the purling of the waters, the reaper's shout, the vintner's song, the glad chant of marriage, the great march of battle, the chorus of temples intoned, all beauty and strength of manhood's prime vigor. But the figure gigantic and blackest of all is dumb and gloomy still, unmoved save by the thrill of the song and prophecy.

'Tis my flesh that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee. A Man like to me
Thou shalt love and be loved by forever. A Hand like this hand
Shall throw open the gates of new life to thee. See, the Christ stands.

The Christ we bring to men—men in their lovelessness, in their depression, in their defeat—far above all material ministry, far above all the converse of the world, the Christ-man we bring shall awaken this dark, moody, brooding, melancholy, threatening Saul and bring him to the throne that shall be for us and for mankind a throne of peace and power.

III. The Federated Church will bring to man as it thus emphasizes the individual the power and persuasiveness of the Gospel spirit. It is illustrated in the darkness and agony of Calvary, that so loved that the Christ of God was ready for the sacrifice. It is ever the spirit of Christ that breathes not alone or chiefly in dogmas or liturgies, or ecclesiasticisms, or forms or organizations. It is spirit. It is life. Yonder Christ stood once in the glory of His transfiguration, but again and again He walked the highways and the by-ways, in the dust and toil, in fatigue, hungering and weeping for the lowly, the distressed, the dying.

It is still the spirit of the Christ that shall thus go forth, its face not only, but its heart glowing with rays of the transfiguration, whose rays shall be beams of healing and benediction to humanity. But that spirit of the Gospel will not only emphasize love; it compels righteousness. Law and love are the illustrations of the spirit of Christ. Calvary stands, but Sinai has not been destroyed! Men talk about the Sermon on the Mount, and claim to limit their lives to its few precepts. Take that sincerely and you will find in its true interpretation the demand for righteousness. But I remember that Christ taught other things than the Sermon on the Mount. In that Bible still stands the writing of the Decalogue. I know that the commonest thing, the true thing, the kindly thing, the righteous thing shall be a revival that will awaken in the hearts of men the quick response and carry to the homes and into the activities of society the benediction of the spirit of Christ.

These are the things the Federated Church can emphasize, and as it thus emphasizes, there are certain things it will certainly do—not, it may be, by formal activity, by systematic organization, or ecclesiastical legislation. But this emphasis will have

echoes through all his activities and experiences. The spirit of Christ will require a fair day's wage for a fair day's work everywhere, and for every one, whether man or woman. The spirit of Christ will give an equal chance as it recognizes the sacredness and dignity of the individual, so that there shall be limited hours of labor, clean homes, opportunities for recreation, open libraries, time and material for intellectual and social pleasure and development. It will protect the public school. Divine Providence has given us this wondrous and unique institution by which we are moulding the various immigrations, carrying in themselves opposing influences and strange and threatening possibilities to the institution both of our civil and religious liberty. It is the peculiar institution by which we weld these varied elements into one intelligent, loyal citizenship. The Church of Christ will stand by the common school. The Federated Church will reënthrone the Bible in the public school. It will see there the precepts and the examples for home, for business, for pleasure, for society, the teachings of righteousness, the instructions of thrift, that vitalize and bless and adorn society. The Federated Church will stand by the Lord's Day. We want no Continental Sunday. We ask for no American Sunday. We will not insist upon the Puritan Sabbath. We will preach, declare, contend for the Christian Sabbath—the Christian Sabbath that is the safeguard of a vital Christianity as a vital Christianity is the safeguard of a nation. Isaiah tells us that the day is coming—he puts it in his own way, and I put it in my way when I say that the day is coming when we shall see the capitalization of labor and the laborization of capital. But, anyhow, Isaiah says that the day is coming when every man shall help his neighbor and every man shall say to his brother, "Be of good courage," so that the carpenter encourages the goldsmith and he that smoothed with the hammer, him that labors with the anvil, and he fastened it with nails that it could not be moved. These nails are not in human expedients, not in the correct social philosophies, but in the Word and by the Spirit of God. The time will come when society in its free institutions and in its large and rich opportunities will be fixed so that it cannot be moved, when the carpenter will encourage the goldsmith and when every man shall say to his brother, "Be of good courage." I believe it comes, even though war and storm and crimson streaks be to-day. It comes. I believe it not because I believe in the gospel of culture, in the philosophies

of the schools, in the beneficent progress of the years, in the wealth of righteousness, in the mere assertions of brotherhood, much less in the essential integrity and development of human virtue, but because in the presence and power of the Holy Ghost I believe in the Holy Catholic Church, the communion of saints.

CITIZENSHIP

PRESIDENT WILLIAM J. TUCKER, D.D., LL.D.

In the few moments at my command, putting aside all reference to the dangers of deficient citizenship, I will try to set forth what seems to me to be the present opportunity for influential and commanding citizenship. I strike at once the note of greatness, not of mere obligation nor even of necessity, as most in harmony with my subject. The first question about any urgent matter of a public sort is not, how urgent is it, but how great is it? What rank are we ready to assign to it among the objects which demand our attention? That is the question which I put in regard to citizenship. What rank do we propose to give it among the compelling objects which address themselves to the ambition, the patient endeavor, or the consecrations of men. If we are not prepared to put it in the first rank, to give it a place beside the great constants in the service of State and Church or the new and fascinating openings of science and industry, it is quite useless for us to expect any results from our discussion of the need of good citizenship. If we are to have good citizenship, as things are to-day, we must have great citizens. When we have these in sufficient number and rightly distributed we shall have practically settled the question of citizenship. I address myself to one, to my mind the one, solution of our present civic troubles, namely, the presence of men qualified for leadership whose great qualification is not a sense of duty but the joy of the task. Nothing short of this will take the men we want away from the fascinations and the rewards of private gain.

What then are the qualities in men which can make them able and willing to achieve greatness by way of citizenship? I name first, without the slightest hesitancy, imagination: the power

to see through wickedness into righteousness. No great cause ever moved far until it had taken possession of the imagination of men. Whatever start the conscience may have given it, it waited for the kindled mind to give it movement. Foreign missions in this country sprang out of as fine a burst of idealism as the republic itself. When young Mills said to his comrades at Williams, "We ought to carry the Gospel to dark and heathen lands, and we can do it if we will," the word of duty waited upon the word of inspiration. Brethren, we have had enough to say about the duty of citizenship. Progress does not lie in any mere discussion of duty or even in the deeper sense of it. It is time for us to change our camping ground—to move out from "we ought" to reform our cities into "we can do it if we will." What we need in further thought about citizenship is to put more of what Stevenson calls "the purple" into our thinking; or if we are ready for action to give to that what the London "Spectator" calls the "Nelson touch," the fashion which the old admiral had of doing a great thing in a great way because he saw it in its greatness.

Next to imagination as requisite to any kind of efficiency in citizenship, I put intelligence, that fine discernment of an issue which gives us simplicity in place of confusion. Men are variously intelligent for public uses, every man after his own kind. We ought to be careful about prescribing the method. What matters it whether discernment comes by way of the school or by way of the street? "Wisdom is justified of all her children." Of course the security of corrupt men lies in the confusion of good men, or in their divided counsels. No matter how great or widespread the corruption, good men are absolutely helpless until some one arises who can simplify the issue and make it clear and compelling. The tendency to overweigh a moral issue, to put the work of to-morrow into the work of to-day, has brought many an attempted reform to naught. It requires the clearest intelligence to place an issue before the public mind, and to hold it there, naked and unadorned, till the public mind becomes ashamed of its continued presence.

When we add to imagination and intelligence the evident quality of courage we simply remind ourselves that citizenship is in the militant stage. The task of citizenship in most of our cities is many years in arrears. Some valuable properties have been irretrievably lost. Other and greater properties are in danger.

The looting of the public wealth is not the work of one man or one set of men. It has become a recognized industry. The men who practice it are as highly trained as men in the skilled employments or in the professions. They are never, of course, men of moral courage, and seldom of physical courage, but they have the courage of their position, intrenched in power and equipped with means. Every attempt to bring a set of political thieves to justice is fraught with personal danger, but the danger increases mightily with the settled purpose to break up the business. The man who stands for that result must have the long courage of the campaign. No one can tell how far we are from the reign of honesty in our cities. The time depends, I suppose, upon the steadiness, the endurance, the unflinching courage of those who fight our battles. I know of no better motto for any man who dares a great deliverance for his city than the word of the most persistent of the anti-slavery reformers: "I will not compromise, I will not equivocate, I will not retreat a single inch, and I will be heard."

But why should we discuss the question of citizenship in the Federation of Churches? What have we to add, or what ought we to add to the qualities which make up the great citizen? We ought to add the supreme qualification, namely, consecration. Consecration supports and steadies the vision of duty, it directs the trained intelligence, it nerves the will and cheers the heart in defeat, and above all it teaches the soul the joy of self-sacrifice. There is but one equivalent for the immense rewards of private gain, and that is the exceeding great reward of self-sacrifice. If a man does not allow himself to feel the joy of self-sacrifice in a righteous cause, he is not out of reach of the rewards of private gain. When he has once tasted that joy, rewards seem cheap. What money would bring back your missionaries from "dark and heathen lands," where their comrades have fallen and are falling at their side? What money has been able to hold back from the high places of public duty men who have been summoned there out of the very midst of us at the cost of personal enjoyment or professional honor? In our demands for citizenship we cannot stop short of the man capable of devotion.

In declaring then the attitude of the Churches toward citizenship, I insist first upon the recognition of all who are giving us the finest illustration of it, regardless of name, or creed, or profession. The men about us who are rising into the greatness

of citizenship are the men for us to study, not to criticise. Let us beware how we say the word of the disciples, "Lord, we saw one casting out devils in thy name and we forbade him, because he followeth not with us," lest we receive the answer of the Master, "Forbid him not: there is no man which shall do a miracle in My name that can lightly speak evil of me. He that is not against us is on our part." The test in all this business concerning our cities is the power "to cast out devils."

In the second place I insist upon the duty of our Churches to create "so far as in them lies" the conditions which produce the citizen. It is in the expression of this duty that I have been urging that advance in the rank of citizenship which shall put it among the foremost privileges of Christian service. I would have every Church put it upon the list of great causes for which men are to pray, and to which they are to give as occasion may arise, and to which they are to consecrate themselves. While the present emergency lasts I would give it standing with missions at home or abroad.

And in the third place I insist upon the acceptance of the high duty and privilege which coöperation in citizenship offers as a means of making real to ourselves and to all men, in our own generation, the unity of the Church. Unity is not an end to be striven after as men may strive after the truth. Truth is always the greater end, even though the search after it may for the time separate a man from his brother. Unity comes in upon us through the sense of a common need, a common duty, and a common privilege. Suddenly in the providence of God, the Church is confronted by the same imperative and exciting duty, and lo, in the doing of it, we are one. In the immediate providence of God we have been brought through a well nigh universal demand for civic righteousness into one of those great meeting places of righteous men upon whom God looks down, "without respect of persons." Let not the Church miss its present opportunity to realize its oneness. Let the search for truth go on, lead where it will, but let righteousness, plain, everyday, brotherly righteousness, have its day amongst us. What better word could the great apostle have for the men of to-day than that which he had for men of his own time as he led the way out of the confusions of their thoughts and desires for the things of the spirit into the works of charity, "Covet earnestly the best gifts, and yet show I unto you a more excellent way."

FAMILY LIFE

THE RT. REV. WILLIAM C. DOANE, D.D., LL.D.

In the translation of the Psalms which Coverdale made from Jerome's second version, in what is known as the Great Bible, published under Cranmer's sanction, the sixth verse of the sixty-eighth Psalm has for its opening phrase these words: "He maketh men to be of one mind in an house." In the King James version, unaltered so far by any of the later revisions, the phrase reads: "He setteth the solitary in families." Putting the two together one may gather that family life is the original plan of the Almighty for men, and that its purpose is one-mindedness. May I go on one step farther in an exegetical way and recall the splendid outburst of St. Paul in the Epistle to the Ephesians, when he bows his "knees to the God and Father of our Lord Jesus Christ, of whom *every family* in heaven and earth is named"? and then I think I may claim that from the cradle of man's creation to the final consummation of all things, the norm, the germ, the ideal of all human living is the family. It antedates, it anticipates, it sets the model of, it is the preparation for all organic association of human beings, in Church or State, civil, ecclesiastical and social. And the family, in the root meaning of the two words which we translate into the one word in English, is built upon the two ideas of kinship and of fatherhood.

Out from its first beginning, in the man, the "helpmeet for him," and "the man gotten from the Lord"—with that exquisite instance and illustration set in the midst of human story as the ideal of the race, Joseph and Mary and Mary's child in the Nazarene home—out from this genesis, all groupings and gatherings of men the world over, racial, tribal, national, have sprung, with the two thoughts running through them and ruling them, kinship and fatherhood; for, after all, it is true of nations and races, by descent, by common heritage, by one-bloodedness, that a great people, American, German, English—whatever you will—is a great family. And in the larger sense—every πατρια from the one πατηρ—the human race is all akin, the great human family of God, children made of one blood and by one blood redeemed, the children of the All-Father. Whatever builds up the family ideal makes for

the prosperity of a race and a nation. Whatever breaks down the family ideal makes for the degradation and destruction of a nation or a race. Somehow it seems to me that we English-speaking people have in a sense, by the very language that we speak, an initial, fundamental inheritance of this idea, for only we of all nations, ancient or modern, have that descriptive word, and its distinguishing thought, of home. Try to put it into one of the later or more modern tongues and you have what may mean a house or a dwelling place, or a separate place for yourself, domus or oikia, or casa or haus or chez soi. And our language has a monopoly of the word "home," with all it means. Shame on us if we falsify or forfeit our great heritage.

Now, the foundation of family life is marriage—marriage in its full and noble thought, not a mere civil contract, entered into recklessly and little esteemed, but "the holy estate," into which, under the sanction of Almighty God, subject to the law of the land, and with the blessing of the Church, two people came to be made man and wife, "so long as they both shall live," "till death them doth part." Speaking in an assemblage of Christian men, representing the Christian Church, I should belie my convictions and forfeit their confidence if I did not, as speaking not only *before* you, but *for* you, claim for holy matrimony this character and this sanction. Once, and once for all, linking the old with the new, the first institution of paradise, with the life and law of Christianity, the divine Master said, "What, *therefore*, God hath joined together let no man put asunder," "*Wherefore* they are no more twain, but one flesh." So it was revealed by Him who made them at the beginning male and female. "Wherefore" and "therefore," Jesus Christ clinches the fact, "What, therefore, God hath joined together let no man put asunder."

We are confronted and confounded in our day and in our land with a condition of things about this question which discredits our country, dishonors our Christianity, disgraces our manhood and our womanhood, in the unparalleled frequency and the unlimited facility of divorce. Against this hideous and horrible infection the Christian Church, under whatever name, must stand together as one. Here is the place not for federation only, or combination, or coöperation, but of absolute, impregnable unity; and the place to begin is not in the legislature or in the divorce courts, but in the teaching of the pulpit, the insistence of the ministry and the influence of Christian manhood and womanhood for the

solemnity and sacredness of marriage. The hastiness and thoughtlessness of men and women who are really boys and girls, in betrothals, mere impulse with a frothy sentiment or a falsely called love; the commercial management of match-making for place, for title, for money; the careless and criminal neglect of clergymen to find out the condition and circumstances of people coming to them for marriage, are at the bottom of the misery of much married life to-day.

And as one studies the surroundings of what is called a wedding in our time one cannot but deplore the irreverent confusion and display which drowns the religiousness and disturbs the dignity of the service itself, and the vulgar violation of modesty and privacy which pursues in public, with the horseplay of noisy demonstrations, the two people who have just entered into this holy estate.

I speak, as an old man, plain words in a common way, because I believe all this to be indicative of a lowered tone as to marriage which needs correction in its symptoms and cure of its disease. "Not to be entered into unadvisedly or lightly," that is the language of our Book of Common Prayer, "but reverently, discreetly, advisedly, soberly and in the fear of God." I am pleading for reverence and sobriety.

And meanwhile, before this reckless and thoughtless temper and tendency, stands, pampering to it and promoting it, the temptation of the open door of the legalized successive polygamy of American divorce. Thank God, there are other movements in which as Christian ministers we are taking common counsel together now. Thank God there are other methods which wise and earnest members of the legal profession are working out. Thank God there is a searching of hearts and minds which will work like a frost in a malarial country, or a breath from heaven in a desert of death, tending toward the forming of a public opinion which one day will purge so-called society of this leprous taint. But quite apart from any critical discussions or textual theological distinctions or differences of opinion about methods in the law, I dare here to say that the Christian Church must stand, if family life is to be saved in America, against this uprooting and undermining of the home. Not questioning about possible exceptions, but agreeing upon the positive acceptance of the sweeping statement of principle, on which our Lord rests the law of marriage, in the face of the drift of looseness and the deluge of abomination

which the existing condition of things in America proves, the Church is bound to take drastic measures to hold herself clear from any religious sanctions which even bear the semblance of a recognition of remarriage after divorce.

And now the home is founded, a man and his wife, one man with one woman, and family life begins. I believe that the instinct of courtesy and chivalry in the best type of the American man makes him the best type of husband. I am not speaking of the tap root of it all, love and faithfulness, but of the little fibres that go down and find sources of life in soil, and graces of refreshment in the sweet springs, which are needful to keep the home, from its foundation to its rooftree, clean and strong—thoughtfulness, courtesy, consideration, tenderness, helpfulness; no locked closets in either heart; mutual concession, familiarity that breeds confidence and not contempt; the daily life consecrated with the memories of the first love and with the hope of children, which are "a gift that cometh from the Lord." And when the child comes, then the family is complete, with all its untold joy, its new-found graces, its grave responsibilities. True as it is that the mother is the most perpetual presence and the most vital power of the home, the family is called patria, and fathers must feel and learn their part in the training of the child. Bread-winners they may have to be, but bringing home the weekly wage or paying the housekeeping bills is not the entire discharge of the man's duty.

When the vision came to Manoah's wife, promising the birth of a child, it was the first impulse of the husband to ask of the angel, "What shall *we* do with the child? How shall *we* order him?" And that means that the duty is distributed and divided between the man and the woman. I confess to a good deal of impatience about certain so-called movements in our day tending to the diversion of men and women from their home callings and responsibilities. On the one hand is the attempt of the noisy minority to thrust women out from their natural sphere of influence into the so-called rights (which are not anybody's rights, but only privileges) of voting, and so into the unwholesome excitements of public and political life. On the other hand, there is the plea to provide some place for men of refuge out of their homes, after the day's work, where they can be soberly and decently amused, the women meanwhile being left to the surroundings of the home, which are accounted unattractive and unsuitable

to the men. Better, it seems to me, by far instill the home idea and the family ideal and let each share the domestic duties and make the domestic comforts of the house.

Let this matter go higher up in the social scale. The house in which a man eats some of his meals and sleeps at night, the house from which he goes to his office in the morning and to his club in the evening, can hardly be counted his home. And while club life in moderation and saloons of a decent sort are tolerable, and perhaps essential for certain ends, I believe they are to be classed with flats and family hotels among the things which are gradually effacing, in very large degree, the old and the better thing, the family and the home. We have retained in our Book of Common Prayer, as a faint echo of a far-away time, as a venerable relic of a bygone age, this statement:

> **All fathers, mothers, masters and mistresses shall cause their children, servants and apprentices who have not learned their catechism to come to the church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn.**

Even if, in the divisions of our modern Christianity and in the gulf of difference between the modern and the old-time relation of servants and masters, this cannot be made effective in the America of to-day, it stands as a wise word of warning that the power of our holy religion is of the first essence of the family life. Taking its last phase of the relation between master and servant, so beautiful and helpful, and so rare to find, I honestly believe that the complaint of poor servants is to be traced back to the fact of poorer masters and mistresses. When servants are treated like machines, to be used until they are worn out, when the common humanities of life are forgotten or omitted, and when no care or concern is taken about their religious life or their religious privileges, when Sundays are made the special days for feasts and parties, the only wonder is that any faithful service is left among us at all.

Is there not need here for a word of warning about the current coin of intercourse in a household, that ought to be the "speech with grace, seasoned with salt" (seasoned with something that keeps it pure, that is) which the apostle commended to the Colossians? We have taken three or four Greek words in our New Testament and translated them all "conversation." They mean

manner of life, sometimes citizenship, sometimes speech. I am not sure that we are far wrong, because our conversation in the usual use of the word indicates our citizenship, if it be heavenly or earthly, and reveals our manner of life. One gets a bit weary of the priggishness of the Rollo Books or of the stiffness of Sir Charles Grandison. But the recklessness of speech about other people, the prurience of talking, the petty personality of most of it, its flippancy and frivolity, in the first place, leave us at the mercy of indiscreet and gossiping servants, and in the next place, fill the ears and minds of children with poor and often poisonous stuff.

I plead for the consecration of the child's life in the child's home, for the training in something besides mental cramming or bodily clothing, or the mere outside manners or mannerisms of the dancing class and the drawing room. The old Greek thought that had one word for manners and morals is the true one, because manners are morals in expression, and not a skin-deep veneer. I plead for the reproduction of such mothers as Eunice was, because of whose unfeigned faith "the boy Timothy knew from a child the Holy Scriptures, that are able to make men wise unto salvation through faith which is in Christ Jesus." I plead for the restoration of family prayer, for the habit of grace before meat, for the atmosphere of personal religion, and of parental reverence to sanctify the home.

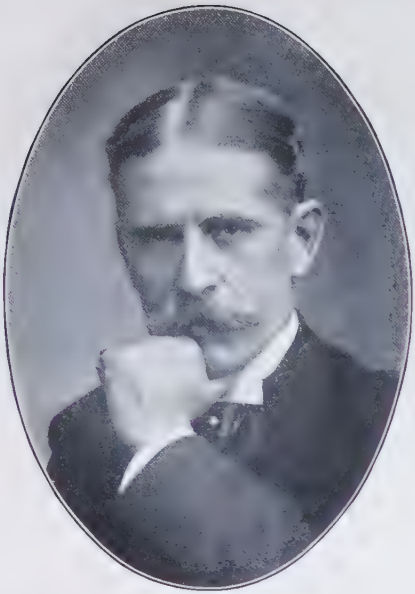
It is easy to say, This is a Utopian ideal, impracticable and unattainable in our time; life is too strenuous and too full; the demands of business are too pressing; the claims of society are too exhausting; to which the only answer is that to aim high is to gain more than to settle down to things easy of attainment; that it is better to make less money and have a more natural and rational life; that it is better to limit and restrain entertainments and amusements and diversions, and make the time for the duties and delights of home. As things go to-day, in the sort of Bedouin Arab life of pitched tents and perpetual wanderings, one might almost, without irreverence, paraphrase the Master's description of His own outcast manhood, and say, The birds and the beasts shame us in this matter of family life, since "the foxes have holes and the birds of the air have nests," and only the sons of men are without a home. And what the condition shall be of the sons of these homeless sons of men who can foresee?

I am quite aware that I am not uttering what might be called

up-to-date opinions or speaking along the lines of modern American thought. So that what I have said may be accounted merely as an old man's praising of past time. And yet I have found more than once that Utopia, not a *no-place*, but a real place, and a most pleasant place, where to-day, even in the most difficult adjustment of the relation between mistress and servant, the ideal is realized. One of the most beautiful homes in America, where wealth and exquisite taste and lavish hospitality combine, and in which rare intellectual gifts add to the charm of the mistress, is in my mind as I write. The confidence established is such as makes her the house-mother, with untold influence, caring for every person in the large household, knowing and helping and moulding their characters, ministering to their health, their happiness, their self-respect, their religious life, and winning from the servants a willing service and a devoted faithfulness which no wages could buy.

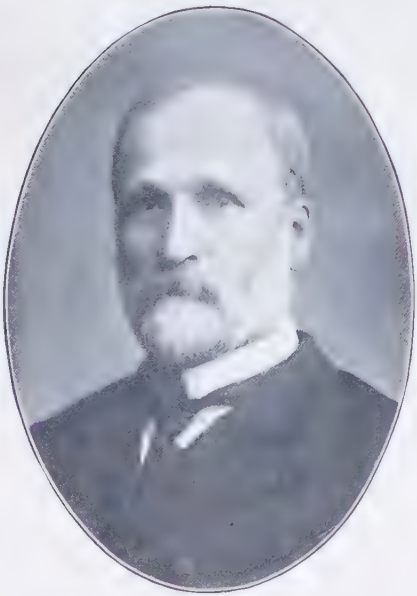
When the prophet of old rebuked the Jewish people for their abominations and pollutions, he ended his utterance with the words, "Ah, Lord God, they say of me, Doth he not speak parables?" But, after all, the value of a parable is the suggestion of a truth. And so I leave it, as I have written it, redolent with recollections of an atmosphere which I have known and lived in through three generations, because I believe the time is coming when, from the very violent unrest and unreality of modern life, the reaction will set in, and there will be a recurrence, as science tells us there often is, to the old type. The revolution from the family life, which has brought disaster and dishonor, will come back to the evolution of the family life. "The hearts of the fathers will be turned to the children, and the hearts of the children to the fathers; and God will not smite the earth with a curse," but visit it with a blessing.

May I, before I close, make a brief excursion into what I know is delicate and debatable ground, with perhaps only a nominal relation to my subject, and suggest a possible application of St. Paul's words already quoted—not the whole family—but "*every family in Heaven and on earth.*" It surely implies the existence of some distinctive lines of separation. I would not for a moment seem to be content with the breaking up of Christendom into denominational divisions, nor would I be misunderstood as counting unimportant the points in doctrine, or in polity, which divide us to-day. No man under the rosiest dream of unity or the most longing desire for it, can sacrifice jot or tittle of what he believes to be a prin-



REV. HENRY VAN DYKE, D.D., LL.D.

REV. BISHOP EDWARD G. ANDREWS, D.D., LL.D.



REV. BISHOP J. S. MILLS, D.D., LL.D.

REV. SAMUEL J. NICCOLLS, D.D., LL.D.

ciple; part of the revealed truth of Holy Scripture, or of the historic witness of the Church.

But taking facts and facing conditions as they are, realizing the great preponderance of common truth which is held by the Roman Catholic Church and by the great Protestant Communions, throughout the world, what we need to do while we stand fast and firm each one by his convictions of the truth, is to trace the family likeness, and to maintain family relations with each other. I have seen quoted lately (I remember once its being quoted about me) a legend, which may or may not be true, that St. John, the Apostle, once fled from a public bath, because he found in it a man accounted as an arch-heretic in his day. If it is true, it showed a side of the Apostle's character which belonged to his title of Boanerges, or a son of Thunder, rather than the saintlier and more Christ-like side, so marked in the conduct of his later life, when the one incessant message on his lips was "Little children, love one another."

I cannot but remember in this connection that once, when he proposed to call down fire from heaven to consume the Samaritans who would not receive the Lord, the Divine Master—his and ours—rebuked him, "Ye know not what manner of spirit ye are of; the Son of Man is not come to destroy men's lives, but to save them," and still more pointedly I recall Christ's rebuke to the same disciple at the same time, "Master," he said, "we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us," and Jesus said, "Forbid him not, for he that is not against us is for us." Weigh these words as you will against that other saying, "He that is not with Me is against Me," and yet somewhere, in the poising of the scale which God holds in His just and even hand, there is some point at which they balance, so that neither one outweighs the other into insignificance or unimportance. Through all the cloudiness and confusion of antagonisms and estrangements, the eye of faith must be far-sighted and clear, that sees the unhappy divisions melted and merged into organic unity. Indeed, the most believing mind needs perhaps clearer assurance than we have as yet of the exact meaning of the Saviour's prayer. While in His prophecy we know He said, "One Shepherd and one flock," but not one fold.

Meanwhile, there must be somewhere and somehow found methods and ways of conversation, of common speech, of union not against one another, but against paganism and unbelief and unrighteousness. Even when we have found the form of sound

words into which we are delivered as molten metal to a mould, we find by the inevitable imperfections of human language and the inevitable assertiveness of the human mind, wide variations in interpreting the meaning of the words. Standing in manly quietness by every point of principle given to us, be it parity or prelacy or papacy, be it confession or catechism, or creed, let us proclaim and publish the great verities of our common Christianity, and set ourselves, each one with his peculiar possession of power, to win the world for Christ.

And so I welcome the beginning of a better hope, and the dawning of a brighter day. This is a National Federation of Churches and Christian Workers. Its name seems to me to exclude *no* religionists but the Hebrews. Some day it may build a platform and take a name wide enough to include these ancient children of God, to whom in this hour of inhuman outrages perpetrated under the name and guise of Christianity every human heart must go out in intense and ashamed sympathy. Meanwhile, because we are not here to talk about matters of doctrine or polity, because we are here protected by our self-respect and by our mutual respect from discussing or discrediting any form of belief or order, we must hope and believe and pray that He, "of whom every family in Heaven and earth is named," will bless this movement of the Federation of Churches and Christian Workers to draw men nearer to each other and lift men nearer to Him.

THE IDEAL SOCIETY

THE REV. HENRY VAN DYKE, D.D., LL.D.

The Ideal Society is a large, difficult and remote subject. It is the goal of all the Churches. The religion of Jesus proposes to us not a selfish salvation from death, but a brotherly redemption to life; and a life that is not solitary, but social, seeking the glory of God in a great commonwealth of men where all shall be useful, joyful, just, kind, devoted to God and to one another. The man who wants to be saved alone is on the way to be damned. A Federation of Churches without a social aim would be a convocation of traitors to humanity and infidels to Christ. No religion can do

anything for me which does not make me want to do something for you. The star of the Christian hope is an ideal society for humanity in the world which now is, as well as in that which is to come.

But when the ideal society is reached there will be no more churches and no more ministers; for then "all shall know the Lord, from the least unto the greatest." There will be no more courts and no more lawyers; for then every man will love his neighbor as himself. There will be no more police and no more armies; for then war and violence will cease and all men's good shall be each man's goal.

> And universal Peace,
> Lie like a shaft of light across the land,
> And like a lane of beams across the sea.

That is the ideal society. It is a long way off, and there is no social elevator to raise us, when we push the button of eloquent speech, to its lofty level. There is no power in human nature to spring swiftly into this large liberty. The amiable enthusiasts who proclaim its freedom before mankind is fit for it are not its friends, but its unconscious enemies. To destroy the world that is gives no guarantee of the ability to create the world that ought to be. To blow out your farthing candle does not illuminate the arc light. Only through the removal of human ignorance, the betterment of human character and the gradual improvement of human nature can we climb the steep path that leads to the perfection of social life. The Golden Age cannot be made out of brazen hearts. The way to the ideal society lies through the society of idealists, and the guide of Christian progress is the word of Jesus: "The Kingdom of heaven is within you."

I give up all hope of talking to you about the ideal society, and I content myself with talking about the idealists' society. What are the aims and marks of that society, which, though still imperfect, is moving upward by loyalty to the best ideals? That is the question which the Churches ought to attend to. It is all very well to pray for the millennium, and to talk about the millennium on idle days, but on working days the thing that concerns us is what to aim at now, what to do to-day, what to hope for to-morrow, in order to help the coming of the better time for all men.

I. The idealist society is a society of persons and not of classes. It was John the Baptist who spoke to classes, and very good advice he gave them. But Jesus Christ came closer, and

spoke to individuals: "Believe, love, forgive, do unto others as you would that others should do unto you"—not unto your class, remember, but unto you. The foundations of His kingdom were laid in the personal will and character. But we are tempted to-day to depart from His method. We talk of the masses of mankind. Did you ever see mankind? Have mankind any feelings, any principles, any real existence, save in the men and women who compose it? We make our plans for groups of humanity, saying that they ought to do this or that, forgetting that the group will never do anything save through the good will and the right action of the persons who make it.

The first step to social betterment is not through the "heart of humanity," but through the hearts of men, and also of women; individuals, persons. Every soul that lives is a distinct factor in the problem of advance. You can do nothing for all until you do something for one. Charity is broader and better organized to-day than it ever was before; but if the personal impulse, the personal aim, the personal touch, die out of it the world will suffer more than it gains. Education is making more elaborate schemes and programmes—wonderfully elaborate! But the only thing that counts is the living contact of the live teacher with the live scholar. The Church is magnificently equipped. Its organization is stupendous—so much so that it is keeping many men out of the ministry, they do not dare to face it. But the great thing needful is that one man shall say to another man: "Believe in the Lord Jesus Christ, and let me help you."

II. The idealist society, as Jesus reveals it, relies more upon moral principle than upon legal enactment for the improvement of the world. The dream of making men good by statute is one that has often glittered before the eyes of enthusiasts. It would be an easy way if it were possible. But there is no law that man has made that man cannot evade. And the chief reason why society is not better is because so many people are bad. Make what laws you please against theft, men who are dishonest at heart will go on stealing, high and low, dividing up profits which they have not earned, pocketing moneys which are given to them in trust, and covering "graft" with "craft." Make what laws you please against the liquor traffic; men who are without self-control or self-respect will still go on making beasts of themselves with strong drink—the reckless sensualists treating it as a jest, the sullen fatalist protesting

that he is driven to it by heredity and environment. The real reason for both is because they want it. So with a score of other evils. Legislation cannot reach the roots of them: cut them down here and they spring up yonder. There is no legislative magic by which materialists can be combined into an idealist society, or lumps of selfishness fused into a brotherhood of love.

It will be an ill day for the Church when she yields to the current delusion that the world can be reformed from the outside. She must lay her emphasis upon conscience, upon the will to do right, upon faith translated into virtue, according to the teaching and example of Jesus. She must condemn the enemies of society who are out of prison as well as those who are in. She must appeal to the higher instincts which no law of man can ever regulate or reward; to the sense of justice, to the sentiment of kindness, to the power of self-restraint. She must say to men: "By goodness and mercy, by sobriety and purity, by integrity and fair dealing, by doing more good than the law requires and less evil than the law permits, thus only can you hope to enter the Kingdom of Heaven."

The society in which these teachings are honored and prevail, whatever its form of government and mode of laws may be, is the idealist society. It is on the upward path.

III. But does this mean that the idealist society is indifferent to the laws by which men are governed, or the still more potent laws and customs by which their common life is moulded? No! To these things it is profoundly sensitive, for the sake of the new and nobler life which it desires for all men.

No law which is unequal is a good law. No form or custom which makes it difficult for men to be fair and kind to each other is a good custom. No social or industrial system which pushes multitudes of men and women and children below the line where a decent and happy human life is possible is a true and just custom. The society in which the Golden Rule seems to be impracticable is certainly not a Christian society.

With all these things the Church is bound to be at war, because they defeat the end which Jesus proposed. From all these things she must pray and work to deliver the world in order that the coming of Jesus may not be kept back.

What shall we say, then, of the modern system of business and trade which those who know it best say is a state of war disguised

as competition? Say, as Charles Kingsley said, that it is based upon "a narrow, selfish, hypocritical, anarchistic, atheistic view of the universe," and that it ought to be reformed. What shall we say of the modern industrial order, in which one man in ten is doomed to hopeless poverty, and the right to live is made impossible for many by the impossibility of getting work, and the right to be happy is blotted out for thousands of families, each herded in a single room and hungering for daily bread? What shall we say of such a social and industrial system? Say, that it is out of joint, and that the religion of Jesus was born to set it right. Say, that the conditions of human life and labor must not be fixed by the commercial law of supply and demand, but by the Christian law, "Thou shalt love thy neighbor—whether thou employest him or he employs thee—thou shalt love thy neighbor as thyself." That is the law which must rule the conditions of human life and labor. Say that the question of a living wage is a vital question, spiritually and morally, as well as economically, and that the Church will never be satisfied until it is settled so that if any man will work he shall also eat, and his children shall eat, and the gate of hope shall be open to them. What shall we say of the modern social language which degrades the very word "society," or "sassiety," as a few hundred people of the idle rich call it in their own corrupt language—which degrades this word into a title for a few hundred people chiefly occupied with their own amusements, and refers to the mass of mankind as "the masses"? Say that it is corrupt language which betrays a heart rotted with vanity and a mind made imbecile with falsehood. Say that the idle and selfish rich and their parasites, who spend life in the closed circle of costly pleasures, are really "them asses," and that *society* means the broad fellowship of all sorts and conditions of men in all their mutual relations, coöperating in common toil and learning one from another in common intercourse. Say, also, that the Church repents of every idle word of that false language of the House of Mirth that she has ever taken into her mouth. Say that she discards it and renounces it, and that henceforth she will speak the language of Jesus, acknowledging only those who do the will of the Father in heaven as her brothers and her sisters, and honoring men, not for what they have, but for what they are and for what they do.

My brethren, who that has soberly read the signs of the times can doubt that changes are coming in the present civil, industrial, social and economic order? Who that thinks and feels with Christ

can doubt that changes ought to come? Where the weight of human misery preponderates over human happiness and the bonds of oppression are bound with iron, the change is coming with blind rage and violence, with terror and bloodshed, as in Russia to-day. Where the majority of men are prospering in liberty and only the minority are suffering, as in our own land, the changes are coming through sympathy and the sense of justice and wise love, seeking to equalize burdens and opportunities for all men, to unlock the closed doors and to open the barred stairways in the House of Life.

And if they come thus in our country, what attitude shall the Church of Christ take to them? What part shall she play in the era of social transition? Let her stand and work on the basis of sane idealism. Against every proposition that threatens the security of the family life, against everything that weakens the sense of honest industry and thrift, and tends, or pretends, to force all men to the same level without regard to character or worth, she must protest in the name of Christ and humanity. With all the laws and customs that promote fair play among men and protect the poor and the ignorant and the helpless, and cut the claws of clever greed, and distribute the rewards for work more justly according to the real usefulness of the work done, and make it easier for each man to deal with others as he would have others deal with him, the Church must feel and show a true sympathy, in the name of Christ and humanity.

I know that in her judgments on these points the Church has made mistakes, and she will make mistakes. But the worst mistake, the vital mistake, would be indifference and silence. The Church must remember above all that her distinctive mission, her supreme task, is for the inner life of man. She must remind the world again and again that the real root of human sorrow is human sin. She must declare that

> By the soul
> Only the nation shall be great and free.

She must hold up the character of Christ as the divine pattern of goodness; immutable, supreme, immortal—the human life of God!

No social change will make that message superfluous or rob it of its power. I read only the other day in the words of a modern radical this amazing impertinence:

"Jesus would have accomplished more if He had given Himself to economics and science instead of to religion." O! who has ever

accomplished half so much? Amid the storms and conflicts of the past we see Him as the strength and the stay of all that is noble and all that is true. Amid the perils and the perplexities of the future we see Him as the guide and the hope of all that is good and of all that is humane! Back to Christ was the cry of religious thought a few years since. Forward to Christ! must be the cry of social hope to-day. Forward to Christ, that we may learn the length and the breadth and the height and the depth of His wise love for man! Forward to Christ, that we may bring our lives into touch with His life, and have them transmuted from the lead of selfishness into the gold of love. Forward to Christ, that we may see in Him the Master as He was the Founder of the ideal society.

A UNITED CHURCH AND HOME AND FOREIGN MISSIONS

ADDRESS

The Rev. Bishop J. S. Mills, D.D., LL.D.

The age tendency of Christendom is truly expressed in this great representative audience. The prayer of our Saviour and the heart yearnings of His most earnest followers are here receiving fulfilment. We are on the holy mountain where the cloud of glory is above our heads and our transfigured Lord is in the midst; where all things are gathered together in one, both which are in heaven and which are on earth, even in Him who is the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

Now lest this heavenly vision vanish and be forgotten, leaving us in greater darkness, doubt, and death, we must clothe it in flesh and blood that it may go about among men doing good. We must learn how to make vital, regnant, and permanent the noble ideal of Christian unity in the spirit and plan and work of the Church; even as our fathers embodied their glorious ideal of liberty, equality and fraternity in this great nation composed of the federated States and Territories. Then the Church will be not an ideal only, but in reality a glorious republic, whose only head is Jesus Christ, the King of kings and Lord of lords, and whose citizens are all brethren.

Much already has been accomplished. In the foreign field the territory of the different missionary boards is now quite clearly delimited in most regions and can soon be carried to completion. But this work in our homeland is far less perfect. Here the zealous sectary still organizes his half dozen followers in villages and towns and districts, even where another sect in the place increases an evil and not a blessing, while other communities are suffering and perishing for want of the money, time and talents thus needlessly wasted. However, that these boundary lines of delimitation become not impossible barriers, plans for coöperation and mutual helpfulness are now needed. Some of the plans here suggested are now in successful use; others are in the realm of the ideal, ready to serve whenever and wherever men have faith and goodness enough to harness them in the service of God.

1. The Federation of Churches can bring about the coöperation of good people in a country neighborhood, village, town, or city district in the mission field or elsewhere to maintain a union prayer meeting, a Sunday School teachers' meeting, a mission study class, evangelistic services, exchange of pulpits, or to support a deaconess to nurse the sick, to visit the churchless homes, and to call on the strangers; and they can do many other kinds of work which can best be done by coöperating with each other. What an increase of enthusiasm, joy and efficiency will be secured.

All have noted the growth of suavity and cheerfulness in the average home, caused by the presence of congenial visitors. In union meetings and services where all will contribute their best each will be devout in the piety of all, each will be fervid in the fervor of all, each will be wise in the wisdom of all, each will be strong in the strength of all, each will be Christian in the Christ of all.

The germinal elements of such coöperation now exist; and if the leaders in the Churches believe in and sanction it, so that the masses may know that they are not going contrary to the wishes of their officers, we shall soon have many united efforts for the saving of men and the advancement of the Kingdom of God. Then religion will become a band of social unity and not a wall of division.

2. The Federation of Churches can at once secure coöperation in the work of education in mission fields. Is there any good reason why all the missionary boards at work in Porto Rico should not unite to make one strong Christian college or training school in that island, rather than each having its own feeble school? In many foreign mission fields the cause of education can be best served by uniting in one well equipped school the three or four feeble ones in the same city, and release part of the teachers to engage in other mission work. Within proper limits, this would give increased efficiency at less cost. This principle of coöperation may be applied also to theological schools which are noted for the small attendance of students as compared with the numbers that might be accommodated. The united efforts of missionaries would enable them to open schools where none now exist to train native pastors and teachers for work among their fellows. By coöperation great Christian uni-

versities can be established in the hearts of the chief heathen nations to lift up among them the Christian ideal of life and character, and to train the future leaders of those nations for the good of their own lands and for the weal of all lands, and to give them a better hope of the life that is to come.

3. The Federation of Churches can secure coöperation in medical mission work. Our Master united the healing of the sick with the preaching of the kingdom. The most successful missions to-day engage in the work of healing both body and soul. Where a small station cannot support a medical missionary, two or more stations in the same region can unite to support one, giving to the missionaries proper medical treatment and to the suffering, perishing natives some relief from the ailments of both body and soul. Thus Luke, the beloved physician, and Paul, the loving apostle, will travel and labor together.

In larger places the plan may include hospitals and dispensaries, where the sick can be properly treated and nursed back to health, and where medicine can be wisely issued to those who need it. It should also include sanitariums where the weary toilers may rest in an environment suitable to restore vigor to body and mind. The foreign missionary often speaks of the social solitude in which he lives, and of his heart-hunger for fellowship with congenial spirits such as he knew in the home-land. In these sanitariums the missionaries of the region might meet annually, or oftener, to pray together and compare plans, discuss methods, and consult about matters of mutual interest. This would furnish fellowship for head and heart, and would be medicine of most potent influence.

4. The Federation of Churches can secure coöperation in the philanthropic work of more effectively housing or caring for needy aged men and women, and orphans and abandoned children, and the helpless of all classes. These persons are far more numerous in the foreign field than at home. The hearts of the prosperous can be kept humane only by ministering to the needy; and these dependent members of our common race, so far as possible, must be helped on their feet and trained and heartened to self-support. The royal service of Christian coöperation can work in this field transformations mightier than magic. Yes, the changes will be miracles of divine wisdom and power and

love. The despairing cry that comes from the submerged millions in our own land, as well as the pitiful wail coming from the untold millions in other lands, should move the united Church to make better the lot of men in this life as well as in the life to come, remembering that Christ said: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." A united Church can prevent the vast cargoes of alcoholic liquors now sent out by our merchants to curse the nations of the earth, only to gratify the greed of gain. It could crush Satan's head under its feet, and smite the most telling blow against all the evils of our own land by destroying the infamous manufacture and sale of intoxicating liquors.

5. The Federation of Churches can secure coöperation in sometimes sending men and money to an endangered field, and thus confirm the good already attained and prevent a disaster where a temporary failure of means comes to one denomination. It has more than once occurred that our missionary board has loaned a good man or woman to another missionary board, and in this way prevented a threatened calamity. There are cases in which one Church has assisted in supporting the missionaries of another body. Union missions exist both in the home and in the foreign field. There is no just reason why they may not increase. The good that is in each Church must overflow its limits like the waters of the Nile overflowing its banks, before the earth shall be filled with the knowledge and glory of God. Jesus Christ prayed that his people might be one, that the world might believe. When this practical unity is manifested in unselfish and helpful ways a new era of faith will be ushered in.

6. The Federation of Churches can secure coöperation in the translating, printing and publishing needed in missionary work. The press has a recognized value in proclaiming the Gospel wherever a written language is used. The great work of the American Bible Society is the result of coöperation. The denominations working alone could not do the vast work this society has accomplished. It has published and is distributing the Word of God in many languages. There are other tribes into whose tongues the Bible and other good books must be translated. This cannot be done by one board. Coöperation can begin this work with full assurance of completing it. A wise economy

of men and means can best be secured where different boards unite to do this kind of work in any one place. One board can own the publishing house and do the work of the others at a fixed price; or under a mutual plan all the boards operating in a region can own and use the plant for the good of all.

7. The Federation of Churches can secure such coöperation in missionary work as will reduce to a minimum the friction in machinery, and in supervision and in the wear and tear and cost. Some machinery and some supervision are needed, but when these are reduced to a minimum the efficiency will be greatest, other things being equal. Why should there be two superintendents when one can do the work better at less cost? The heathen know in their own religions the bitterness and folly of sectarian strife, "of gods many and lords many." The unity and coöperation of Christians should set a better example and present a diviner ideal of life and service. Coöperation here would introduce a wise economy of men and money which would commend the cause of missions to the more generous support of our wealthy laymen. By following approved modern business methods in the business affairs of missions we could secure in the supervision of specialists such advantage as large experience and knowledge and wisdom give to industrial enterprises. Must it always be urged that "The children of this world are wiser in their generation than the children of light?"

Five years ago it was said on this platform by the Rev. Prof. G. W. Knox that the present foreign missionary work "is wasteful, inefficient, schismatic and needless." Its greatest fault is it multiplies agencies needlessly. It is possible to unite those that stand so near together on the foreign field, if the Church at home will only say amen. Then beyond that it is possible to unite in a federal union every branch of the Christian Church—in a great federal unity. Comity is too weak, far too weak; we must have more than that. Comity is too weak for the work; our faith is too weak for the unity of the Christ; too weak for the organic union which will come when the Christ's prayer is answered. Meanwhile we can have a Federal Union of Protestant Churches for the proclamation of God's truth to all the world. We can have it when the Churches at home recognize three things: First, that the present method is wasteful; second, that it is ineffi-

cient; third, that we are one in our faith in Jesus Christ. Recognizing these, surely we can have as much wisdom in the Church as the founders of our country had when they bound together these differing States and made in one glorious union room for men who differed as much as the dwellers in Louisiana from the dwellers in Massachusetts. And in such a union as that—such a federal union—the Church of Jesus Christ can husband all its resources and use them best for the winning of the world to Christ.

To facilitate the work of federal union and coöperation in missionary and other Christian work, I suggest:

1. That there be a campaign of education carried on through our Church papers and the general press, and the pulpit, and our Church conferences, to fully inform all our people of the necessity and advantages of a Federal Union of all Protestant Churches; and even beyond this, we will pray that the Federation may lead the way to a reunion of Christendom.

2. That our missionary boards hold some joint meetings where possible, to learn the good things taught and done by each other, and to pray and plan together for the conquest of this world for our Redeemer. No board has an exclusive right to any superior plan, or great leader. It has been wisely said that no one can appropriate to himself in an insular spirit the great matters of Christian faith, Christian life, Christian work, Christian hope, and Christian destiny. There is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, John is ours, Peter is ours, and Christ is ours. All the great historic names associated with scholarship, philanthropy and religion, no matter in what land they were born, or in what country they were baptized, are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction as the water to find its level, or the free air of heaven to flow into every open space.

Therefore, let missionary boards meet together; and Lake George and Lake Geneva and Lookout Mountain and Northfield and Winona and Mt. Gretna and Student Volunteer and other missionary conferences be held and even multiplied, that the

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vision and ideal and inspiration of all of them may the sooner become the possession of each Christian.

3. That there may be no longer selfish, sinful rivalry let each seek to illustrate in his life and spirit the Golden Rule and the law of love, rivals only in sacrificial, Christ-like service, "dealing justly, loving mercy, and walking humbly with God," remembering ever that "One is your Master and all ye are brethren."

ADDRESS

The Rev. Samuel J. Niccolls, D.D., LL.D.

Mr. President, we have come to-day to the consideration of the most important theme before this Conference, coöperation in missions. The evangelization of the world is the great and supreme work assigned by Christ to His Church, and if we are not ready to combine in order to do that work efficiently there is something deplorably wanting in our loyalty to Him.

It has been said that the strongest argument for Christian unity is that furnished by the necessities and conditions of the mission field at home and abroad. If for the word unity there were substituted coöperation, the statement would be literally true. The one great and imperative obligation and argument for Christian unity is to be found in the mind and purpose of Jesus Christ, and in the constitution of the Church, as His body. Paul gave it succinctly when he wrote, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all and through all and in you all." To lose sight of this is to commit ourselves to human theories and plans and vain endeavors. True unity is not based upon measures of wise policy, or economic or administrative reasons, or the conditions of the field. But the demands and conditions of the mission field do reveal, more than anything else, the need for a clearer and larger manifestation of Christian unity. They call for closer and heartier coöperation and united effort upon the part of all the followers of Christ. Nor is it a bold assertion to make that through the aggressive mission

work of the Church there will be realized the fulfilment of our Lord's prayer in such a manifestation of Christian unity as the world has never seen.

The Church has sought after the realization of its unity in uniformity of government, and in doctrinal agreement, and the result has been ecclesiastical despotism, loss of liberty, paralysis in life, and multiplied divisions. Now another vision has come to her which she is beginning to see more clearly, and which has the promise of better things. It is the realization of unity in loyalty to Christ, in extending His kingdom. It is the response she is beginning to make to His command to preach His Gospel to all the world. Among the many blessings which the reflex influence of missions, and especially of that department known as foreign missions, has already brought to the Church, not the least has been the promotion of Christian unity. From the necessities of the case, denominational distinctions and divisions were carried into the mission field; but there, in face of the allied powers of vice, ignorance, superstition and false religions, they were seen to be of secondary importance. In view of the needs of perishing millions, it was worse than trifling for missionaries to contend with each other concerning the comparative merits of creeds and of forms of ecclesiastical government. The great vital and fundamental doctrines of Christianity, concerning which all were agreed, were placed distinctly in the forefront; the minor and non-essential beliefs were relegated to the rear, and often entirely lost to view. The result in the mission field has been closer fellowship, mutual helpfulness, increase in brotherly love and a larger realization of our Lord's prayer for His people, that they all may be one. Denominational zeal has decreased, and zeal for the advancement of Christ's kingdom has become stronger. Instead of magnifying points of difference, the emphasis has been placed upon points of agreement. All this has had its effect upon the Church at home. It has made it imperative that the policy of direction should not be determined by sectarian interests, and that the claims of our common Christianity should be placed first. And still further; it has led the Church at home to reflect upon her divisions, and to realize more clearly how her progress has been hindered by the suspicions, rivalries, envyings and jealousies of sectarianism. The growing mission work of the last one hundred years has done more for the unification of evangelical Protestantism in this country than any other single agency. It has often come to pass that a

foreign war, which it was believed involved a nation's honor and was essential to its preservation and growth, has silenced all dissensions at home, united contending parties and gathered all with one burning desire and steadfast purpose around the national banner. It made manifest the living unity of the national life.

> **Then none was for a party,**
> **Then all were for the State.**

Like results must follow in the Church in waging the great war of conquest in the determination to subdue the world to Christ. Just as the magnitude of the cause is seen and its imperial claims are felt by the Church at home, to the same degree will its internal rivalries and jealousies be forgotten, and its denominationalism will be held subordinate to the advancement of the common cause. Mission work has already helped to lift the Church out of narrowness in doctrine and provincialism in life. It has inspired her with larger aims and purposes, and brought her to a fuller participation in the life of Christ. She has learned far more of Christ in doing His work in the evangelization of the world than in all her ecclesiastical controversies. All this is only saying that mission work has helped her growth toward unity. In the field where so much has already been done in this direction we are justified in looking for more. It is for this reason that the consideration of coöperation for the promotion of practical unity in the mission field is a subject of first importance to this Conference.

In pleading for closer and more efficient coöperation among the Churches, in order to prosecute the work of missions with greater vigor and efficiency, it would be unfair to overlook or depreciate what has already been done. The rather let us rejoice in it, and gather wisdom and encouragement for still better things. It is no advantage to a good cause to try to uphold it by misleading or exaggerated statements. It has been claimed that denominational zeal has greatly retarded the progress of mission work, both in the home and foreign fields; that it has led not only to interference in the work, but to a waste of men and means, and a loss of power.

It is said that there is an overcrowding of churches in some localities, and a lack of them in others; that *many* churches are to be found in villages or towns where one would suffice; and that the method of conducting missionary affairs is, because of denominational differences and interference, unbusinesslike and wasteful.

There is a measure of truth in this—alas! that there should be so much—but there has been an exaggeration of the fact. We owe much to denominational zeal in the extension of the work of missions. We may even speak of the rivalries between different denominations, as Paul wrote of the conditions in his day: "Some indeed preach Christ even of envy and strife; and some also of goodwill; what then? notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." It was to be expected that emigrants from older settlements should carry with them to their new homes the denominational views in which they had been trained from childhood. Love for a particular branch of the Church, and the traditions of the past, led them to organize new churches accordingly; and in this they were aided by denominational societies. It was all natural and proper. But the unnecessary multiplication of churches is not a prevailing characteristic of the home mission field. Indeed it is not so marked a feature of it as of the older settlements. Let it be granted that in some cases there were needless organizations; yet I do not hesitate to say that in view of all the conditions, missionary money has been invested with rare wisdom and fidelity, and that there has been less extravagance and unnecessary expenditure in the work of missionary societies than in any great business organization covering a continent. We need not besmirch the past in order to justify some new movement in the present. Times change, and with new conditions comes the necessity for a new alignment of forces. We are now in a transition period; old things are passing away. Time and space have been conquered; the ends of the earth have been strangely brought together; and the race is feeling as never before its solidarity The gates of opportunity are flung wide open in all directions, and the cry from the multitudes is for the enlargement and betterment of social conditions. Trade and commerce are responding to the demands of the new times by vast combinations and the unifying of their forces. It would be supreme folly for the Church to be indifferent to the signs of the times and to cling to the methods of the past as though they were still perfect in their adaptation. It is time for the followers of Christ to realize their solidarity. It is not the hour for a few and individed bands to storm the ramparts, but for a mighty united host, under one banner lifted up, and under one great Leader, and inspired by one Spirit, to rush on, irresistible as a tidal wave.

But what does the present condition of the mission field demand of the whole Church, in order that more efficient service may be rendered?

The ready answer given by not a few is, "Let us have organic union, at least in the mission field. Blot out denominational lines by consolidating the various struggling and rival congregations in one community into one strong central organization, fully equipped, lifted above the mere struggle for existence, and made powerful to serve others." This is to be a sure and universal panacea for all our troubles, the one step which, promptly taken, will bring the realization of the kingdom of heaven on earth. It is at least a fair vision, a pleasing reflection of the glories of the coming time, when we shall all see eye to eye, and our Lord's prayer shall be fulfilled: "They shall become one flock, one Shepherd." But it is at least questionable if the time is ripe for the execution of the plan. The harvest season of organic unity has not yet come. In England, in France, and in Germany there has been in a village or town but one parish church, and none other was allowed. It was supposed to be sufficient for the cultivation of the religious life of all the inhabitants. But the results, as history records them, do not commend the plan. And if such a union is to be secured at the cost of liberty of conscience, freedom of action, and the suppression of private judgments, some of us are not ready for it. Beside the immediate application of the proposed plan is opposed to the law of growth or the evolution of the life of the Church. That life ever refuses to be confined to rigid and predetermined forms.

What the end will be when we all come, through various ministries, "unto the unity of the faith and the knowledge of the Son of God," even an inspired apostle cannot tell us, beyond the fact that it will be the "fulness of Christ." It is enough to know that in walking "worthy of our vocation, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace," we shall grow into the desired result.

Another plan, representing an extreme view on the opposite side, is that of dividing the mission field, as far as possible, among the different denominations. It has under present conditions its advantages. Already in use, it has at least prevented interference in the work and helped in its efficiency. It serves the present emergency, and tends in some measure toward better things, as a

truce in time of war aids in the establishment of peace. But, after all, it is a mechanical and not a vital measure. It is a recognition of denominationalism, and it may work to intensify itself. It is like the powers of Europe dividing Africa for their own exploitation and aggrandizement. It is not the permanent attitude which the Church of Jesus Christ should take. In the nature of the case it is only provisional.

But may there not be something like Aristotle's Golden Mean between these two extremes which will conserve what is good in both of them?

The plan, while it should not require the extinction of denominationalism, must demand that it shall be subordinate to the interests of the common cause. But at the same time it must secure the hearty coöperation of all, on terms that are just and mutually advantageous to all concerned. All this is as plain as an axiom. Again, the measures proposed by this plan should be vital, rather than mechanical in their nature; that is to say, they should be in accord with the indwelling spirit and life of the Church. This would mean, first, unity in counsel, a general conference like that of the Apostolic Church, when the apostles and elders came together for the consideration of a certain matter. This is essential, and it would tend to eliminate misunderstandings, envyings and suspicions, which inevitably result from isolation, and to promote unity of effort. In such a conference there might be, as in that of Jerusalem, much disputing; but in the end such conclusions as would edify the whole Church.

Second. There should be for the sake of greater economy and efficiency in the mission field, coöperation in educational work. All are agreed as to the necessity of Christian schools. It is idle to talk of building up a Christian civilization, or of maintaining a pure and intelligent faith among a people, without education. The Gospel brings mental as well as spiritual enlightenment. For this reason books, printing presses, schools and colleges are essential adjuncts to missions. But reading, writing, arithmetic, geography and the various sciences are not denominational affairs. The multiplication table is not the property of any one branch of the Church. Even the rules of passionless arithmetic can instruct us in this matter. Fractions are troublesome things to deal with, but the best way is to reduce them to a common denominator, then we can combine and arrange them with ease. We are careful to proclaim the fact that our well endowed denominational schools

are not sectarian, and that there will be no interference with the religious preferences of those who attend them. Methodists and Episcopalians teach in Presbyterian schools, and Presbyterians and Congregationalists in those of the Baptist, and yet the heavens have not fallen and denominationalism still flourishes. Why then can there not be coöperation in schools in a mission field? There are in the same fields struggling schools and colleges that are agonizing to live. Little starvelings, they are pleading to be fed for the sake of some particular denomination. Let them be consolidated, and their faculties be composed of representatives of all of the Churches occupying the field. Or at least let them agree in the establishment of some central college for the higher branches of learning, with which the primary schools shall be coördinated.

Another urgent need of the mission field which the Federation of the Churches alone can supply is adequate provision for catechetical instruction. In the instruction of non-Christian peoples, as in the instruction of children, in Christian doctrine there is a necessity for this method.

The history of the Church shows its supreme value as a means of propagating the faith. Luther's Child's Catechism saved the Reformation to future generations. The Catechism of the English Church has done more to uphold it than all the learned dissertations of her great scholars. The Shorter Catechism, far more than the Westminster Confession of Faith, has affected the thought and life of the Presbyterian Church; and more than any one book, except the Bible, it made New England what it was in the meridian of its Puritanism. Some of us, influenced by associations and convictions, still think it a model of sound teaching; but we are willing to let it remain as a monument to the wisdom and spiritual discernment of our fathers, provided a better primer of instruction can be furnished. Agreement upon a formula of sound words for primary and fundamental religious instruction ought not to be a difficult matter. Surely it would be no infringement of our Christian liberty to state the things that are commonly believed and held by all in such a way that those untaught in the Scriptures could more readily grasp and hold them in mind. It would be a bond of union among the Churches and help greatly in practical teaching. Already approaches of a significant character have been made toward the measures suggested. We have the Bible Society, the Tract Society and the American Sunday School Union, organizations representing the common life of the Church, ministering in

behalf of all; and their service has justified their existence. They are in the mission field with the various Churches.

They were organized in view of common and deeply realized needs, and to supply them. In like manner the needs of the mission field call urgently for some united action on the part of the whole Church. No one branch of it is sufficient for the work. There is no one denomination, however rich in men and means, that would dare assume the whole responsibility for the work, on the condition that the rest should withdraw from the field. A million of foreigners coming to our shores in one year, the growing and unevangelized populations in our great cities, new territories growing into States, into which the institutions of the Church must be planted—all these in the home field demanding instant attention, and the vaster millions in the foreign field living without God and without hope in the world. Such is the situation! No one who knows it can fail to say, "All are needed, all are called, and let the curse of Meroz be upon those who for selfish reasons fail to respond to the demands of the hour." In the providence of God we are constrained to closer union for service. The pressure of His great and eternal purposes concerning the establishment of His kingdom is upon us. What shall we do?

Sacred history tells us of a time when representatives of all the tribes of Israel, "men of war that could keep rank, came with a perfect heart to Hebron to make David king over all Israel. And all the rest also of Israel were of one heart to make David king." It was the beginning of a movement in which old tribal rivalries, dissensions and jealousies were surrendered to the growing demands of the national life, and it resulted in the actual fulfilment, and for the first time, of the ancient promise that the seed of Abraham should possess the land from Damascus to the river of Egypt. It was followed by the noontide splendor of the theocracy under the reign of Solomon. If, in like manner, we should make this gathering our Hebron, and come with a perfect heart to make "Great David's greater Son" king over all, may we not expect the speedy fulfilment of the vision of the seer, as yet unrealized, "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign forever"?

Denominationalism has been characteristic of the period of the development of the Church which lies immediately behind us; and its existence, though attended with certain evils, has not been without great good. The several denominations have been light

bearers in the night of the world's darkness. They have shone with varied splendor, as stars in the sky. Their end is not yet. But another stage of development is approaching. There are signs of its dawning, and denominationalism is less intense. "One star differeth from another star in glory," but when the sun is risen the difference between stars is no longer seen, so when the risen and exalted Christ shall be clearly before us, our denominational differences will be lost to sight. We may not at present be able to see all that should be done to promote Federation, but certain it is that if we walk earnestly and resolutely in the light which we now have more light will be given us, and the advancing way will be made plain.

One thing we do know with absolute certainty. It is that the bond of union between us, in whatever way that union may be made manifest, must ever be supreme and controlling loyalty to Christ the Son of God, the only Saviour of the world. The banner lifted up among us must bear no such motto as, "For the sake of humanity," or "The unity of Protestantism," or "Social reform," or "Agreement in good works"; it must have on it, written large and clear, *Christ and His Cross.* It must proclaim a divine Saviour, Who died for the sins of men, Who rose again from the dead, and Who is now enthroned at the right hand of the Father. It is in His name that we must unite, and in His name conquer. The supreme aim of mission work is not the betterment of man's temporal and social condition, but the salvation of lost and sinful men through the preaching of the Gospel of the crucified Christ. For greater efficiency in moral reforms, for the suppression of vice, and the enforcement of just laws, men of all beliefs, Christian and non-Christian, can combine; but in this work of seeking the salvation of men there is but one platform on which to stand, and one name in which is salvation:

> Our Lord and Master of us all
> Whate'er our name or sign.

Brothers, let us clasp hands in His name and pledge ourselves to go, in one accord, to fulfil His last command.

ADDRESS

The Rev. Henry L. Morehouse, D.D.

The mission of the Church of Christ is—Missions. It is to make Christ known and to persuade lost men to accept Him as Saviour and Lord. It is the divine "intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God." "The Spirit and the Bride say: Come!"

So, one aspect of our subject is: A United Church *for* Home and Foreign Missions. For this it should live and labor. This it originally did, beginning at Jerusalem and going out to the nations. The new consciousness of its mission during the last century has come largely from the providential opportunities and means of access to peoples previously inaccessible. God has flung wide open the doors to the whole world.

Once the chief mission of the Church seemed to be the defence of the faith, as against the Deism and the infidelity of the latter part of the eighteenth century. There will always be more or less of this work to do. But we are realizing more and more that the most cogent demonstration of the claims of Christianity is not in the domain of argument, but in the realm of life; in the transformation of men and women; of the social and the civic order, as its fruitage. The unselfish forthputting of power for the world's betterment is at once an act and an argument.

Never was Christendom more united in this great mission than now. The number of our missionary organizations is legion. Triumphs of the Gospel incite to greater zeal. The old anti-mission element, which sorely afflicted some denominations in this country fifty to seventy-five years ago, has become small by degrees and beautifully less, and is a vanishing quantity.

Not all our Churches are actually united in this divine enterprise. Where is the local church of which every member gives something annually to missions? Usually the few give, while the many, like the Levite and the priest, listen, look and pass by on the other side. The fundamental problem, the everlasting problem, is how to get all the members of all our Churches heartily interested in missions at home and abroad. A united Church of this sort is what we most need.

Another aspect of our subject is: a Church united *by* home and foreign missions. A great common cause has a wonderfully unifying effect. It was so in the war of the Revolution, the War of 1812 and the war for the Union. Modern missions have brought men and churches out of their isolation and littleness to participation with others in heroic endeavor, and have created a bond of sympathy and comradeship in service for the one Lord. The main issue overshadows minor ones. Home and foreign missions have brought about a fellowship among the various denominations of our land that was before unknown, and are knitting us more closely together with every passing year.

The third and principal aspect of the subject which, supposedly, I am expected to consider, is: To what extent are the Churches already united, and is a closer union between denominations and their missionary organizations practicable and desirable? No sane man seriously expects to see here a united ecclesiastical body, into which all others shall be merged, as, for instance, the United Church of the United States of America. This is an iridescent dream. There is no Baptist Church *of* the United States, though there are about 45,000 Baptist churches *in* the United States, with about four and a half million members; every church and every man recognizing Christ only as Head.

Of these there are three groups—the white Baptists of the North and West, the white Baptists of the South, and the negro Baptists. These are not three denominations, as sometimes asserted, for in all essential matters of faith and practice they are one. These constitute, not the Baptist Church, but the Baptist denomination of the United States. Northern and Southern Baptists separated sixty years ago on the slavery issue; got together again last May in a new General Convention; while in several States and in some Provinces of Canada the Regular and the Free Baptist churches are coming together; and the first World Baptist Congress in London, last July, was a sign of the times for closer relationships. In other denominations similar things are going on.

The first and best thing is for the several varieties of Baptists, Methodists, Presbyterians and other bodies to get together as one species; then for denominations having most in common to get together, if they can; and then see what remains to be done. We may well work first along lines of least resistance. Meanwhile we will keep sweet and loving, in fulfilment of our Lord's prayer—

not that we all should be one visible Church, but as individual followers, one in likeness, love and loyalty to Him, though members of a million churches of every people and every condition throughout the world, by whatever name known—many folds, but one flock and one Good Shepherd.

Confining myself now to home missions, in which for more than a quarter of a century I have been actively engaged, I remark that here in the United States is a field in its magnitude, variety, complexity and urgency such as no other Christian people ever had to cultivate and conquer for Christ. The expanding West, the pagan Indians and Orientals, the unparalleled migration hither, our great cities, our Spanish-speaking neighbors—all these have called for the most that all of us could do. We have numerous agencies and diverse methods of doing it. Nobody expects a consolidation of all these into a great home mission trust. Insuperable legal and moral obstacles would be in the way of it, even if thought desirable. And it is pure conjecture whether such an organization, if brought into existence, would do much better service for Christ. Neither do we want a controlling advisory body for all. Sooner or later its meddlesomeness would be intolerable. We can, nevertheless, coöperate in many ways for the advancement of the work.

Representatives of missionary organizations might unite in holding home mission conferences at central points, presenting a combination of attractive speakers that would secure a large attendance and produce a deep impression. Thus, with awakened interest, enlarged offerings might be expected. Joint conferences in the interests both of home and foreign missions are desirable.

In our *Western mission fields* we have got along, on the whole, very peaceably and prosperously. So far as the denomination which I represent is concerned, in that whole region there is not a Baptist Church North and a Baptist Church South, but everywhere united American churches. Relations between the missionary organizations have been amicable. We have had, indeed, a spirit of emulation, and, as the Scriptures enjoin us, have provoked one another to good works, with a moiety of wrangling, considering the magnitude of our operations. Shoulder to shoulder heroic pioneer missionaries have stood for truth and righteousness, they and the officers of various organizations, both in the West and Washington, bringing to bear the weight of their combined influence against Mormonism; against too drastic legislation

for the exclusion of the Chinese; and against the infamous Louisiana lottery, which could find no habitat in the whole West, and so went to Hawaii, only to be drowned in the depths of the sea.

Neither let us be unduly disturbed about alleged waste of missionary money and the overchurching of Western towns. Like a boy with a tin horn and a drum, filling the house with his racket, now and then a discoverer of an overchurched town makes a distracting din about it, as if that were the rule rather than the exception. Have there been no business mistakes and miscalculations in the West? Our mistakes in these respects have been neither so serious nor numerous as to elicit long and lachrymal jeremiads.

The prescription that is sometimes given for such cases is a "Union Church," for everybody of any church whatever. These are usually short-lived. Not every element therein is so thoroughly sanctified as in all matters to "tote fair." A Union Church often has been a temptation to manipulation at an opportune moment for transformation into a denominational church, leaving a dissenting remnant rubbing their eyes and wondering what to do with themselves.

"Peace with honor," is the word of our great President, the foremost figure among the world's peacemakers. There are things worse than war. True peace sometimes has to be fought for. Forty years ago we had a war which changed the old Union with its irrepressible conflict into a new and more glorious Union of a better brotherhood than had ever been known.

Union for mere expediency or for sentiment's sake may by the sacrifice of vital principles dishonor Christ. We already have about enough of flabby, accommodating Christianity. Indeed, a little more definite lining up of evangelical Christianity would be salutary, even though it created a ripple here and there. General rules of comity between missionary organizations are practicable; but hard-and-fast rules in detail are impossible. Who can hinder a dozen or twenty people, if they will, from combining for religious services according to their preferences? Neither numbers nor wealth in a community are decisive in church matters. A spiritually minded widow with her mite may be worth more to the Kingdom than a score of worldly and wealthy people. And, in the shifting population of the West, the strongest denomination in a town to-day may be the weakest to-morrow. Time, and not a very long period at that, determines the question of survival. The West looms large in this century, and hundreds of weak churches

there to-day will be strong a generation hence, just as weak ones a generation ago are now strong in great centres of population. There is more than enough for all of us to do without seriously getting in each other's way.

In our work for the *North American Indians* a common law of comity prevails. A particular field occupied and cultivated by one organization is rarely encroached upon by another. Recently the Congregationalists have made over an Indian mission station to the Baptists, who were first on the field, and are adequately tilling it; while the Baptists, who were urged to establish a mission among a large tribe, refrained from doing so because another denomination had a mission in a remote portion of that reservation which they claimed as their own.

The division of Indian reservations among the denominations is in a measure a legacy of the peace policy of President Grant. We are united in this division of fields which leaves each to till his own patch without molestation. Among the civilized tribes of Indian Territory and among some others elsewhere numerous and widely dispersed, there is room for several, if not for all. And our missionary organizations are now united against appropriations, either directly or indirectly, of public money for the maintenance of sectarian schools for the Indians, standing solidly for separation of Church and State.

The *Freedmen* of forty years ago furnished a unique field for missionary effort. The first outfit of the missionary was the spelling book and the Bible. Since then education and evangelization have gone forward together, with emphasis now upon Christian education for the preparation of proper leaders for the race. Moved mightily by Christian compassion, all denominations, as one man, addressed themselves grandly to the task. Some that had the smallest following among the negroes have done as much as others largely represented. For all that all could do there has been ample room, and to-day our schools are overflowing with eager pupils.

In the advanced stage of this work at the present time new questions arise that might be profitably considered in common by representatives of these organizations, e. g., uniform courses of study in institutions of the same rank; industrial as related to general education; rates of tuition and board; matters of discipline and many other matters tending toward uniformity, harmony and higher efficiency. Those of us who have been longest

identified with this work are firmly united in the opinion that here has been one of the best missionary investments of the century, and that whoever asserts that the American negro is incapable of high attainments and that time and money have been wasted on him thereby discounts his own sanity, traduces the race and dishonors Christ, its Maker and Redeemer.

I am sure also that it is our united belief that God in His providences is bringing us *millions from other lands* with a low type of religion, for their evangelization, and that unless we evangelize them they will demoralize us. In saying this, at the same time I recognize a desirable element from other European lands, which has made valuable contributions to our national well being. In this conviction we have wrought successfully among many nationalities.

The society which I represent has missionaries among twenty-five nationalities and peoples. Doubtless others could make a similar report.

The field is vast; is white unto harvest; the laborers all too few. To what extent combined effort in our great cities, three-fourths of whose population is of foreign birth and parentage, is possible, has been or will be considered by other speakers at this Conference. Here at least is the mingling of home and foreign missions; here a vast foreign mission field, a world-wide mission field, flung down at our very doors; multitudes almost inaccessible abroad touched by us at every turn.

In a few instances there has been friction in these fields, as when the representative of one society has allured a worker of another by offer of a larger salary, or when a discredited worker of one has been adopted by another. Even such exceptional cases should be rendered impossible by a good understanding among all concerned.

Many of our Churches that are aglow for the salvation of men afar have only a languid interest in the conversion of those here. What we need is a revelation of our opportunity, our obligation, our possibilities, that shall effect a revolution in our efforts in their behalf.

In *Porto Rico and Cuba* we are working together beautifully and with great success. At the outset, about six years ago, the secretaries of several different societies issued a joint statement to the Porto Ricans concerning our common purposes and desires in sending missionaries thither. There is a comity agreement con-

cerning the occupation of fields by the different denominations. Conferences between the workers of different societies are held and brotherly love abounds. And those Catholic countries, almost without religion six years ago, are resonant with songs of the Redeemer.

Brethren and fathers in this Conference, look in whatever direction you will, you find a minimum of friction and contention and an approximate maximum of good will and harmony. We are fighting, not one another, but the common enemy. If, without the sacrifice of vital truths and principles, we can get closer together as regiments of the Church militant, let us do it. Home and foreign missions are getting close together. There is an interplay of vital forces and reinforcement of each by the other. Converts from European and Asiatic immigrants have borne back to their native lands the blessings of the Gospel; while fruits of the work there have come into our garner here. The American negro is a missionary in Africa, and sons of Ethiopia are in our schools for the negroes here. From the fields of home mission tillage in the West millions of dollars and many hardy, heroic missionaries have gone to foreign lands. Injustice to the Orientals here may have its resounding retribution in the land of the Simini. Our flagrant vices become barriers to the acceptance of the Gospel in heathen lands. At whatever cost, the fires must be kept burning brightly here, and kindled abroad wherever possible. To the front, with amazing strides, America has leaped as a great world power in the interests of justice and peace, binding the nations more closely into a worldwide brotherhood. Place this to the credit of Christianity. Make this power more positive and potent for good, assured that the thorough evangelization of America is of paramount importance both for the preservation and perpetuation of the best in our civilization and for the more speedy evangelization of the world.

"God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy salvation among all nations."

REV. CHARLES R. WATSON, D.D.

REV. JOHN P. PETERS, D.D.

REV. WM. WALTON CLARK, D.D.

REV. DAVID H. BAUSLIN, D.D.

ADDRESS

The Rev. Bishop Charles H. Fowler, D.D., LL.D.

A Dutch justice, in Pennsylvania, said to the opposing counsel: "Gentlemen, when you presents both sides you confuses me." So I stand here a little confused. One learned doctor gave sixteen distinct reasons for Federation. Then I was sure that we had a great field and task. Now we hear about the denominations, a noble statement; now I can only ask in the classical language of Congress, "Where are we at?"

"We can do nothing against the truth, but for the truth." There is a high authority for this word of encouragement. "All things shall work together for good for them that love the Lord." This also has high authority. These are the two piers upon which I hang this Federation bridge. These give us an opportunity to experiment in safety. It is *only* a Federation. It is only an agreement between autonomies. It leaves these autonomies intact. The denominations are left in their freedom. We can run over this bridge sidewalks, or horse tracks, or trolley tracks, or elevated tracks, as we please. We do not all have to travel in the same way or in the same conveyance. Indeed, we are not obliged to take the bridge at all. We can take the old ferry. Some may prefer to go by water. Federation leaves the denominations free. Freedom is the greatest thing in the universe. It is the dream of all the races. Often it has seemed to be only a nightmare, as in Russia to-day. But beyond this nightmare is the realized dream, constitutional liberty—freedom.

Protestantism was born amid a fierce struggle of the human mind against a Church organism. When there was but one free brain in all the earth, and that occupied St. Peter's chair, truth had but little chance. The eighty years' war tells the cost and value of liberty. Holland, glorious Holland, from whom we have received free conscience, free speech, free press, free judges, counsel for the accused, subpœnas for his witnesses, rights of property for women, and open schools for boys and girls alike, all the great elements which make up a free government, truths and liberties enough for a thousand republics, great, magnificent Holland, that during the eighty years' war stood alone for freedom, fighting on the picket line against Romanism and Bourbon kings,

can tell what a free conscience has cost and is worth. Protestantism born amid such fierce struggles and marching up to such heroic fields, can be trusted to guard against creating another world-dominating Church.

For one, I do not want Protestantism compacted into one great, organized body. Human nature is the same. Let one Church control the votes and she will control the politicians. Controlling the politicians, she will control the power of the Government, and not many centuries will pass before she will repeat the corruption and cruelties of the Apostolic Church. I want the denominations to stand free, each on its own convictions. I have a great admiration for the stately Presbyterian Church; she has a great record, holds her families by her brave and careful teaching of her children, and is doing a mighty work for God. I greatly admire the aggressive Baptist Church. She is working mightily for God. Also the Episcopal Church and all the other Protestant Churches. I want the denominations to stand. True, there may be at times unseemly strife, but that is better than death. Two fast horses, running together, watch each other, and if one gets an advantage the other bites and kicks under the pole. I would rather drive such a team, and take my chances for getting there, than to drive a span of old crowbaits that you cannot hurry faster than a walk. I want the denominations to run at their best, provoking one another to good works.

You remember the words: "Let him that hath no sword, sell his garment and buy one." Be sure and secure the agencies that will win. Muster into the service outside and helpful forces. Competition—friendly and vigorous competition—is of value. Two Churches in the average town would each do better than either Church alone. In running a Sunday School no good superintendent is forgetful of the inspiration and stimulus that comes from having both men and women as teachers. Some outside helps are valuable. So there comes from the free swing of denominations not a little stimulus to activity.

One great law of nature is the survival of the fittest. The big fish swallow the little fish, the big denominations swallow—absorb—the little ones. That is nature; cold, hard, remorseless nature. Not so in grace; that is a higher order. The order of grace is not that the strong shall devour the weak, but the strong shall help the weak. In God's order the strong Church is to help the weak.

The proper spirit of Federation makes this more possible and a high duty. Some will say that there will be difficulties in applying the plans of Federation and administering the Churches. Some of the denominations have no contracting party. It is found in practice that one man may agree to a fair division of the territory, but as soon as he is gone another man comes in and says, "I know nothing about such an agreement," and overrides the agreement to which he was not a party. They will also say, "It is also found in practice that one man accepts a field and others agree to keep out. Soon a better call comes to him and he goes. The denomination having no special nurse for sick churches, such as a presiding elder, the church dies out and others are estopped from entering. There are communities left entirely without the Gospel through the unfortunate application of the principles of Federation. It will take great wisdom and great grace to apply these principles so as to do the least harm possible." All this is true, "It must needs be that offences come, but woe unto him through whom they come."

When this world of ours was one shoreless sea, and the vacuum caused by the cooling of the substances under the crust became too great to bear the pressure, and the crust broke up and the mountains were thrust up, and, as the Book says: "The dry land appeared," I have no doubt that there was a great crashing and crushing among the rocks. I am sure of it. We can see the gashes and scars on the mountain sides to this day. Doubtless some of the mighty shades of Chaos cried out, "Hold on there, you are crushing our ancient order, you are spoiling the smooth and placid beauty of our world, you are interfering with the wide sweep of the ocean's currents and storms, that rush round and round the world, thinking that they are going somewhere." Possibly some of the advanced shades, hoping for the best, would say: "It will take great wisdom to administer such an upheaval." Yet I am persuaded that the result of the upheaval was great gain. I would gladly trade that shoreless, stormy sea for this beautiful earth of ours, with its mountains holding up the blue dome over our heads and the rich valleys with thundering cataracts and babbling brooks, with fruitful and flowering fields for the homes of men. So I think about this work of Federation. It may require wisdom to administer it without loss, yet the outcome when wisely adjusted may be for the more speedy coming of the Kingdom of Heaven.

The supreme law in nature is an everlasting pulling toward the centre. This represents what is going on in human society. While sin is a disintegration, righteousness is a concentration. Sin is centrifugal, righteousness is centripetal. Babel and Pentecost bracket the life of the race. As civilization widens, it widens its combinations. German States, barely out of barbarism and a baptized semi-barbarism, were broken into little kingdoms, and dukedoms, and principalities, and petty States. Yet, Germany, inspired and elevated by Protestantism, rises into one vast empire, holding the balance of power in Europe. Great Federations of Protestantism are as certain as gravity.

One marked indication of this is seen in the fact that the great denominations *are changing emphasis*. Each strong denomination was born out of the soul agony of some great character, trying to rescue and bring to the front some long-neglected truth. His great sacrifices for this truth have attracted other earnest souls, and so, in the very substance of character, a new denomination was born. Its adherents were put on the defensive. Thus they emphasized their peculiarity, handled quietly the truths they held in common with other Churches. By and by, when they had fought their way to the front, they did not need to give the reason for their existence, and so ceased to present that always. In our time the great denominations have passed the apologetic stage and have shifted their emphasis from their peculiarities to the substances held in common with other denominations. Thus we are lifted by the gravity of our character into an age of Federation. Federation is as natural a fruit of this time as confessions of faith were of the age of the agonizing search after truth.

The errand on which this generation was sent this way was to tell the good news—the Gospel of life and liberty. Perhaps the greatest missionary, home and foreign, is our great republic.

It has been our job to teach the world a thing or two. We had a great father—may his name never be mentioned except with great respect—Washington. He was an inspired Providential man, fitted perfectly for the niche half way between royalty and democracy. His words were inspired wisdom. He told us to mind our own business. Beware of foreign entanglements. This fitted us perfectly, fitted us like a bib; we pinned it on and wore it. We worked away at our new continent—we cut down our forests—dug down our mountains—plowed up our plains—packed up our profits. We stretched our limbs and hardened our muscles

and grew and grew to strong young manhood. We broadened our chest until our bib looked like a patch on our breast. But we stuck to it. True, one day, when the Algerines, having driven most of the traders of other nations from the seas, interfered with our merchants, then we took off our bib and spoke to them on the subject. We told them that if they ever touched another American merchant we would give them the stripes until they saw the stars. Then we came home and pinned on our bib again, perfectly contented with our South Atlantic waters; we drifted into Havana harbor and dreamed of peace till the Spaniards touched off that magazine under the Maine. Then God spoke to us as to the prophet of old, "What do ye here?" Then we woke up, and got up and went up and we came down everywhere to *stay*. This is not politics—it is religion.

We were sent everywhere as a missionary to teach mankind lessons in liberty. We have a great class. *France* was our first pupil. We took her beautiful rhetoric about liberty, ran it through our Declaration of Independence, and brought it out not rhetoric about liberty, but liberty itself, and sent it back to her. Japan is our next pupil, a boarding pupil who came to study. She has graduated. She is now teaching school herself. She has two pupils, China and Korea. She now thinks that she can teach us some new tricks. She has practiced her jiu-jitsu on the Northern Bear and poses as a professor for all nations. She wants to teach America.

We have a large class of boys from South America. We have done much for them. They have learned the forms of liberty, but have missed the principles. Their governments are like a church sociable without refreshments, the form without the power; we have not done for them all they need. They are more fond of athletics than of hard study. They are pugilists rather than students.

We have another great pupil, "The Bear" that walks like a man. This pupil has been attending night school under our head master, "Strenuous Teddy," who is the foremost man of our time; forceful as a gladiator, intelligent as a Boston lawyer, quick as an athlete, bold as a brigand, wise as a philosopher, honest as nature, and as farsighted as a prophet, he has wrought the greatest achievement of modern times. By his candor and courage he has forced a peace between two nations and has lifted the last civilized despot from his throne and absolutism and seated him

upon a constitution. This is a part of our foreign mission work, opening the doors of all lands for the free ingress of the Gospel. America is now the world's great missionary.

Let the denominations make a great treaty, a Federation, and join hands and we can lift this nation into righteousness. Then William III. and Edward VII. and "Teddy" the First and the last, joining hands, can dictate peace to mankind. Not a soldier anywhere on the face of the earth can lift his foot without their consent. Thus the millennium will swing in through the "big front door."

ADDRESS

The Rt. Rev. J. M. Levering, D.D.

It is doubtless generally recognized that the peculiar significance of this assembly lies not so much in its size, for we are accustomed to large religious gatherings, nor yet in the mere fact that representatives of many Churches are here, for such demonstrations have become common, but rather in the fact that it is an officially delegated Inter-Church body formed by action of the constituted authorities of the represented Churches.

This indicates one of the impressive epoch-making movements which mark the opening decade of the twentieth century, with its many large conceptions in various spheres.

This movement combines the ideal and the practical in a certain maturity of character as the culmination of successive antecedent movements traced in looking back over the years of many generations.

There are some of us whose ecclesiastical traditions have, since long before Calvin wrote to Cranmer three hundred and fifty years ago about trying to heal the breaches among Protestants, consistently held the idea of magnifying essential unity, with diversity in the minors of creed and in polity and ritual conceded as not only unavoidable but even salutary; and of standing on this platform in a common effort to realize our Saviour's high-priestly prayer and to carry out His last great commission.

Pardon this allusion to the Moravian Church. It is not a boast, but is our testimony on coming into this Conference as numerically

one of the least among the princes of Judah. We prize this ancient heritage of principles on which was based an attempted evangelical alliance for practical Gospel work amid ill conditions in Pennsylvania more than a century and a half ago when polemics ruled, and which anticipated the advanced thought of American Christians of various names and creeds coming into touch in these better days.

Now that the points of difference are no longer so generally made paramount by the divisions of Protestantism, and, on the other hand, the obliteration of these is no longer supposed to be necessary to the kind of concord desired, we are glad that out of the crudities of earlier schemes and experiments, out of the educative and preparatory experiences with the modern evangelical alliance and other organizations of recent times, a movement with an imposing constituency has gradually emerged which proceeds on that old principle of unity in diversity held by the little-heeded few of various communions before the fulness of the time.

It is particularly gratifying that on this principle the movement seems likely to reach a practical working basis, if not to-day or to-morrow, yet in the not too distant future, on which, more fully than before this, "to secure coöperation among Churches and Christian workers throughout the United States for the more effective promotion of the interests of the Kingdom of God."

The special theme of this hour gives such a purpose a world-wide sweep, following the most enthusiastic idealist's vision of combining for the evangelization of all non-Christian nations. At the same time it directs attention into most practical lines, following the thinking of those who hope to see the idea of the community of interests which in these days is increasingly potent in advanced statesmanship, industrial economy and commercial policy applied in a more business-like manner to the King's business, that supreme enterprise, the propagation of the Gospel.

This theme—"A United Church and Home and Foreign Missions"—may be taken to mean simply mere practical coöperation by Christian bodies for the better attainment of what they all claim to be seeking as the ultimate object.

This is the promotion of the interests of the Kingdom of God by conserving Christianity in Christian lands and aggressively propagating it in non-Christian lands—the meaning, broadly speaking, of Home and Foreign Missions.

The significance of the position one takes and of things he says

in matters like these depends somewhat upon what he represents. A Moravian delegate to this Conference does not represent a large force in point of numbers or external influence of other kinds in connection with the problems of the home Churches in city, town and country. Moravian work in North America, including that among the Indians and Eskimos, carried on in sixteen States of the Union and the territory of Alaska, besides two Provinces of Western Canada and the coast of Labrador, is much scattered. Many of the Home Missions are in isolated places. Comparatively few are in the large centers of population. More Moravian Home Missionaries have gone out "into the highways and hedges" than "into the streets and lanes of the city." Not many of them therefore are actively connected with the practical experiments of city mission work. We do not presume therefore to come into this Conference with suggestions to offer to those who are in the midst of such city work where the idea of federated activity assumes the most practical importance. We leave these particular discussions for those who are laboring with the problems.

We do stand committed, however, on principle, to the endorsement and support of every move which promises progress, in a general way, in several particulars, such as a growing recognition of the fact, by all divisions of the Church, that the most important ends are those which we pursue in common; a still further diminution of sectarian variance and competition which contradict in practice what is avowed in theory when we profess faith in one Church Universal of which the Lord Jesus Christ is the Head; a reduction of friction in the working machinery of the Church, in its several divisions, so that less time, energy and money may be wasted in efforts that clash, or are weakened by cross purposes, or fail of the Divine blessing through unholy rivalry on the ground of secondary denominational specialties.

There are progressing stages of right thought and action in the line of these efforts. First is comity in the mere sense of mutual tolerance and recognition, even where agreement means no more than agreeing to amicably disagree and avoid collision. Then is the stage of conference, in larger or smaller groups, when ministers and church workers of different divisions are willing to consult and exchange ideas on questions which should interest them all. This is followed naturally by efforts at coöperation in those things, local or general, in which all, as Christians, are concerned and are under a common duty toward the communities in which their special work

lies or toward the country at large. Finally, out of this arises, just as naturally, the idea of Federation for the purpose of making coöperation more effective, locally and generally, while trying to show the world that there really are some beliefs, principles and objects of endeavor in which we are at one.

Perhaps such Federation may, in the first experiment, remain somewhat intangible and may not at first reach and affect the detailed Home Missionary operations of the several Churches in city and country very perceptibly. But even if a central organization formed is not entrusted with much authority to suggest and advise, its uses will become clearer and will enlarge through experiment. The usefulness of many a thing is not fairly recognized until it begins to be used. There is suggestive truth in the remark of a recent writer on this subject, that "the telephone central and the banking clearing-house are useful in spite of their lack of authority."

When the thought of a united Church is turned upon the foreign work, a Moravian member of this Conference may perhaps speak from the standpoint of a more conspicuous participant in missionary operations. A hundred and seventy-three years of experiment in missions to the heathen, which gives the Church I represent its best known character, have carried it through a long graded school of education in principles, aims and methods. While in many particulars it may claim to teach many other Christian bodies with their newer work, it is modestly willing, on the other hand, to learn lessons in method from other missions in which the highest intelligence and most robust enterprise of these days are directed upon the problem of doing the Lord's work in all regions and among all races in the most effective manner. The fact that the number of souls associated with "our congregations gathered from among the heathen" is nearly three times as large as the total membership of our home churches in Europe and America, and that the prosecution of the foreign work naturally makes upon our Church drafts of men and money relatively great, presents grave questions in these days. They compel study not only of improved practical methods but also of wisely selecting the fields which we feel ourselves in duty bound to further hold or to enter. In the midst of this we have learned some experiences in comity and coöperation which strengthen faith in more general effort directed to this end.

We have, on the one hand, surrendered historic fields such as Greenland and several Indian missions to the care of other Christian bodies which, under modern circumstances, could carry on the work

to better advantage. In doing this we have desired not to be chargeable with wasting our Lord's goods out of mere denominational considerations. We have also thereby testified our belief that other Christians would propagate as sound a Christianity among the people who were ours as we would. These two principles of concession we hold to be fundamental.

On the other hand we have far more to show in the way of help received from other Christians in prosecuting the work providentially put into our hands. I am thinking now of the London Association in Aid of Moravian Missions, of the large sums entrusted to our Church by people outside of its communion on the continent of Europe for the same purpose, of the not inconsiderable amounts received in the same way from time to time in this country. Without this auxiliary aid Moravian missions in their present extent would be financially impossible.

I am thinking also of our work in North Queensland for which we furnish the missionaries and the experienced management and members of the Presbyterian Church in Australia furnish the money. Nor should I forget to mention the aid of other Christians given our work among the Lepers at Jerusalem, and the coöperation of Christians in maintaining the Bethesda Home for the Lepers of Surinam, to the superintendence of which the Moravian Church gives a devoted missionary and his noble wife.

As to comity and coöperation in the division of fields between missionary bodies in order to avoid clashing and waste and to evangelize a large territory most effectively, we may point to German East Africa, where the Moravian Church has a prosperous new work, as an object lesson. A fraternal spirit and practical common sense unite in dividing the great field between missionary bodies with a view to promoting the interests of the Kingdom of God above all other interests.

It is highly significant that the strongest appeals to the Churches to move in the direction of coöperation, and the strongest arguments in favor of federating interests, at least in some lines of activity, come in from those who are laboring in the foreign mission work and are studying its problems.

It is pathetically cogent that so many of the men who have been sent forth to evangelize the heathen are leading us in this direction, both as a matter of high principle and as a matter of practical expediency. They are furnishing the strongest impulse to the home Churches to rise above crude and petty, narrow and selfish ways and

draw nearer together on the ground of the greater things to be done. An inestimable blessing will come back to us from the foreign fields if missionary appeals inspire us to demonstrate more highly that Christ is not divided and that His body with many members is one.

ADDRESS

The Rev. Bishop C. B. Galloway, D.D., LL.D.

Mr. Chairman and Christian Brethren:

To me there is impressive significance in the fact that this great Conference meets in the great City of New York, where sixty-one years ago, at the memorable General Conference of 1844, the Church to which I belong was divided, and thereafter there was a separate ecclesiastical jurisdiction for each. Then followed lamentable years of litigation and contention, which were succeeded in turn by four years of war, with their baptism of blood and tears. Then came the days of fraternal greetings, followed by the Cape May Commission, and then the adoption of a plan of federation, and two months ago we began to sing out of the same hymn book, to worship God after the same form, to teach our children the same Catechism and to continue to read the same Bible.

I am glad that this spirit also obtains throughout the nation. I come from that section of our common country not often heard on your platforms, once separated from you by clashing interests and then by an ever-to-be-regretted war; but war brought us together, and in the words of a great Senator of Georgia, "We are back in our father's house and don't propose to go out any more."

The days of sectional estrangement are gone, never to return. This nation is more united in heart and hope to-day than ever in its history. The honor of our flag is as dear to the sons of the South as the North, and wrapped in its glorious folds they have been laid to sleep in the same heroic graves. My prayer is, as a son of the South, that no star will ever fall from that field of blue and no stripe ever remain as the emblem of our national dishonor.

Mr. Chairman, I come from a State that claimed as its most distinguished citizen the "chief of the Lost Cause." In early life he was the pride of our chivalry. At a later period he was our

greatest parliamentary leader. His teachings were our doctrines; his sufferings were our bitterest pain; his death our sorest bereavement, and I would that his honored remains were our most sacred treasure. But while that is true, and looking back over those years we have many regrets, but no apologies, I am glad there is a star on our national flag that answers to the proud name of Mississippi.

Such is our happy to-day. But we are facing a wonderful to-morrow. There are new problems to be solved, new agencies to be employed, new dangers to be averted, new enemies to be arrested; and a greater future awaits us if we are true to our past and to the spirit of our Lord. Without sympathy, with that gloomy prophecy of Lord Macaulay as to our future as a nation, we may well give heed to the words of the great historian and political philosopher: "As for America," said he, "I appeal to the twentieth century. Either some Cæsar or Napoleon will grasp the reins of power with a strong hand, or that land will be laid waste by barbarians in the twentieth century, as the Roman Empire was in the fifth century, with this difference: The Huns and Vandals that ravaged Rome came from without her borders, but your Huns and Vandals will come from within and be nourished by your own institutions." This much certainly is true, that all our dangers are from within. No foreign foe will ever plant his foot upon this great continent. There may be conflicts on the high seas, but the soil of America is sacred to the feet of Americans. If, therefore, we are ever threatened with the destruction of liberty, with the uprooting of social order, with the overthrowing of our peculiar and historic institutions, it will be by the forces and influences that have been nourished within our own bosoms.

There are two great problems which seem to confront us as a great nation and as Christian Churches to-day. The *first is the problem of foreignism.* I verily believe that we have worked that old idea of the "asylum for the oppressed" too far. Nine hundred and twenty-one thousand persons coming from Europe in one year, from Austria-Hungary, from Italy, from Russia and other countries, strains to the very utmost the assimilating power of our social and national institutions and the energies of the Church of God. The most important if not the most historic vessel in our public service is not the Oregon, or any of the great battleships that have written a new chapter in the history of naval warfare, that can hurl their projectiles six miles out to sea, but an insignificant ferryboat, named the "John G. Carlisle," which plies from Ellis Island to

the Battery, and which in 1903 brought across 823,000 emigrants. To meet these incoming millions, to assimilate them into our social and national life, is a tremendous problem for the Churches of America.

But the problem to which I wish especially to address myself is *the attitude of American Christianity to the people of color in our country.* I live in the far South. I live in what is known as the Black Belt, and I speak therefore from a lifelong residence and with a heart of love for my brother in black. I am proud of the record of my own Church. Over the missions established in the olden time a cloud of glory hovered by day and night. Hundreds of our noblest men devoted their lives and energies as missionaries to those people in the humble cabins on the great plantations. In the city of Columbia, S. C., on a modest marble shaft marking the resting place of Bishop William Capers is this inscription: "The Founder of Missions to the Slaves of Carolina." With his own pen he wrote a catechism to be used for their instruction in the schools and in their cabins. The names of Bishop Capers and of James O. Andrew and Lovick Pierce and other noble spirits will be spoken with reverence to the latest generation, because of the services they rendered to our brethren in black in those Southern parallels. And my prayer is that the spirit of those noble men—and as I call their names I instinctively look up and say, "My Father, my Father, the chariot of Israel, and the horsemen thereof" —my prayer is that a double portion of their spirit may abide with their sons in the South. I believe in a Gospel that is perfectly adapted to human needs under whatever sky or color of skin. I say here, because I have said it at home, that I have scant respect for a so-called Christianity that would canonize one man for going to Africa and ostracise another for doing the same work here at home. As Canon Wescott has said, the Gospel of our Lord is adapted to all men, to the whole of man, to all races and to all time. Having visited the various mission fields of the world three times, China and Japan, and extended my observations to all lands, I come home with stronger faith in the power of this Gospel to uplift the planet and save the nations.

Will you allow me, brethren—as I know my brethren from my own section, and especially my brethren of color, will do—to make one or two suggestions. The first is to cease wrangling about who was most responsible for the institution of slavery. In an acrimonious wrangle over history we may neglect present duty; for,

after all, the only difference between you and us on the subject of slavery was the difference between father and grandfather. My father was a slave owner, and so was your grandfather! In the second place, it is idle for us to speculate about the future of our brethren. Whether or not they will reside in larger number in those beautiful parallels where I live, or whether they shall be scattered over the great territory of America, or as some advocate—an idle dream, I think—their deportation, I know not. But I know this, that we ought to do immediate duty, and immediate duty is their Christianization and their Christian education.

You will allow me modestly to suggest again that it is not wise for non-residents to too severely criticise the white neighbors of the black brother. You make it too hard for him whose condition is already tragical, and whose condition is pathetic; you make it too hard for him. I see the President has said—and therefore it is true, for I believe almost anything he says—that the solution of the so-called problem is with the South. In my judgment it almost sinks into insignificance in comparison with the problem of the congested foreignism in the great cities of our country, for these people are natives of our soil, they love our country, are true to its institutions, love our Lord, believe absolutely our Bible—no man in this audience ever saw a negro skeptic; though they sometimes believe too much, they believe absolutely—speaking our language, and are true to the spirit of our Protestant religion. I say that that problem sinks into insignificance in comparison with the problem of the ignorant, congested foreignism in the great cities of our country.

(The Chairman informs me that I have only two minutes more. And I have only just started.) Let me say that the political and social phases of this question had best be left to the people who alone are going to solve them. Now, as to the duty of the Church. First, we should so inform and inspire the spirit of the entire nation—and I am speaking now to the united churches of America—*as to enthrone and sustain the majesty of the law.* When its sanctions are not regarded and its mandates are not respected the very foundations of social order would become insecure. I give it as my judgment that no crime, however dreadful, is any justification for a resort to lynch law. I have no respect for the mob spirit, even under the guise of religion, that would smash a Kansas saloon. Again, we should assist our brethren in their Christian education. Ignorance is a cure for nothing. They can receive this instruction

as well as we. There have been great mistakes made. My theory respecting their training is this: The rudiments of an education for all, and industrial training for the many, and a collegiate training for the few who are to be the teachers and leaders of their people.

There are several other points that I did wish I could make, coming from my heart as a man of the South and living with my neighbors, and loving them, as they well know.

My appeal to the Churches of America is, give your sympathy to these people. They are not going to be much else but Methodists and Baptists, but you had better help them.

I shall never forget the visit I made some years ago to the city of Jerusalem. In the morning I worshipped in a church on Mount Zion and received the Holy Communion from the hands of an Episcopal clergyman. In the afternoon several ministers and myself concluded that we would walk over the Mount of Olives and spend an hour in the village of Bethany. We passed out St. Stephen's Gate and by the Garden of Gethsemane, and instead of taking the Hosanna road to the right, we went right up over the mountain pathway which the Saviour always trod. When we were about half way up the mountain strange sounds fell upon my ears; the deep toned bells of a church began to ring out the hour of Christian service, and then the tower of the mosque of Omar began to send out the weird notes of the muezzin, and then the martial notes of a Turkish bugle in the barracks joined the strange medley, and over the crest of the hills and back from the rocks the sounds seemed to be echoed into a perfect harmony and fell upon my ears as entrancing music. I instinctively uncovered in that presence and said, "O God, so may it be in some sweet Sabbath afternoon of the coming years. The Olivet of our Christian faith may resolve all the discordant notes of earth into perfect and eternal harmony."

DISCUSSION

The Rev. Charles R. Watson, D.D.

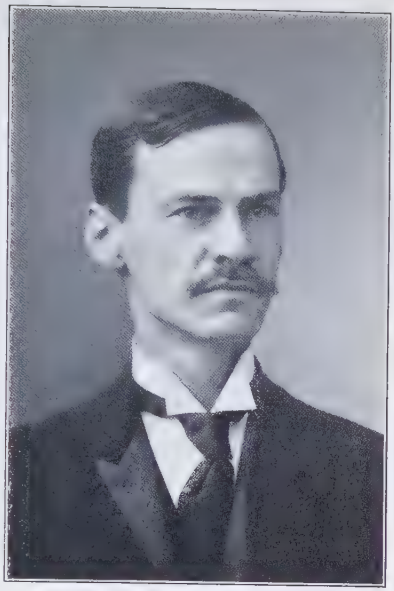
Federation to be effective in foreign missions, needs to be international. In many fields, American missions labor alongside of British or Continental missions, and American Inter-Church Federation does not fully meet such a situation. An International Inter-Church Federation is required. Federation also calls for organization through which it may act. Without that, it will lack life and power.

There are several directions in which the foreign missionary enterprise can be helped by active, organized Federation. First, Federation will emphasize the solidarity of Christianity. In traveling through different Mohammedan lands one is constantly being impressed with the solidarity of that false faith. There are sects even within the pale of Mohammedanism. Nevertheless, the essential solidarity of Mohammedanism asserts itself at every point of contact with the outside world. While Christianity possesses a real, though spiritual, solidarity, and while I believe this solidarity is measurably felt by the non-Christian world, yet it could become a mightier power if there were some federative organization to serve as the visible exponent, as the conserver, and as the executive of what is now largely intangible and often unrecognized.

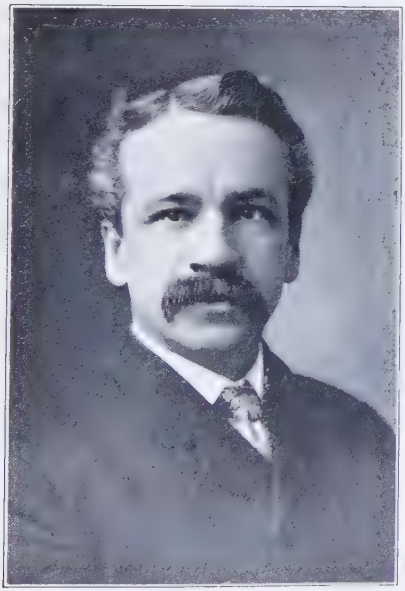
Second. Federation would make it possible to evolve and carry out many clearly defined missionary policies. Take, as an illustration, the policy of self-support. It can be seen that insistence on such a policy is at best trying, but the policy is entirely defeated when an adjoining mission, in its eagerness to secure a worker, offers a salary of irresistible attractiveness. As with this policy, so in many other instances federation would be of great help.

Third. Federation will enable us to conduct a strategic missionary campaign. To divide and assign spheres of influence and operation would be a first blessing of Federation. The value of this is evident at a glance and has been repeatedly emphasized. Beyond this, however, there is abundant room for strategy in the development of missionary work, and especially in the location of missionary institutions. What wonderful gain in economy, in

REV. WALTER LAIDLAW, Ph.D.



REV. EDWARD TALLMADGE ROOT



REV. ALFRED WILLIAMS ANTHONY, D.D

REV. J. WINTHROP HEGEMAN, Ph.D.

efficiency, in momentum, is secured as each mission, instead of aiming at an impossible self-sufficiency, strives to contribute to the Federation of Missions along those lines which constitute its own special talent and opportunity.

Fourth. I should like to emphasize the great opportunity there will be in Federation to hasten the actual accomplishment of the task of world-wide evangelization. As yet we have only played at missions. Our ideals and conceptions have been at fault. We have failed to grasp the one great purpose of our existence and of all of our organization. This aim is to make Christ known to the world. We have become engrossed in other worthy, but still less important, occupations, pertaining largely to local or denominational interests. Federation ought to bring us to a fuller realization of the great aim, the supreme purpose of our existence.

We have also been remiss in the performance of known duty. Federation ought to correct this, as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." We have hid behind the indefiniteness of our responsibility. Federation, by the assignment of territory, will remove such excuses and lay at the door of each Church the responsibility for a given field.

We have been spasmodic, unstatesmanlike in our efforts to evangelize the world, neither hoping for the actual accomplishment of this work, nor planning our work on a scale or at a rate which would warrant the hope of a fulfilment of our commission. As Mr. Converse has said, "When business men apply the same energy and intelligence to the work of the kingdom which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

Federation is a promise that this energy and intelligence are to be applied to the Church's great work of evangelizing the world.

DISCUSSION

The Rev. John P. Peters, D.D.

Mr. Chairman and Brethren:

I see this is put down as a "discussion" on the topic of "A United Church and Home and Foreign Missions." Now I feel a little embarrassed in entering upon a discussion where I agree with all that have spoken, and when I take up the topic itself and seek to make out of it a discussion I feel as one of my friends said he did when, having been invited to attend a debating society in a town in Central New York, he found the society soberly discussing the question: "Is it the egg which produces the chicken or the chicken which produces the egg?" I have not the slightest doubt that if the Church were united home and foreign missions would receive an impetus greater than they have ever received before. On the other hand, I have no doubt that if every Christian body were doing its share in home and foreign missions there would be to-day a united Church of Jesus Christ.

I am going to speak to you of small matters relatively, of the impression made upon me by one or two things which I myself saw some three years ago in a visit to Palestine. We were in one of the mountain towns, about 4,000 feet above the level of the sea, a place where missionaries often come in hot weather to get a little fresh air, so it chanced that besides the local missionaries, Scotch Presbyterian and Church of England, there were at that time in the town two Roman Catholic missionaries, a representative of the American Presbyterian mission, and one or two representatives of independent missions. We were entertained in the house of the Scotch Presbyterian missionary. As we came together we realized that our gathering was more than a mere social gathering. We could not all speak the same language, but we all felt the unity of our Christianity. Those things which at home separate us one from another had vanished here, and the reality of Christian unity was brought home to us very pointedly.

That was one experience. I have instanced it because before we came together there was a certain prejudice of some against others, a certain feeling, which I know exists oftentimes even in the mission field that our union in Christ was far off and unreal. Fortunately there were in that town those who as a result of experience had outlived old anti-Christian prejudices, and they made the meeting

possible. The Scotch Presbyterian missionary who resided there told me that one of his best friends, and the principal spiritual guide of the entire district, was one of the Roman Catholic missionaries present. I had already found that this Roman priest did indeed seem to be imbued in a singular degree with the missionary spirit and with the power of the Holy Ghost.

Seventeen years ago I made my first visit to Constantinople. I confess that when I first came in contact with the missionaries there it was with a certain prejudice. I looked on with considerable distrust at men proselyting from the ancient Christian Churches of the country in the interests of a sect. I had not been long among them when I came to feel that they and I were brothers in every regard, and that anything I could do to further their work I would do with all my heart and soul. I found that because of them and their work the name of America was held in honor throughout Turkey, even beyond those regions where the work of the American missionaries was known. The reason was plain. The people from America whom the natives met and with whom exclusively they associated the name and idea of America were most highly educated, cultured, unselfish and full of spirituality. Consequently the great mass of the people of the country knew Americans from their best side only. I found that when I supposed I was where no American had ever gone, the honorable name and reputation of America had preceded me, thanks to the grand work done by the American missionaries. Further, I found that the missionaries themselves, so far from being sectarian, had come to realize in a very high degree that the unity of all Christians was the right thing. They were preaching the Gospel of Christ, not proselyting for a sect, and their preaching and teaching were actually reforming the ancient Churches from within. I found these missionaries so broadminded and spiritual that I was constantly learning from them. That was the experience which I had first at Constantinople, and it was repeated wherever I went among missionaries until I came to feel that their catholicity and spirituality were due to the fact that these men were doing missionary work, and that through that missionary work the realities of the Gospel of Jesus Christ had come home to them.

I do not mean to discredit honest doctrinal differences, but I do mean to say that when one comes in contact with the real work of Christ in the world he seems to rise above those details which divide us into sects at home. I found that wonderfully expressed

on one occasion when I was out on the other side of the Jordan. We were not able to get any water to drink. The people were asking exorbitant prices for water, until there came to my rescue a Roman Catholic missionary, who had gone there and settled among those savage people in order to show them what civilization meant. I stayed a while with him and watched his work among them, and when Sunday came I said to him: "My brother, if when you hold your services I stay, will it not injure your work? Is there any way in which you can admit me to mass? I will do anything I can to show them that our Christianity is one." He put his arms around my neck and said: "My brother, in America or in Europe I suppose we should be conscious of a wide difference between us, but here, when I see this degradation around me, this misery, this ignorance, and realize what we are fighting against, I know no difference. You and I are one."

That is the way foreign missions are affecting the Church, and to a large extent the same is true of our home missions here in this city, for instance.

My time is up. I cannot draw my conclusions and make my point. You must do that for me.

DISCUSSION

The Rev. William Walton Clark

Eight stirring addresses from as many different denominations on one subject consecutively is enough to tax the patience of any audience, but looking into your cheerful faces now I find that you have arrived at that point of which Dr. Buckley spoke yesterday afternoon, where you have "got to your second wind," and I presume feel something like the Irishman who was sentenced to death and the judge gave him the option of choosing between hanging or electrocution, and he said, "I'll take elocution."

The president of our board was to have addressed you, but unfortunately he is ill and he has just asked me to take his place. We represent the Reformed Church in America. One of our ministers two months ago was in England attending the Torry-Alexander meetings, and just before the session Dr. Torry

introduced him as "a reformed minister from the United States," and one of the brethren whispered to the doctor and said, "What, was he—a hard drinker?" But when the time came for the addresses in the great auditorium, Dr. Torry thought he would not make that mistake again and so he said, "I have great pleasure in introducing Rev. Dr. Martin from the United States. He belongs to the same church that President Roosevelt belongs to." So that made him all right.

You know, that many years ago the Dutch took Holland, and then they came over here and took the Island of New Amsterdam. Ours, then, was the first church here, the old stone church in the fort. Then followed other churches of ours, and so we established federation and church comity at the beginning, and we would have had the whole town now if you hadn't all come in and interfered with our plans. We want to make an appeal for denominational comity and federation along the lines of home missions, not only in the West, but in the East. The great thought before us is *coöperation* and not *competition*. We do not mean to take up your time in emphasizing the fact that out West there are often four steeples in a village where there ought to be one, and six where there might be two. Out in Oklahoma there was a town where we entered and built a church, and then three or four other denominations came in, and we found that they were not sustaining us there, and so we decided to step aside. Then one day the business men of the town came together and sent word to our board in New York, asking us to send our man back, that they would close up their other enterprises and would sustain our church. We sent the man back. At the next communion there were thirty people who took their letters out of their trunks and brought them into the church, and others united with the church on confession of faith, and now they are building a larger church. That is the kind of spirit that we want to see manifested. In other fields we have withdrawn when we have found the ground occupied.

There is a town in Minnesota which had three church edifices, but none of them had a minister. It was rather a tough place, and clergymen did not want to go there; but we had a brave man in Michigan who said he would go there and open the church. Most of the people in the town were Germans, and there were some Hollanders. So he preached in German in the morning, in Holland-Dutch in the afternoon and in English at night.

The people liked the man and they crowded the large German church. Many denominations united in this one church. I remember I was up there one Wednesday night when the building was crowded, and we had a tri-lingual service. The minister gave out the hymn in German, read the Scripture in Holland and I made the address in English. We got along nicely and everybody looked happy. Then I said to him, "Let us see if we cannot have a tri-lingual Doxology." He said, "All right, we will try it." The Germans were on the right side and the Hollanders on the left side, while the English were in the middle. The minister repeated the Doxology in all three languages and said, "Brethren, now sing as you never sang before; I want you to do your level best." Then, turning to the organist, he said, "Pull out all the stops and play in all three different languages." That was done and the Doxology began. The English singers were drowned out; the Germans sang with a great volume of sound, as Germans can; but the Hollanders, as you know, are very fond of a long meter, and the Doxology is the longest kind of a long meter, and there was no use of the Germans beginning the second line until the Hollanders had finished the first—everything comes to him who waits—and we finally got there, and lifted off the roof to a "Praise God, from whom all blessings flow." It was grand; for we saw a united church, composed of several denominations and several nationalities, served by one faithful man—a practical illustration of denominational comity, true church federation, and it is for this that this Convention stands.

PRESENT PRACTICAL WORKINGS OF FEDERATION

OPENING ADDRESS

THE REV. DAVID H. BAUSLIN, D.D.

Brethren of the Conference:

If a man who has made a very inadequate induction into the facts pertaining to the case were asked, What is the primary and fundamental need of our country at this hour? I think that there could be but one response—that the primary and fundamental need of our country is salvation. Before leaving this country, not a great while ago, Dr. Campbell Morgan, who, in my judgment, represents what is best in the preaching in our language in this generation, said that he had come to have but very little confidence in methods of reform that proposed to proceed upon lines outside of and separate from the organized Christian Church. This testimony is true and faithful. The primary need of our country, my friends, is salvation, and the impulses of both religion and patriotism should move us to accord to every cause and force that will offer that salvation permanently and practically, surely and adequately, our ardent and generous support in its administration. I take it that it is this purpose primarily that has called us together as the representatives of the evangelical churches of this country at this time and place.

Our country, I say, needs salvation. It needs to be saved from that crude infidelity that has been associated in a variety of forms with the vulgar names of the French Voltaire and the American Thomas Paine, to whom nothing at all was sacred. Our country, too, needs to be saved from the false lights of what seems to me to be a miasmatic rationalism, which would diminish and take away the forces of evangelical Christianity from our Churches and country. Our country likewise needs salvation from that utilitarian expediency which it is thought to substitute in our country for a sound and a comprehensive and a sanely constructed system of morality. Our country also needs to be saved from godless organizations and from the dreadful havoc of that unregulated individualism that prevails so largely in our borders. It needs also to be saved from that commercialism and that mammonism which dominate so much of the life of our country at this hour, and which are so regretfully prevalent in our borders, both of which serve to corrupt both conscience and intellect, as well as to depress human affection. We need likewise in our country, my

friends, to be saved from the discordant note of that socialism which, whether it prevails on the prairies west of the Mississippi or in the great centres of population east of the Alleghanies, is the same destructive force and the same discordant note in our national life. We need to be saved from that anarchism which is preached sometimes in the mining camps upon the frontier and sometimes in socialistic halls in the eastern sections of our country. I say that the primary need of our country at this hour is salvation, a salvation that is permanent and abiding, and it is that which is offered through the administration of the means of grace in the Christian Churches represented in this body.

We are here this afternoon, my friends, to consider some of the worked out results and some of the manifest effects of united work along these lines of offering to the country an adequate, a safe and permanent salvation. And permit me to say that the country needs not a bogus salvation, but a real redemption from the forces which decimate our life. Wherever those forces manifest themselves dangerously in our extensive domain—and to many of them our attention has already been directed in the meetings of this Conference, and our attention will be directed subsequently to some others of them—wherever they are there is our point of contact as the representatives of the Christian Churches of this country. There is our enemy, and it is our duty to hang upon the flanks of that enemy, to fire from every bush and every rock until the forces of evil are chased permanently from the field and the forces of righteousness represented in this Conference are enthroned in the life of this great country, which we love so dearly and cherish so warmly. Unless this be the case, and unless a permanent salvation is offered to the country, such as comes through the ministration of the evangelical Churches, then, my friends, certainly we shall find that at last, like the Hebrew athlete, strong and blind, our strength shall have slipped through our hands and we shall be left powerless, possibly even grinding in the mills of the Philistines.

We are to have presented to us in the topics of this afternoon some of the worked out results along the lines of coöperation being discussed in this Convention, the consideration of which has called us together at this time, and it is my pleasure to introduce to you the speakers, who shall come to you with somewhat of the authority of specialists upon this important topic which is to claim our consideration at this hour.

TEN YEARS' FEDERATIVE WORK IN NEW YORK CITY

THE REV. WALTER LAIDLAW, PH.D.

I am asked, Mr. Chairman, to compress into twenty minutes the history of ten years—a decade in which the following things have been done:

Twelve churches of six communions located through interdenominational investigation and federative recommendation; improved housing of God's children in the tenements forwarded; a people's park put on the map, perfectly appointed, by the combined petition of the Christian churches, Protestant and Catholic, of the West Side's densest neighborhood; summer playgrounds for children made a part of the municipality's budget and activities; half a dozen kindergartens for various races opened in churches and elsewhere; two vigorous settlements, applying the social Gospel of Jesus, put into operation; the crippled children of the city given attention by both Christians and Jews; a coöperative parish system, for neighborhood visitation, vigilance and ministry, developed, tested, and now about to be applied to a borough with over one million people; special summer work for children, involving religious and moral instruction, opened in the churches of six denominations, at fourteen centres, and so tested that in succeeding years it will be carried on on a much wider scale; and, as a result of the planning of this work and the working of these plans, the formation of similar federations in other American cities; and the institution of a national committee to forward federative organization all over the land.

I am asked, Mr. Chairman and brethren, to tell this story in one-third of an hour. Brevity is the soul of wit in some things, but in the writing of history it may be a source of woe and wrong.

Even at the risk of truncating my already limited time, I wish to bear testimony to the value of the work of the Evangelical Alliance in the United States, in bringing to pass increasing coöperative conviction and action in our country. Dr. Josiah Strong has been a prince of power in diagnosing American conditions, and summoning the Churches of our country to rally round the banner of a common service to their communities. But for an

incident in the history of the Evangelical Alliance, in 1873, for which neither he nor any of the chief authorities of the Alliance was responsible, the work of the Alliance might have had a larger actual issue. The essence of that incident was the mistake of not limiting the concern of the Alliance to unity in work alone.

The Chickering Hall Conference of 1888, though it did not issue in permanent Federation in this city, undoubtedly had more to do with the creation of the present City Federation than any other movement mentioned in this presence. The reason why its plans failed was the lack of preliminary investigation to discover whether the Oswego method of coöperation, developed by the late Dr. Frank Russell, was adapted to the facts of this city. Oswego is an American city, comparatively; its percentage of Protestants high; its people live in the town the year round to a larger extent than New Yorkers; and every one of these conditions was against the success of the Oswego plan of visitation in New York.

But the seed sown by the Chickering Hall Conference was to bring forth from honest hearts thirty, sixty and an hundred fold.

Even before the Chickering Hall Conference was held, Mr. Robert Graham, Secretary of the Church Temperance Society, had made a careful study of a section of New York, and put into apposition, in a pamphlet entitled "New York City and Its Masters," printed in 1887, the comparative number of uplifting and down-pulling agencies in a large section of the city. Following this, in 1894, Mr. Graham published a second pamphlet, based on materials which had been accumulated through the generous support of the Right Rev. Henry Y. Satterlee, D. D., Bishop of Washington, then rector of Calvary Protestant Episcopal Church. This pamphlet was entitled "Social Statistics of a City Parish," and dealt, in the main, with "St. Augustine's Cure," on the Lower East Side.

In this investigation a great deal of the later work of the Federation of Churches and Christian Organizations in New York City was prophesied. Mr. Robert Graham, in fact, became the chairman of the Federation's Committee on Investigation in this city, and remains a member to this day.

In June, 1894, Dr. Devins formed the "Federation of East Side Workers" to increase the efficiency of philanthropic work south of Fourteenth street and east of Broadway, "by a careful study of the needs of the people and by organized coöperation."

The Federation of Churches, in its very first publication, used many of the maps issued by Mr. Graham in 1887, and the Feder-

ation of Churches was independently projected in the very same year as the Federation of East Side Workers.

At the autumn meeting of the Alumni Club of Union Seminary Dr. J. Winthrop Hegeman started a Federation, including Churches, as such, in its membership, a plan now so developed that, while each Church and Christian organization may have three people present at a Federation meeting, to take part in debate, each Church or Christian organization has only one vote.

The minutes of the Union Seminary Alumni Club, November 18, 1894, contain the following record:

> 11th Private meeting of Club—82 members and guests present. Resolutions presented by J. W. Hegeman:
>
> "*Resolved*, 1. That a committee be appointed to consider the practicability of organizing a federate council of the Churches of New York City for the purpose of so applying the Gospel to every human need, and of so readjusting and directing its agencies, that every family in the destitute parts of our city shall be reached.
>
> "2. That this committee consist of one member from each of the denominations represented in this Club.
>
> "3. The committee be instructed to report as soon as possible."
>
> The resolutions were adopted.

This committee, after its actual appointment, took counsel with Dr. Devins and several others, but that its work lay genetically close to the efforts of the Evangelical Alliance is shown by the presence of the name of Dr. Frank Russell among its members.

Let me now hasten to speak of the motives, membership, management, methods, results, and the to-morrow of the Federation of Churches and Christian Organizations in New York City.

New York is to be the largest urban centre of the world within fifteen years. There will be, by 1920, over eight million people within nineteen miles of its City Hall. In the ten years 1890 to 1900 the city added more population than the whole population of London in 1801. People with their eyes open saw this increase in progress in the decade when the Federation was started. They saw another thing: that New York proportionately had more foreigners than any other large American city; whereas from 1860 to 1890 the interior cities of the country were proportionately more foreign than New York or Boston. By 1900 New York's foreign-born had grown to exceed all the foreigners of Boston, Baltimore, Philadelphia, Chicago and St. Louis put together, and New York

at the same time was in percentage more foreign than any of them.

A composite portrait of New York in 1900 shows that people of German and Irish parentage make up two-fifths of its population; that German-derived people outnumber the native whites born of native parentage; and that the Russians, Austro-Hungarians and Italians almost equalled the population of pure American descent. The immigration from Russia at the port of New York, 1900-1905, has been over 700,000, and from Italy nearly 900,000.

Only one of New York's seventy-seven (77) political subdivisions is under 20 per cent. foreign. There is one political subdivision 67 per cent. foreign born, and in that district there are not two people in a hundred of pure American birth and parentage. It has 72,135 people.

Maps showing the density of population and percentage of foreigners in the population prove that the foreign and congested districts are identical. The city's densest district has 735 people on each of its 98 acres. People the whole area of Greater New York as densely, and it would have over 150,000,000 population. People all of Greater New York as densely as the Lower East Side, 383 to the acre, and every man, woman and child in the United States, and half the Filipinos, could be held within the legal limits of the city.

The Russian districts of the city are the most foreign and the most dense. Blame not the brethren of our Lord that they are herded together. The un-Christian conduct of the Christian overseers in Dutch days compelled them to live together as early as the second quarter of the seventeenth century, and there are not houses enough in New York to-day to hold its people comfortably.

Not until the city taxes every unimproved square foot of land up to its market selling values, highest notch, will the unoccupied spaces within our limits be covered with roof-trees for the children of God, whose primary wants are shelter, raiment and food.

The sources of American immigration, 1890-1900, were countries different from those which gave our nation its imported Christian creeds and communions. New York in 1900 held 12,000 less people from Northern Europe than in 1890, while from Italy, Austro-Hungary, Russia, Turkey and Greece it had and held 303,000 more.

There are 6,300 people per Protestant church on this island to-day, and 3,600 per church in Brooklyn. In 1895 the problem before us was to produce a plan for the effective coöperation of

these churches. We suspected at the outset that there were thousands of churchless Protestants in our city; we did not know till last year that there are over a million. We realized the necessity of preserving faith in the living God in every Jewish heart, for the issues in this commercial city are between God and Mammon as much as between bare atheism and Christianity, or between Unitarianism and Trinitarianism.

The membership of our Federation has from the first been open to all churches and organizations working for Christian purposes. The Children's Aid Society, for instance, was one of the "Christian Workers" invited into membership. Manifestly we could not ask what its creed was, for it had, and has, none, though it has, at the heart of its work, Christ's code of child-saving: "Take heed that ye despise not one of these little ones." But if it sent a Unitarian to represent it, could we refuse him? Manifestly a Federation of Churches and Christian Workers must be formed on the broad foundation of the realization of Christ's purposes.

On the other hand, we have declined to exclude the word "Christian" from our title, believing, without the peradventure of a doubt, that He in whose name the annals of the world are recorded will be the centre and the splendor, in His matchless and Divine manhood, of the Golden Age of the world.

The management of our Federation at first was denominational: a clergyman and layman from each leading communion to comprise a Council. The scheme had the beauty of a golden cable, but the strength only of a rope of sand. The Council often adjourned for lack of a quorum of five, and the Executive Committee had to change the by-laws and become themselves members of it, to the end of doing actual Federation business.

On the advice of Mr. William E. Dodge, we did away, in 1901, altogether, with direct denominational representation. The Federation was then incorporated, and it is controlled by a Board of Directors affiliated with Churches and Christian organizations in the actual membership, each such Church and Christian organization having one vote. Mr. Dodge possessed the spirit of Emerson when he said: "Of no use are the men who study to do exactly as was done before, who can never understand that to-day is a new day." Though President of the Evangelical Alliance, he hailed and heartened the work which ascertains the facts of neighborhoods, prescribes after diagnosis, not before, and calls into coöperation all Churches and all organizations loving men and serving Christ

through serving men. The banner of the Evangelical Alliance was a common belief. Mr. Dodge frequently told your speaker that the banner of Federation should be a common service.

See illustration H, page 20, of "Federation," November, 1905, presented to each member of this Conference, for the form we use in getting the facts of neighborhoods. It includes housing, educational and economic conditions. When we started, New York had no Tenement House Department, and the spirit of our work has from the first been in sympathy with the prayer for the city last night put forth at the Federation of Church Clubs of the Diocese of New York.

"Almighty God, who didst lead our fathers to this goodly place, and hast opened to us the gate of a wide and teeming land, Be Thou our sovereign Lord and Ruler; Enable every race which Thou hast drawn hither by Thy guiding spirit to bring its own costly gift to our common life: Scourge as with whips of cords all vices from among us; Grant us wisdom to make the homes in which Thy people dwell abodes of comfort: Give us prudence to purge out of this city all poison of disease, and make our people strong: Enable us so to adorn every neighborhood that it shall gladden our eyes with the vision of beauty: Send into our streets the spirit of gentleness and purity: Make our temples to be altars of Thy presence: And so exalt and transfigure our civic life that all who behold it shall say, Surely this is a queen among the cities of the earth: All of which we ask in His name who is the righteous King; Thy Son, our Saviour, Jesus Christ. Amen."

We study and tabulate housing conditions, utilizing electricity.

RESULTS.

The result of coöperative house-to-house visitation in a region where the coöperative parish system has been actually worked for six years is the reduction of the churchless from 48 to 28 per cent. Let no one say to you that, if you seek the people and serve the people, you cannot save the people to the habit of worship, the most socializing of all habitudes, says Lowell.

*Illustration M is a Lutheran Church, put into a neighborhood of 60,000, where, before our investigation, there was no Protestant church.

*The speaker used an illustrated sheet, copies of which were placed in the hands of the delegates, in putting the visible results of the work before the Conference. This sheet and an illustrated pamphlet, "Ten Years' Federation," may be secured from the speaker, at 11 Broadway, New York.

REV. WILLIAM I. HAVEN, D.D.

REV. JAMES B. RODGERS, D.D.

REV. BISHOP J. M. THOBURN, D.D., LL.D.

REV. J. C. GARRITT, D.D.

N is the magnificent plant built by one whose beneficence is not always advertised, in the same neighborhood, for the work of the Fifth Avenue Baptist Church.

Illustration O shows a group of churches and charities, among them a work for crippled children, resulting from our first neighborhood study. For detail see publication.

Illustration P shows general results from the second neighborhood investigation—churches, model tenements, kindergartens, etc.

Q shows a church established in Brooklyn (Lutheran), shown necessary for German-speaking English, and assisted by ex-Mayor Schieren.

R shows the Church of the Archangel, Protestant Episcopal, a success in six weeks, in a community where Protestant Episcopal work had practically closed.

S and T are churches for negroes, located through our work, one of them a Moravian Church which cares for West Indian negroes.

U is the Tuskegee, a model tenement for negroes, built to atone for the social injustice discovered and declared in our second publication; the success of this has led Mr. Henry Phipps to spend $250,000 in the same neighborhood for the same race.

V shows the big block on the West Side whose discovery was a potent cause in the formation of a Tenement House Department for the city. It is not far from this building, Sixty-first to Sixty-second street, Tenth to Eleventh avenue. It has 3,800 people, on a piece of ground 800 by 200 feeet. None of its dwellings contravened the Building Law at the time of their erection. House people throughout New York's whole area densely, and we should have at least 125,000,000 people in the city. The law has been changed, and the area of a block permitted to be covered by a building has been reduced.

W is a settlement resulting from our first study, with over seventy clubs, applying the social gospel, and serving as an institutional annex to the churches of the neighborhood.

X is the park petitioned for in 1897 over the joint signatures of Roman Catholic and Protestant pastors in the Fifteenth and Seventeenth Assembly Districts, in the following language:

"The undersigned, the pastors of the churches, and workers in charities on the West Side of the city, in the Fifteenth, Seventeenth and Nineteenth Assembly Districts, respectfully petition for the location of a park on the Hudson River (between Fifty-second and Fifty-fourth streets), and herewith submit statistics justifying the

claims of this part of the city's population upon your consideration; and your petitioners, who sign on their personal behalf, and on behalf of the congregations and organizations with which they have connections, will ever pray."

Y is a public bath which we assisted the Association for Improving the Condition of the Poor in locating. The Tenement House Department can now tell the blocks without bathing facilities, but until it was created the Federation was the only organization having that information.

Z shows the reason why we instituted Vacation Bible Schools for tenement children last summer.

Illustration AA shows a playground for children in the back yard of Hartley House. A group of churches working with us supported a playground together in 1900, and the summer playgrounds of the city have followed.

Illustration BB shows the extent of our detailed investigations, which have covered a population of 1,300,000. General investigations—that is to say, a compilation of everything revealed by the Federal, State or city government, or by the annual narratives of the sixty-eight religious bodies in our city—have been annually made since 1902.

CC shows the inequitable distribution of churches in Greater New York, and the problem before us of organizing and assisting their coöperation.

DD shows the religious and racial changes in New York in the last fifty years.

EE gives the results of so organizing and assisting the churches, as that coöperative visitation, vigilance and ministry shall be possible. We have proven that devoted churches, by coöperating, can discover all the churchless Protestants of a community when there is only one Protestant church to 8,000 people. We have proven that such discovery results, when coupled with coöperative vigilance and ministry, in the reduction of the churchless from 48 per cent. to 28 per cent. in five years.

The institutions which we have located in five years—churches, settlements, kindergartens, model tenements, parks, etc.—represent nearly $3,000,000 in value. The institutions advised with information, nowhere else to be had in New York, and nowhere to be had for church purposes in any other city of the world, represent nearly $10,000,000 more.

But the best of all is the rallying together of men who believe

that Christ is the Redeemer of souls and society, for a common service, to make the city Christian in its conduct; and that this will be done on a civic scale in our present decade is shown by the fact that we are about to introduce the coöperative parish system throughout the whole Borough of Brooklyn.

WORK IN THE SMALLER CITIES AND RURAL DISTRICTS

THE REV. EDWARD TALLMADGE ROOT

"Yes; but what can the Churches do together?" Thus replied a Christian business man to an argument for Federation. This is the challenge which must be met to overcome the natural indifference and prejudice toward Federation as "another organization." Wisely, therefore, is this session devoted to "present practical workings."

Back of his question lies another: "Why do the Churches *need* to do anything together? Why can they not continue to succeed working separately, as they did during the nineteenth century?"

I reply by citing one actual case. In 1895 a Providence Church reorganized and issued a prospectus:

> We desire to be a church for the whole man and for the whole community. The work which confronts us is beyond our power to estimate. Within a radius of four thousand feet live ten thousand people. To these thousands we must carry the Gospel.

Ten years have passed. The church has exceeded the ratio of growth of its denomination in the city. Yet it has by no means realized its high hopes. The first pastor left discouraged within two years. A second, after six years, had to face the objection, "Our progress is too slow."

Is the case not typical, both in its ambition and in the sense of comparative failure? Why, with such a spirit and such apparently large fields, do our churches find their work so difficult?

The data gleaned from two years of the Coöperative Parish System enable us to give an answer, for Providence at least. And

these very data, please note in passing, illustrate the method and value of Federation. We now know the probable religious preference of the ten thousand. Non-Christians and Catholics number 3,500. Of the 6,500 Protestants only 520 are wholly without a church preference; but the remaining 6,000 scatter among some fifteen denominations and sixty churches. Only 884 choose the denomination, and 280 the church in question; and of the 884, 60 have no choice of a church home. This being so, how many did the church really have to evangelize? The 520 must be divided with nine other churches whose field is within the radius named; the 60 with a sister church, and of the 280 preferences 10 per cent may be unknown before the canvass; 52 plus 30 plus 28 equals 110, which is all that the church could hope to win, in addition to 252 already attached, out of each 10,000, unless—and please mark the qualification—it drew away from other churches.

Is it not obvious, in the light of such facts, why Church work is difficult? The surprising thing is that there is any progress. The average city church fails to win the success which apparently is within its grasp, for two reasons: *its ignorance of the real facts* and *its ignoring of other religious factors.* The case cited illustrates our ignorance: the church said, "We have ten thousand to evangelize" when it really could not hope to win more than 110. It is an example of our sublime parish-egotism: the prospectus ignored the fact that the task of carrying the Gospel to the ten thousand was shared by nine, if not fifty-nine, other churches.

The remedy is equally obvious. It is now as plain as daylight why the churches can no longer succeed without Federation. Instead of remaining ignorant of the facts and ignoring other factors, each church must *comprehend all the facts and coöperate with all other factors.* The coincidence of these two obligations determines the form of the coöperation. Each church must coöperate with other religious factors to ascertain all the facts. The foundation of all successful Federation is the Coöperative Parish plan. This is so—

First—Because we must know the facts. Knowledge is power. Power over men is gained only by knowledge of men. This is the secret of the politician. Said one to me: "You are right. As a member of our ward committee I would be ashamed not to know every voter in the ward. When we go to caucus we know how every man stands. We sit up till midnight to do it." Shall men do for

party what they are not willing to do for Christ? The practice of these most practical of men proves the feasibility of similar knowledge of the attitude toward religion and moral questions of every man, woman and child in the community, and disposes of the objection that it is an interference with individual rights. This knowledge, indeed, must be gained and used with full respect for sacredness of the individual conscience and the rights of privacy. What is known may make it the duty of the Church to let a man alone. But it cannot hope to do anything for a man till at least it knows his name and address.

Second—Because the facts can be gained and persons won only by persistent pastoral, personal visitation. When all in a locality attended one church, neighborhood itself could be relied upon to carry the majority into the church life. But when preferences are so scattered that scarcely two houses in succession send forth attendants to the same church, people evidently need ten times as much looking up and looking after.

Third—Because to gain such personal acquaintance thoroughly and economically a church must coöperate with all others. The task is so vast, because of the numbers, and because changes are so constant and rapid; and the roots and branches of the churches are so intertwined that no one Church or denomination can do it alone. Even in a city like Providence it requires one hundred calls to discover one new family for a given church. If each visitor goes only on behalf of one Church, calls on twenty-four new families are wasted. If each represents all, every new family counts for some Church. Moreover, if each Church sends a visitor, many will be repelled from all by the constant annoyance and by the apparent competition of the churches. The effect upon outsiders may be imagined when the pastor of a large church in a rapidly growing New England city said in his resignation: "It is hard to believe that in a city like this the number that can be relied upon to support Protestant churches is so small that they must compete for the privilege of edifying them. Such, however, appears to be the fact; and I leave the task to any who believes it worth while." Rivals the churches must not be. Then they must be members one of another.

Fourth—Because any successful plan must be permanent. A spasmodic church census is of little value, because the facts are

daily changing, and because the churches are not prepared to appreciate or use the mass of information which it suddenly dumps upon them.

These four reasons require the permanent-parish plan, each church assuming permanent oversight of a definite district, to ascertain and keep up to date, in a complete religious house directory, knowledge of the church relationships of every family, mutually reporting to each other. The task is evidently immense. It requires a vast amount of work. But do not the facts cited demonstrate, as completely as a proposition in Euclid, that it must be done? That all the other magnificent work of the churches will fail without it?

We do not claim to have yet established such a plan in Providence. We have but been prospecting. The result of our work for two years is simply this: We have demonstrated that such a plan is to-day indispensable and that it is feasible. It has been proved by experience that acceptable districts can be assigned, usually on the basis of the voting practice; that the Churches can be persuaded to accept—out of seventy-six offered but four have been declined; that they will canvass, and even recanvass; that the work can be done either by volunteers or by a paid worker at moderate cost; and that results justify the effort. "The canvass was a revelation. I knew of thirty-five; it discovered 118 families preferring my church"—such are some of the testimonies. In other cases there is disappointment. The method only discloses the facts as they are. But a negative result may be of value. One pastor who finished his "parish" himself said: "I found little for us. But it was as rewarding work as I ever did. I found out one thing: Our church is in the wrong place."

Aside from tangible results, the whole community has been impressed by this effort of the Churches to do something together. A year ago we received a letter from a Catholic, who wrote that he was sceptical of any permanent Protestant unity, but gave us credit for sincerity, and signed himself "An Admirer." That the impression is not deeper is due to the opinion expressed by one, that the Churches have done what they have, not because they wanted to, but because they have been dragooned into it! "One thing is certain; the Churches will never reach the unchurched until they want to reach them." They must be converted before they can convert. The value of the parish-plan lies in fastening the attention of the Churches upon their real obligation, not to the few who happen to

constitute their membership, but to the entire community; and therefore their obligation to work together. Some men think in parishes and some in continents. This at least has been accomplished; the Churches have been made to think as never before, to think in terms of the city's need!

The parish-plan is but the foundation of Federation; but it is the indispensable foundation. Only thorough knowledge of every block, its residents, evils and needs, physical and moral, will rouse or guide the Churches to effective coöperation in any line. One, for example, discovered an average of 350 homeless men in cheap lodging-houses within its parish, and took steps at once to establish a lodging-house under church auspices. Such sense of responsibility for a definite territory will grow until—to quote William Stead's striking phrase—a church will drape itself in mourning should an illegitimate birth take place within its district!

We have spoken of the cities. But the essential features of the parish-plan are equally applicable to smaller communities. The need, indeed, is less; people are less liable to be overlooked with ordinary methods. But the difficulty is proportionately decreased. Relatively to the effort required, results are equally great. Moreover, in a smaller place, rivalry between the Churches is more obvious, bitter and disastrous. The Secretary of the Massachusetts Civic League says that while the Churches might be the strongest factor for social betterment, in most towns, because of their divisions, they are themselves the cause of faction and discord. If nothing else is gained by it, coöperation is necessary to prove that the Churches are not rivals, but members one of another. Several methods have been found successful. In a village of 1,000 inhabitants the pastor of the one church had a house-to-house canvass made; its results recorded in a card directory; the territory divided into 18 districts with a secretary over each, whose duty it was to report changes; and was thus able to leave to his successor a photograph of religious conditions brought up to date! Several Churches can do the same, by each taking a section, mutually reporting. Or, like the Fraternal Council of Jamaica Plain, Mass., they may employ one visitor to look after the whole in the name of all.

Rural communities may still more easily be known. Where all know their neighbors, a complete canvass may not be necessary. On the basis of voting and tax-lists, a roll of inhabitants may be made; all accounted for by any pastor, eliminated; and the rest

assigned to Churches best fitted to look after them. One church thus increased its constituency from 30 out of a possible 90 families, to 60, and saved itself from extinction. At the St. Louis Fair was exhibited a map made by a county Sunday School Association, showing every house on every road and the relation of the family to the associated schools, with which, by this method, it had succeeded in affiliating, at least through the Home Department, 95 per cent! In smaller communities, also, thorough knowledge of men and conditions will prove the basis of every kind of coöperative service. What may be done is indicated by two leaflets placed in the hands of the delegates: "The Westerly Way" and "Five Suggestions Made by the Diocesan Convention and Congregational Association of Massachusetts." The Christian League of Methuen illustrates the variety of service to the community which the Churches may render when organized to act together. When fake insurance orders were deluding its people by promises of impossible returns, the League held a public meeting which crowded the town hall, addressed by the State Insurance Commissioner, whose thorough exposure killed the craze. By this act the League saved the community more than its expenses for a century! It has recently established a Methuen free-bed in the Lawrence Hospital, for which a ladies' auxiliary, bringing together ladies of all the Churches—itself a thing worth doing—raises the money needed a year in advance. But the most remarkable thing about it is the existence of the League for 18 years. If this little league of five Churches, without precedents, without the stimulus of a general movement, has survived and served effectively for two decades, how much more successful local federations may be made now that denominational conventions are calling upon every community in the State to test the principle of coöperation!

The beginnings that have been made demonstrate that the Churches can effectively coöperate if they will; that results justify the effort; and that federate they must, if they are to meet the crisis through which our religious institutions are passing. For, as a leading denominational weekly says editorially:

> This is the hour of their opportunity. Other organizations have been taking up work for the community which belongs to the Churches, but which they cannot do separately. If they do not unite to do it the power will pass from their hands.

WORK IN THE STATES

THE REV. ALFRED WILLIAMS ANTHONY, D.D.

Federation, like any new movement, may begin in one of two ways. It may be a native plant, indigenous to the soil, springing up because of seeds which have become insistent and perplexities which must have attention. Originating in its own environment, Federation may be far from perfect, yet it will be hardy; it will be adapted to local conditions, it will have roots which take hold upon nourishment, it will not easily fade and die. Native stock may be scraggy, but it is tough.

Or by an evangelism of ideals, Federation may come into a community from without, a hothouse plant, fair, beautiful, well nigh faultless. Genius may have devised it, enthusiasm propagated, devotion adopted and nurtured it; yet the exotic may lack adaptability, it may not stand the storm and stress, it may fade and fail.

The Maine experiment in Federation is strictly native. It is not yet perfect, nor has it ushered in the millennium. Root has it, and soil. Despite some misunderstandings and some mistreatments, it still thrives in the hard, sober sense of five denominations.

In some respects Maine is a particularly favorable field for an ecclesiastical experiment. Her conditions are somewhat elemental. She has comparatively few denominations. Presbyterian and Swedenborgian congregations can be numbered on the fingers; Episcopalians are few and scarcely autochthonous; Adventists are in the smaller communities and scattered, and include at the most only about eighty congregations; until recently the Universalists were not well organized nor aggressive, and Unitarian churches are found in very few communities. The leading denominations, both in numbers and influence, are the Methodist, the Congregational, the Baptist, the Free Baptist and the Christian. It is these five which have united to maintain a common federative centre.

Maine's Church problem is almost wholly rural. There are no large cities in the metropolitan sense, no single community in the State having more than fifty thousand people living in urban conditions. From the towns of Maine have been going to other States and to the industrial centres a steady stream of the best New England stock, leaving the country Churches impoverished. It is not a

facetious remark, made once by Dr. Josiah Strong in naming the cities of Maine, to mention among them Boston, New York, Chicago, Minneapolis and San Francisco, for Maine people in large numbers reside in all the large cities of the country. And behind this outpouring stream are left vacant places, especially in the Churches; for of the numbers annually coming into the State to run her mills, fell her trees and till her soil comparatively few replenish the Protestant population.

An increasing foreign population, the fragments of Churches in village and country, and sparse population in nearly all the towns —these characterize the acute phases of the situation. In attempting to deal with such conditions it was inevitable that denominational agents should vie with one another in unholy rivalry for meagre advantages, that denominational treasuries should be taxed for the maintenance of forlorn hopes, and that sectarian rancor should be engendered in some of the smaller communities where only sweet Christian charity should prevail. The Christian Church, broken into fragments, appeared in wasteful strife.

A Methodist pastor was the first to suggest a practical way out. Appointed fraternal delegate to the State Congregational Conference in 1890 and unable to attend in person, he wrote a letter frankly confessing the unhappy situation and suggesting a federative movement. A Congregational College president caught up the idea and gave it the impetus of his own personality and reputation. By the Congregationalists a committee was appointed to invite a conference of selected men from other denominations. That same year representatives of the Methodists, the Baptists, the Free Baptists and the Christians met with the Congregationalist committee in fraternal deliberations and voted to request their respective denominational bodies of the State to appoint delegates to a conference empowered to perfect such organization as would seem to meet the exigencies of the situation. The following year, 1891, four of these denominations took such action, committing themselves by so doing to the federative plan which might be evolved. These denominations were the Congregational, the Baptist, the Free Baptist and the Christian. The Methodist people deferred their action for two years.

At the public meeting held in connection with the conference of these delegates in 1891 a Free Baptist, speaking upon the theme, "Coöperation: the Practical Ideal," largely formulated the principles which were recognized as lying at the basis of the movement,

and his phrases were to no small extent incorporated in the statement of principles which have subsequently stood as the formal declarations of the Commission, so that the honored president of Bowdoin College, who is also, and has been from the beginning, the president of the Commission, could say in describing the movement in a recent issue of "The Congregationalist," that it was "suggested by a Methodist, initiated by a Congregationalist, formulated by a Free Baptist and put in operation by the united efforts of representatives of the Baptist, Free Baptist, Christian, Congregational and Methodist Churches of Maine."

In 1892 the constitution and the statement of principles which were drawn up by the representatives of the denominations had been formally approved by four of the denominations themselves in their annual business session, and the Interdenominational Commission of Maine was definitely established. In 1893 the Methodists also gave in their allegiance and joined the fellowship. While indigenous, it has been of slow growth. Suggested by a Methodist, yet three full years elapsed before the Methodists themselves could enter the alliance. Inaugurated by a Congregationalist and from the first approved by the Congregational State Conference, yet the Congregationalists have more than any other denomination set at naught the decisions of the Commission, rendered during the last dozen years, which have affected their interests. But these are the vicissitudes of all normal and hopeful developments; there must needs be apparent inconsistencies and even actual retrogression—occasional reversions to type, as the biologist would term them. Reforms, if thorough, will be slow, and reformers must be patient. The federative ideal, while to-day dominant in Maine, is nevertheless still defied by a few. It would be easy for the historian to give an unsavory fame to certain denominational agents by naming them, who, although their denominations are committed to the plan, yet by their own official acts as agents persevere in the error of the old competitive, sectarian way.

The Commission consists of sixteen members. As the Methodists of the State are organized in two annual conferences, they are represented in the Commission by four members, two from each conference, one appointed each year for a term of two years; while the other denominations, organized in a single State body, are represented each by three members serving terms of three years and one appointed each year. The Commission has therefore a certain fixed and permanent character. As a matter of fact but thirty-

nine persons have served in its membership during its formal existence of thirteen years—six Baptists, six Free Baptists, eight Congregationalists, fourteen Methodists and five Christians. An executive committee of five, one from each denomination, carries the brunt of the work, hearing and adjudicating cases which may be brought to the attention of the Commission.

During its existence of thirteen years, since organized for work, the names of fifty-one communities have been entered upon the records where encroachment or friction or competition of some kind between the five denominations called for adjustment or adjudication.

Two of these cases are unique. Two new settlements, opened in the wilderness by the development of previously unused water powers, were booming like Western towns, and were attractive to the denominations for self-expansion and aggrandizement. Should they rush in to forestall one another and preëmpt advantages? The Commission set forth a better, a Christian way. By agreement one denomination was given exclusive right in one of these new settlements, because it was seen to have at the outset the best prospects of immediate success, owing to the residence there of wealthy and influential members of that Church. Later, when growth warranted, another denomination was permitted to step in, subsequently a third, and then the community was declared open ground for any, as its population was large enough and varied enough for all. (In connection with this case occurred one of the instances of retrogression and reversal to type which seems sometimes to give a bitter irony to charity. The very persons because of whom exclusive right of way was given to one denomination in this town, a little later, in order to make the advantage already possessed yet more advantageous, caused the abortion and death, one after the other, of two churches of sister denominations in an adjacent town. But the spirit of comity in Maine fortunately has been broad enough and strong enough to overlook affront and steadily persevere, as it should everywhere, if it will pervail.)

The other community comprised at first about two thousand nomadic workmen, without homes or families, in for the period of construction and then to be replaced by steady employés. To meet the needs of this class of men four of the denominations, through their agents, erected a union chapel and maintained at common expense a minister in charge for two years. When at length the population became settled it was found by a census of religious

preferences that Congregationalists and Baptists predominated in the community and were in sufficient numbers to warrant the organization of two Churches at once. This was agreed upon. The Congregationalists and Baptists reimbursed the Methodists and Free Baptists for their share of expenditure to date and began separate and independent Churches.

There is at present an instance of coöperation on the part of the denominations best prepared to render services, whereby in a town similarly developing religious services are maintained by several jointly during the formative period without determination as to who finally shall reap the ecclesiastical benefits. This case, now in process, as one might say, has never been referred to the Commission, although the officers of the Commission have privately been consulted respecting it.

In twelve cases the Executive Committee has given formal hearings to interested parties respecting the right or the wisdom of one denomination, rather than another, to hold services or maintain a Church in a given community. As the common law on which decisions in such cases should be based, the Commission has formulated the following statement of principles:

"STATEMENT OF PRINCIPLES.

"Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and

"Believing that the Holy Spirit is moving Christians toward practical coöperation;

"We rejoice in the progress already made in this direction, and desire to affirm our convictions as follows:

"I. That the churches in the cities and larger towns ought to coöperate according to the plans of the evangelical alliance, or others of similar nature.

"II. That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:

"1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

"2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

"3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

"4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

"5. In case one denomination begins Gospel work in a destitute community it should be left to develop that work without other denominational interference.

"6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed temporary abandonment when a church has had no preaching and held no meetings for an entire year or more.

"7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches of different denominations, should be referred to the Commission through its Executive Committee."

Twelve cases in thirteen years is a low average of friction and appeal. But what has been the verdict, and how has it been received? In six instances the decisions of the Commission have been acquiesced in and followed, the denominations against which the decision has been given withdrawing the services complained of and leaving the field to its sister denomination. This has been the triumph of comity. But in six instances, just fifty per cent., the decisions have been disregarded by the denomination against which they have been rendered, the local difficulty has been unrelieved, and the old method of strife and competition has continued. In two of the six instances the Methodists have been at fault twice, and four times the Congregationalists have been at fault. Of course, there are extenuating circumstances. Seldom does the sinner pursue his course without seeing, from his point of view, some good to be obtained by his sin. The Congregationalists, not

as a body in Maine, but as individuals, find it difficult to become dissociated from their accustomed idea of a Church Council and its functions, when they look at the Commission. The Commission to them is a Congregational Council, on larger scale, with its province and powers prescribed by the call and the letters missive of each separate case. It is not easy for them to remember that the Commission has powers, of advice only to be sure, but powers of advice larger than the mere phraseology of the appeal which constitutes the burden of a single case. It may advise in all matters which affect the relations of the denominations within a given community, when once that community has been called to its attention, and may advise upon any of the religious conditions within the community, and not merely upon those which some one happened to think of when the Commission was asked to adjudicate. New ideas are the hardest thing in the world to disseminate. The conservatism of custom and routine must be reckoned with.

In thirty-seven of the fifty-one cases entered on the records of the Commission consultation respecting the clash of interests has sufficed to relieve the strain; mere friendly conference has lead to an adjustment of the difficulties. Many other cases, without such mention as would justify entrance on the records, have been adjusted by the same friendly means, and in a great many other instances still, which would elude any system of enumeration, an intangible yet effective influence has gone forth from the Commission restraining some symptoms of unwarranted aggressiveness, some acts of sectarian depredation, and maintaining an ideal of fraternal coöperation which has tended to elevate very much of the Church work of the State from the low level of partisan and sectarian rivalry. Men fear to offend a Christian public sentiment, which the Commission is recognized as embodying.

There have been attempts to enlarge the membership and the fellowship of the Commission. Twice the Episcopalians of the State have been invited to join in the federative plan, but each time without acceptance. The Adventists this last year have, at least on the part of influential individuals, thought favorably of applying for admission. The original membership of five denominations, however, still continues.

At its last meeting, held the first of this present year, the Commission proposed an advanced step toward what may be termed reciprocity between denominations. The statement of the plan is self-explanatory:

"In our State are many towns in which are two or more churches, small and weak, because the population has moved into the cities. If these weak churches could be consolidated and the religious forces of the community combined, without engendering local strife or personal estrangement, the cause of Christ would be strengthened, the problem of the Churches largely solved, and the people greatly blessed.

"It is time for the Commission to do more than merely settle questions of dispute which may arise and be referred to it; it is time for it to lead with some preventive and constructive policy. Hitherto our energy has been chiefly expended in crying, 'Hands off!' to those who compete in rivalry and friction. Cannot we emphasize and realize fraternal relations and cry, 'Hands together!'?

"To this end we recommend the following policy of reciprocity:

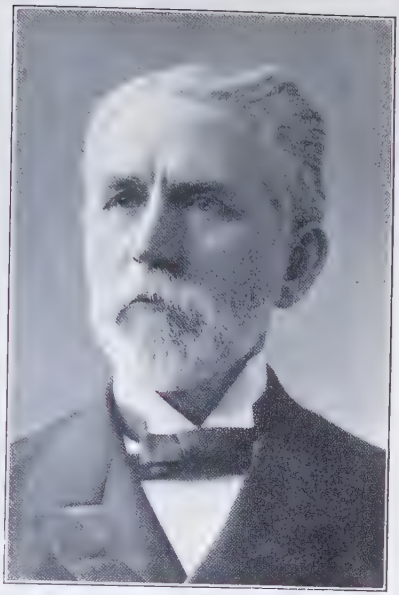
"1. That the denominations, through the supervising representatives, such as State agents, home missionaries or presiding elders, report to the Commission the names of towns in which a union of churches may seem desirable, in order that the Commission may serve as a clearing house and bureau of reciprocity.

"2. That the Commission then shall consider the conditions in these several towns, the constituencies of the churches and the changes which would appear desirable for the best welfare of the communities; and when the Commission finds that an equitable exchange can be made so that in one town denomination A may surrender to denomination B its Church interests, and in another town denomination B can surrender an equal interest to denomination A, then the Commission shall recommend to the two denominations such an exchange.

"3. That such reciprocal exchanges shall be contemplated only between those denominations which distinctly commit themselves to the plan, and the interests of other denominations shall be in no wise molested by recommendations of the Commission.

"4. It is recognized that this plan requires great care and consideration in its execution, lest the prejudices and feelings of local Church members be ignored and ideal states be sought which are not practical. Particularly must all conscientious scruples be carefully safeguarded and good feeling and brotherly love be preserved.

HON. HENRY KIRKE PORTER



REV. JAMES L. BARTON, D.D.

REV. WILLIAM P. FAUNCE, D.D., LL.D.

REV. H. L. WILLETT, Ph.D.

"5. This plan distinctly confesses that so-called 'union' churches, while approved in some places, yet incur so many perils, through their lack of associational fellowship or superior ecclesiastical supervision, through having no larger missionary interests, either home or foreign, and no approved ministry from which to secure pastoral care, as to be unwise organizations to encourage. This plan aims at consolidating religious forces and leaving them within the limits of denominational fellowship."

It is obvious that this plan aims at nothing visionary, and yet, when human nature is taken into account, one knows that real difficulties will be encountered when attempts are made to put it into actual operation. Such reciprocal exchanges may be most easily expected, if at all, between the Congregationalists and the Christians, and between the Baptists and Free Baptists. Signs are not wanting that these two pairs of denominations may coöperate to this extent in the State. But the real difficulty, outside of the control of leaders, will arise in the communities where one Church withdraws and its constituency will be asked to unite with the one which will be granted the ground. It often happens that when surrenders are called for doctrinal tenets are furbished up until they appear to their possessors to scintillate with the very glory of the Shekinah. All problems of Church union, after all, I venture to declare, will be found to rest ultimately upon the character and the convictions of the lay members in the local church.

There are five distinct federative ideals before the country today. This experiment in Maine is but one of the five. It has worked out no solutions respecting the other four, though it may shed, and I think does shed, light upon them all. Our thinking will be clear if we distinguish the five:

1. A great Church alliance, into which all Protestant denominations may enter in order to present a solid front against certain common foes, the foes being in some minds many, in others varying with times and seasons. The Evangelical Alliance was of this nature. This Inter-Church Federation may be made a permanent organization of this nature. Such an organization has its excellences and promises its rewards.

2. A real union of denominations. Bodies nearly alike are drawing together. This is apparent in the Presbyterian group, in

the Baptist group, in the Congregational group, and in the Methodist group. In New Brunswick Baptists and Free Baptists have united and formed a new denomination, known as the United Baptist. The Congregationalists, the United Brethren and the Protestant Methodists convene next February in a General Council inclusive of them all, on a new plan of amalgamation. Other bodies are seeking combinations which mean eventually a real fusion.

3. A Federation of Church forces for common objects within a limited and definite area. Such federations are already in existence in cities like New York, Hartford and Cleveland. These federations have in view chiefly ethical objects, the removal of objectionable billposters from public places, the suppression of vice, the better enforcement of law, the gathering of statistics and of information generally which will enable the coöperating churches intelligently to grapple with the social and moral conditions which they face.

4. A Federation whose distinctive aim is evangelistic, either by way of union services or of coördinate and coöperating parishes. Temporary union services have been a happy expedient often employed when noted evangelists have visited a community. Providence has entered upon a federation, which I understand to have as its primary aim the evangelizing of the community through a permanent coöperative parish plan, which when perfectly carried out will place every soul who will receive it under the ministration of some one pastor and some one church, and every other pastor and church will recognize that relation and its attendant responsibilities.

5. There is the home missionary plan of Federation. This is the plan exemplified by the Interdenominational Commission of Maine. It relates to the country church; it deals with rural problems; it regulates the relations of denominational agencies in aiding, planting and sustaining the weaker interests. This plan, since Maine began it, has been instituted in New Hampshire, Massachusetts, Michigan, New York and on the Pacific Coast. It is reasonable and workable, and, beyond the good which it may directly accomplish, it produces in those who partake of its ideals and its operations a broader outlook and a sweeter, stronger spirit of Christian charity.

WORK IN THE STATES

THE REV. J. WINTHROP HEGEMAN, PH.D.

Mr. Chairman and Fellow Citizens of the Kingdom of God:

The Federation of Churches and Christian Workers of New York State was organized in Syracuse under the auspices of the National Federation just five years ago this week. Nine denominations were represented, five of which sent official delegates. President Roosevelt, then Governor of the State, in a characteristic address made an earnest plea for Federation. The proposition before the conference was definite. Given the supreme aim of the Churches to bring the spirit of Jesus into every home in New York, to realize in every community the ideals and structure of the Kingdom of God and to personally apply the law of love to every relation of life, how can we best effect it?

The answer to this would determine the scope, plan, method and practical working of a Federation. The answer could not be fully made unless the conditions which coöperating Churches would be up against could be accurately known. No one knew these. They would have to be worked out as we felt our way along. Our history must be interpreted in the light of our purpose to seek, first, the realization of God's Kingdom. We expect that Churches coming together under this supreme aim will do their present work with greater economy and efficiency, and will in addition accomplish that which they ought to do, are not doing, never have done, and cannot do without coöperation.

Our organization was effected under two basic ideas—the Kingdom of God on earth, and incarnation. The idea of the kingdom fixed the relation of Churches to each other and to all in the social organism. Incarnation supplied and transmitted the power to effect the function of the kingdom. Wherever these basic conceptions have been active federations in New York have been a success. Where they have not controlled thought and action federations have failed. They govern its practical working at every point. The dominance of the kingdom idea influenced the rejection of a motion in the conference to limit the membership to so-called evangelical churches. Nothing should go into the constitution which could exclude any citizen of God's

Kingdom who was willing to help in extending the kingdom. Federation in New York was to be as inclusive as the kingdom whose naturalization papers of citizenship were given to all having the spirit of Jesus Christ. Federation not being a scheme of corporate church unity, had nothing to do with the peculiar creed, polity or traditions of its constituency. It was simply an interchurch board of service to effect the aims of the kingdom, and could not be a select ecclesiastical-prohibition party. Each community must have local option to decide for itself the Churches to come into its Federation. We deprecated any prominence of dogma which by its divisive action has always from the edict of Theodosius dismembered the body of Christ and driven Jesus out of the Churches.

The word "evangelical" limited the usefulness of the Evangelical Alliance, and in the Young Men's Christian Association the evangelical limitation of membership hindered its progress. When it was cut out of Y. M. C. A. work that institution began its career of success. It would reject Jew, Roman Catholic, Lutheran and Episcopalian, which historically are non-evangelical. We would exclude only whatever would prevent a coöperant church from subduing the State of New York unto the Kingdom of God, recalling how theological divisions in the fourth century prevented the Church from using its opportunity of subduing unto itself all the kingdoms of the earth. We needed Churches in which the spirit of Jesus was alive, whatever their biology. This action affirmed the organic nature of the kingdom. Its unity of membership was based on inherence in the Holy Spirit and a consequent coherence with all having the same spirit. It also laid emphasis upon social Christianity. It subordinated the developing of churches as institutions existing for themselves as the end of all activity to their use as the best instruments for saving lost souls and for securing the regeneration of the social organism. It shifts the aim of getting some people to the Church into getting the whole Church into service for the whole community; as the Master changed the Old Testament ideal of "the people for God" into that of "God for the people," giving His life for them, and "the people for one another as members of one body." It coordinated as Christian workers any organization whose functions could be used to extend the kingdom. The first work was a division of the State into counties, grouped for comity and evangelization. Local federations were started through interest in the

new idea, but some were soon in a state of suspended animation. The causes of their failure were:

First. The lack of a proper idea of the kingdom and the involved relation of a Church to others in their common organic unity in the kingdom.

Second. Growing out of this, the idea of a Church as existing for itself as the aim of all activity and for some select classes as its clientele, the pastor to build up his Church first of all, and incidentally to save souls.

Third. The feeling that the people are for the Church instead of the Church for the community. The assumption of some parts of the kingdom that they are it, the whole thing and the only, ignoring the law of harmony of parts in one body and sinking to the low order of amœba.

Fourth. Ignorance of conditions which require coöperation.

Fifth. Ignorance of the nature, purpose and method of federation and of the law of life that competition must end at the point where coöperation begins.

Sixth. Lack of training to do work outside of parish routine.

Seventh. Lack of social mixers to break up denominational caste, and of social centres as saloon substitutes and creating conditions favorable to spiritual growth.

Eighth. Lack of use of lay element to do for the advance of the kingdom what captains of industry are doing for the world of commerce; lack of a programme and a secretary to carry out its details. Some federations, having nothing to do, did it and died.

Ninth. Peculiar characters in the ministry conditioned by their seminaries and denominational individualism. The denominational jingo who identifies the kingdom with his communion and ignores others. The small man in a big Church who prides himself on success doesn't want the people in his Church and treats other Churches cavalierly. The small man in a small Church afraid to let go his work, lest by Federation he lose some advantage to competing Churches. Another who, finding that Fed-

eration cannot make his Church more successful, will have nothing to do with it. The Roman Catholic who does not have to go after the people, because they are trained to come to the Church, and who identifies the kingdom with his Church. The conscientious churchman like one who wrote me: "There is only one Christian Church, hence we cannot federate with so-called Churches. You yourself are damned and will go to hell unless you are immersed."

These are types of men who cannot see the kingdom on account of their Churches, and who, if they came into a Federation, would lack proportion of duty and balance of respective obligation to the kingdom, and consequently staying power.

They might form a Federation through motives of self-interest, or even of increasing efficiency and economy and the reduction of ruinous competition, with its overlapping of activities and consequent overlooking of thousands of lives, its yellow pulpitism and degrading means of raising money, but they would fail to realize the regeneration of a community. Whenever we have found a man with the Bible conception of the kingdom and with a realization of the larger dimensions of incarnation we have found an efficient and constant believer in Federation.

In the outworking of our Federation it was found that a Federation of denominations in the State was not desirable until enough local federations had tried out the possibilities of our method and had developed a strong enough spirit to persistently carry out our basic principles. The unit of our State work is the local federation—not the denomination, as yet. When we shall grow into a federation of denominations the unit will still be the Churches coöperating through a local federation in the application of principles and carrying out of plans. The local federations realize more fully the ideas of the kingdom and incarnation than the average life of the Church is doing, and can better work them up to permeate the whole State and inspire all interests. They bring together the pick of Churches having the leaven of the kingdom. The function of the Churches is best exercised in territorial federation. Local federations cannot touch gambling, Sunday desecration and prostitution when they establish themselves outside the boundary of a town. County federation thus becomes a necessity, not only to suppress such evils, but to awaken civic conscience and to raise social and political tone and

to be a clearing house between denominations for the exchange of Churches from over-supplied communities to places of dearth.

Evils which stretch into surrounding counties and ramify like cancer through the entire State cannot be effectively treated without a State Federation to arouse the conscience and secure the carrying into effect of appropriate legislation. It must integrate into representative headship, with its commissions and committees to study and serve.

This logically broadens into its consummation of an International Federation, touching the interests of all peoples and realizing the subjection of all the kingdoms of this world unto the kingdom of our Lord Christ. As States came together to save the Union, and in so doing were consciously compacted into the nation, so denominations coming together to save the world will in so doing grow into the conscious kingdom.

It has been the wisdom of our Council to organize only when the spirit of a community is favorable. So strong is their faith in Federation that they are willing to spend years in laying its foundations so that its constructive work in the age to come may realize the structure of God's Kingdom. We are now developing and fortifying and stimulating the spirit of existing federations so they may be nuclei for growth in their sections, object lessons of our method and working models for their type of Federation. In the following four types may be seen the influence of our basic ideas modified by local conditions:

First. A federation in a small city has made a canvass to discover exact conditions, organized a Sunday School association, driven out slot machines, agitated curfew law and established a settlement among the foreign population to teach things pertaining to good homes and citizenship. Another, organized last March in a representative town, sent general invitations, which were accepted by all except the Roman Catholic, Seventh Day Baptist and the Lutheran. It placed union announcements of Church services in all public places. It arranged to have a trained nurse to work among the poor of the town. Its civic committee has brought to official notice certain abuses in violation of laws. It has directed a no-license campaign, and stands behind the town and county in enforcement of law. It uses the daily paper for agitating needed reform. It has by a canvass discovered exact conditions. It is about to organize a county federation. It has

coördinated the County Bible School Association, and with it will employ a pastor at large to give his whole time to developing coöperative work in the county.

The third, in a large city, has canvassed the city and divided it into parishes. Churches taking these parishes have put in them workers, who report changes of families, cases of need and violations of law. In these parishes group meetings of their Churches have discussed needs of the city and federation interests. It held a two weeks' Federation Revival, which greatly promoted its work. Held a noon prayer meeting for men. It is using its parish plan to reach every individual in the city with the Gospel. It is arranging to employ a secretary to carry out details of its plans. One writes: "The Federation idea is being wrought out grandly."

The fourth, in a village of 5,000, its canvass giving one church eighty new families; has the parish system, with one parish arranging to teach foreigners household economies and good citizenship and develop social mixing of leaven; has used many occasions for cultivating intelligent citizenship; stopped open buying and selling of votes; closed saloons on Sunday; arranging a school city for good citizenship; given prizes to children for the greatest improvements in back yards; planned a federation house; developed library, reading and recreation rooms, social mixers in men's dinners addressed by men of prominence, country club house, choral union and dramatic association, its Churches ministering in turn to the inmates of the jail and poorhouse. To deepen spiritual tone it has held frequent union services and sermons on a specific programme. It has greatly increased the fresh air fund. Is now arranging for a county federation to evangelize the entire community, with secretary at large. It has perceptibly elevated the tone of the community. In all of these federations the same purpose runs, to seek above all else the Kingdom of God and His righteousness and to bring the whole Gospel to the whole community in all its interests, to so distribute its agencies that the leaven will be in touch with every particle of the mass, and will persist in its personal kneading in of life and love till the whole community shall be leavened. It first makes a thorough canvass to find out the exact conditions. From a study of these conditions it defines and formulates its programme. It uses the principles of division of labor among the coöperating Churches in

the parish system, so that the entire town shall be ministered to in a businesslike and efficient manner, instead of the ignorant, superficial and superstitious ways so grotesquely inadequate to the situation. It values social mixers and the use of a secretary to attend to details, and simultaneous agitation of press and pulpit to arouse civic conscience; but first and always, accurate knowledge of conditions.

Back of all activity in the New York Federation is our second basic idea, *Incarnation*. I mean by incarnation the procession of the Holy Spirit into the social organism. It is founded upon the incarnation of Jesus, who is the beginning of the entrance of God into humanity. It is taken up by the Holy Ghost, who strives to incarnate Himself into every life. It must continue until there shall be realized a divine humanity exactly corresponding to the divine-human type, our Master, and in which ultimately God shall be all in all. To secure the incarnation of the Holy Ghost in New York is the business of all our Churches. It is the source of power and life. Without it coöperation and Federation are merely engines with no energy to transmit and apply. Disembodied spirits, even the Holy Spirit, cannot be effective unless incarnated. Unless our Churches bring the incarnate spirit into every home and touch the lowest fallen and the farthest away outcasts they cannot realize the aim of the kingdom. Never can they become a world power unless they serve the entire humanity in all its spiritual interests. The body of Christ must to-day be filled with His spirit to be like Him and to carry out the intentions of His kingdom.

The great law of the kingdom will not be obeyed by Churches unless they have God-love toward their fellows. They will not have that unless the Holy Spirit is incarnate in them. Then they will lose personality as the greatest thing in the universe and strive to secure incarnation in every life.

Because this basic idea has been largely left out of Church movements we find an absence of a supreme motive of saving souls and an indifference to those who are not a desirable clientele for building up the Church.

Has the Church much influence in fixing social ethics? Are its members trained to business integrity? Does it secure civic and political honor and honesty? If the Hughes probe were to search our Church board wouldn't there be disclosed misappro-

priation of hard earned money in the establishment and support of institutions which do not advance the interests of men and which impede the progress of the kingdom? Why has the Church in cardinal epochs failed to grasp the spiritual opportunity? Why in the democratic evolutions of the last five hundred years has it always been lagging with the moribund growth instead of being a leader in incarnating the spirit into the nations? Why its aloofness from the people at large in serving their highest interests? To-day New York State has over four million souls who are indifferent to the Churches. Is there any intention of the Churches to try to secure the incarnation of the Holy Ghost in these lives? Are the Churches adequately distributing saving agencies so as to bring the Holy Spirit into centres of sin and hatred? If Churches aim first to save sinners, why are their revivals so largely invocations of the disembodied spirit? Why do not they hold services in such places as the Ghetto, Little Italy and Hell's Kitchen?

When our statesmen of the kingdom and the captains of Church industry take up salvation seriously present methods will go to the scrap heap. Only by the adequate business methods of a coöperant Church can we secure the incarnation of God into the entire community.

Can we serve the children of New York in the way the Churches are working independently of each other? Already 600,000 of them between four and fourteen years of age have drifted beyond the reach of Sunday Schools. I cannot find love enough of these children to cause the Churches to join hands in pulling the drag net of intertwined influence over the whole State. Only a systematic pull all together can minister to these children. It will need a strong pull, and will surely be a long pull.

After the New York City Federation was started we made a specialized class of crippled children the object of systematic search and help. It was found there were about three thousand of them living in tenements. A Rabbi, a Unitarian minister and people of various communions coöperated to save them. The crippled God was in many of them. In the inclusiveness of God-love this guild is responding to His cry for help. Hundreds of pastors called in these homes, but only upon those who were their parishioners. They cared not for these distorted and suffering babes who did not belong to their Church, and passed by on the other side.

Do our Churches love their country and local community with mind-love? Our public schools are shaping hundreds of thousands of children into the spirit of American brotherhood and into good citizenship. Are we doing as much to train them into citizenship of the kingdom? Are we bringing them into the unity of all lives inhering in the spirit? "Our unhappy divisions" prevent this. A Russian Jew said to me: "How can we believe in your Jesus? How many Jesuses have you?" Federation presents the one Jesus, the one Father, the one Spirit, and the oneness of the kingdom in its variety of Churches. Federation can enable the Churches to supplement the three functions of government in legislative, judicial and executive lines by their own functions of securing the incarnation of the spirit into the nation. This will so lift up the tone of society that government will rule less and serve more.

By the inspiration of the love which patiently works to secure the incarnation of the spirit Churches can do something worth while in preventing crime, if they will federate. One of our most scientific criminologists writes me that with an enlightened civic conscience 75 per cent. of crime could be prevented. That would save to our fellow taxpayers nearly $50,000,000 a year! Wouldn't that give us the gratification of knowing that our Churches had earned their tax exemption, because we had served the whole community? In New York the number of prisoners in custody in October, 1904, was 11,500. How many of those more numerous who have been discharged are cared for by the Churches? Our Federation is now arranging to follow up every discharged prisoner, and by love personally applied keep him from the influences which dragged him down and minister to him for spiritual, social and economic uplift. How many Churches have such a supreme love for the thousands who are on the road to prison that they are willing to unite in a systematic work along the line of God's law to prevent the forming of criminals? Nearly every criminal commits his first crime before he is eighteen years old. As soon as the idea of incarnation obtains with more conviction Federation can practically apply God's laws for the prevention of criminal character, such as obedience to authority, education, industrial training and recreation under beneficent social influences, and so prevent the State from the necessity of using these same factors for reformation under severe discipline, when it may be too late.

A Jew, a Unitarian and an Episcopalian loved so much the incarnate God that they agitated year after year for small parks as a means of opening lives to the incoming spirit. Not a Church aided them. Was it the business of the Churches to leave the Church work and the preaching of the Gospel to help secure parks for the people? Even though these parks giving sunshine, pure air and recreation prevented the sin and misery resulting from defective nervous organizations and anaemic and neurotic conditions, yet that was not the way the Churches would prevent sin and misery. A lowered death rate and decreasing vice, with increasing ability to become upright citizens, ought to be at least accessory to the indwelling of God's Spirit.

Here is one of the points which show why the New York Federation does not seek the adding together of any kind of Churches, but the coöperation of those which have the spirit of Jesus, do not make Him and His Gospel a fetich and do not enshrine a dead Christ, swathed in the cerements of dead dogmas. One of the first acts of the Federation of this city was to secure the granting of a small park in one of our largest tenement districts.

If the business of the Churches is to secure the extension of God's kingdom until it shall rule the kingdoms of the earth, and if the source of power be the incarnation of the spirit of Jesus into every life and every interest and relation, then coöperation of all Churches is a necessity. A dismembered body of Christ can never save the world. If it be objected that the business of the Churches is only to inspire and stimulate these movements for human uplift, I affirm that even this they are not doing adequately, and would suggest that most of the movements elevating and advancing man have been started by the action of the spirit stimulating individuals to testify, suffer and die. In these movements the Church has not always helped: oftener opposed. Notwithstanding, to-day men of faith hear the discords in the recessional of all forms of selfishness becoming fainter, and losing themselves in the harmonies of the processional of the kingdom which are becoming clearer and more triumphant as the incoming spirit enters the temple of humanity, filling it with love and light and life.

INTERDENOMINATIONAL WORK

THE REV. WILLIAM I. HAVEN, D.D.

There is something intense about ecclesiasticism. Its sense of hostility to whatsoever is not of the regular army seems ingrained, and this is perhaps its strength—the strength of its discipline. I am not here to combat it, for I believe, heart and soul, that the hope of the Church lies in an intense and intelligent Church loyalty. We may, however, from this Conference receive a wider vision of the Church and of what goes to the make-up of the army of the Lord.

This is a very large theme, including, I presume, all sorts of Seamen's Friend Societies, Port Societies, Bethels, Rescue Missions, United Charities movements, Parks and Recreation activities, Fresh-Air and Hospital Funds, etc.

The name of these so-called interdenominational organizations is legion, though it is a legion of angelic activities that is at once brought to mind. I suppose, however, I am justified in referring especially to three or four great national organizations that stand out conspicuously as suggestive of the possibilities of the federated activities of the Christian Churches of this country.

Will you let me, right at the beginning, make a protest which has long been working within me, against this phrase "interdenominational"? There is another which is even worse that is sometimes used, namely—undenominational. Neither of these words, interdenominational or undenominational, is representative of the ideal of these great societies that represent the practical workings of federation so far as their intention goes. If I must use the Latin form I should much prefer omni-denominational, or, if you wish a more conservative and circumspect title, let me call these societies circum-denominational, rather than *inter*. The prevalent phrasing, however, leans rather to the Greek than to the Latin form. We have ecumenical gatherings, and pan-Presbyterian and pan-Anglican conventions, so maybe these societies should be called pan-ecclesiastical or pan-ecclesial. Personally I should like to violate the canons of the formation of words and call them pan-denominational, fusing together both the Greek

and the Latin forms, as perhaps some time even the great Greek and Latin faiths may be federated together. Such a distinction, omni-denominational, or pan-ecclesiastical, or pan-denominational, is a true distinction.

The American Tract Society, in one of its last statements, declares that its officers, friends and supporters have come from twenty different denominations. The American Bible Society is now sending out its appeal to between fifteen and twenty different denominations, and would gladly include all as its co-laborers in giving the Bible to the world. The Young Men's Christian Association and the Woman's Christian Temperance Union, and all these other organizations, are alike inclusive in proposing not to interpenetrate all, but to be omni- or pan- representative, the servant of all—the true forerunners of the federated Church idea which it is the purpose of this great gathering to advance. We sometimes forget how practically the various Churches are working together at present in these organizations.

The Young Men's Christian Association, whose founder has just died, is a remarkable illustration. During the lifetime of a generation this organization, which George Williams started, in North America alone has accumulated property worth $32,000,000, and expends annually for supervision and current expenses nearly five millions of dollars. Over two thousand secretaries and other workers are among its effective representatives. It is reaching in a remarkable way railroad men, to the praise of the railroad managers themselves; college men, so that the religious interest in our American colleges is greater than ever before in their history; the army and navy, as a moral tonic that is most significant; and the young men of our larger cities and towns. It ought to be at once established in every one of the eight thousand cities of the United States having a population of five thousand people and over. It has educational classes, and libraries, and lecture courses, and Bible classes, and evangelistic services, and acts as a bond between the Churches, creating a central meeting-place belonging to all, bringing the men of a community together on a high plane, giving the good results of club life without its deteriorating effects. It is a training school for efficiency in the work of the Church, as well as in secular activities. Many Churches have adopted it officially as their institutional branch, and have placed its announcements on their calendars and its sign-boards

on their churches along with those that are peculiar to their own activities. It has reached out into foreign lands and made itself so conspicuous and successful among the Japanese troops as to receive the recognition of the Mikado; and we all know what work it did in our own camps in the recent so-called war with Spain, and in the Philippines. Can any one imagine that it could begin to be as effective if it were not federated—if it did not represent a united body of Christian activity, having the moral support of the great communions!

The Woman's Christian Temperance Union is perhaps an even more significant moral influence. I have sometimes thought it to be the most powerful active agency which exists in this country to keep vital the temperance sentiment and to oppose the audacious and fallacious intrigues of the liquor traffic and its political and social aids and abettors. This militant host of godly women is as terrible as an army with banners. Their organization is a meeting-place for the earnest spirits of all the churches. It is more than a meeting-place—it is a workshop of purity and righteousness. We shall never know until the secrets of history are revealed what has been accomplished by these heroic women, who, not unmindful of their own churches, but ever mindful of the common interest of the Church of God, wage a warfare that is sleepless. They have purified our army from the canteen, and if their hands are upheld they may prevail upon this nation to give us an army and a navy as temperate and self-controlled as that of imperial Japan, which has revealed such intrepid valor and astonished the world by its immunity from disease and its chivalry. This would not be possible in our land without the federated action of these women of our churches, bringing to bear upon society and government the high ideals of the Pure and Perfect One, creating a nation tempered as a Damascus blade; a nation keen, clear-brained, restrained—fit for the leadership of the world.

But to pass rapidly to one or two institutions that have their centres in this city, while their lines have gone out to the ends of the earth, let me refer to the American Tract Society, which has for its aim nothing less than the coöperation of all the Churches in sowing broadcast a spiritual literature fitted for the awakening and inspiring of all peoples.

Sometimes these old names and old ideals are so commonplace

to us that we fail to receive their significance. Recent communications show the attempt on the part of a Christian literature society in China to impregnate that land with a true philosophy and a true spiritual ideal. The story of their work and their translations into the Chinese languages and the establishment of a similar movement in the western part of China is as fascinating as the myths of early Greece. The harvest will be not of warriors, but of saints. But oh, how these movements lack sufficient support! An earnest spirit has attempted to sow India deep with verses of the Scriptures, printing them by the millions and scattering them as the leaves of the trees are scattered in the autumn all over that land of mysticism and brooding darkness, of half faiths and no faith, but again there is lack of a support and backing. Should not this country, which has already accomplished such achievements through the colporteurs and agents of this venerable society, gather about it and unite in some relation so that this seed-sowing may go mightily forward?

I must lay especial emphasis upon the honorable society that I have the distinction to serve, the American Bible Society. It is now approaching ninety years of fellowship with the American Churches. During these ninety years the men of all the Churches have been welcome in its councils, and they have met there as brethren, whatever may have been the din of sectarian strife outside. During this period more than thirty-one millions of dollars, not including trust funds, have been poured into the treasury of this society for its far-reaching work—and its issues in this same period have exceeded 76,000,000. Four times during its history it has attempted systematically the supply of every needy home in this country: once in 1826, again in 1856, again in the sixteen years from 1866 to 1882, and again in the eight years from 1882 to 1890. In these special efforts it has visited over fifteen millions of families and circulated directly two and one-half million copies of the Scriptures. This latter figure makes no mention of the indirect circulation from the society's presses, which may be estimated in part from the statement that the entire distribution during the last eight years of its re-supply was over 8,000,000. This last attempt to minister to the needs of this country cost the society for colportage and freight alone $404,609.83, to say nothing of the cost of the books donated. During the last decade in the more settled portions of the com-

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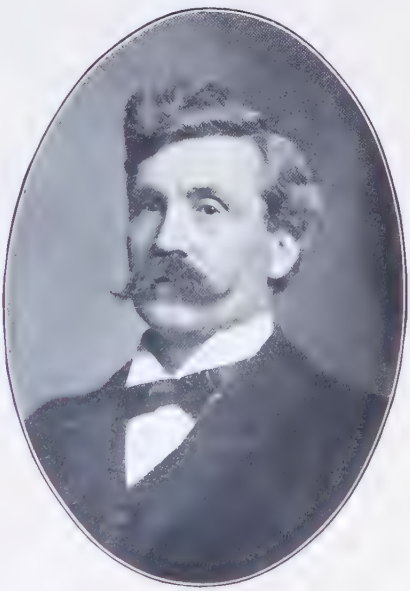


REV. ROBERT F. COYLE, D.D.

munity it has left this work of distribution largely to its auxiliary societies, and has heeded the calls that have become so insistent from the great foreign mission fields of the world. In its penetration of foreign lands it has gone forward opening up the way of the Cross. When one of its colporteurs reached a little village on the "Blue Nile," the chief of the village came out and said, "You have turned the rest of the world upside down and now you have come here."

The superintendent of the Methodist Episcopal missions in the Philippines says they have not gone to a single place in the Philippines to open preaching but what they have had the way prepared for them by the colporteurs of this society. The Rev. Dr. Jessup, on the slopes of the Lebanon, looking out over the mission field of the Presbyterian Board and referring to the work of the American Bible Society, said, "It is the plowshare of it all."

Its workers are the sappers and miners of the divisions of the Christian army, and it is the supply department of ordnance as well.

Its emphasis is placed everywhere on the Common Book. What unspeakable folly it would have been to have had many variant ecclesiastical versions in the mission fields or at home. Here the Quaker, and the lover of the liturgy, the Presbyterian, the Congregationalist, and the Methodist meet and have met for nearly a century as brothers, respecting each other's regimental colors, but, above all, loyal to the banner of the Cross and interested in the great purpose of giving the whole Bible to the whole world.

These societies fail sometimes of their highest possibilities because the Churches fail to take them into their closest fellowship and care. Let me refer to the American Bible Society, which serves gladly all the Churches so far as its constitutional limits will allow. There are still denominations that, while giving aid to it through individuals and churches, do not include its transactions in their official lists. There are others that speak of and support—either five, six, or seven societies, I will not name the exact figure—who leave the American Bible Society out, though they helped to originate it, and it is most closely bound up with all their missionary activities; and there is a disposition on the part of others to consider the work as outside their regular work. This should not be. All the Churches should take, not a perfunctory but a profound interest in these truly representative so-

cieties—should closely inspect their affairs—they court such inspection—should enthusiastically support them if found worthy, and should as applaudingly acclaim their achievements as a part of their own victories. If they are worth while at all they are as vital as the ganglia of the nervous system, and should be watched as closely as a switchboard, for they are connecting links in the great enterprises of these mighty Christian Churches, serving their common interests, and should they fail confusion must ensue.

They do not fail, however. Their results show that the work is almost frictionless. Few purely denominational agencies run so smoothly as these pan-denominational ones. There is just enough of restraint upon the representatives on these boards, and just enough appreciation of their high representative responsibility, to produce the highest efficiency with the least waste. Every word and every argument counts, and the atmosphere of courtesy is provocative of the best results. Neither is there lack of energy and enthusiasm. Each feels under some obligation to contribute of his best. I have never seen debates conducted upon a higher plane than at such official gatherings. The Supreme Court of the United States could not carry forward its business with more application, dignity, and courtesy than are observed regularly, for instance, in the monthly meetings of the Board of Managers of the American Bible Society.

There is a great economy of energy and expenditure. Imagine what it would cost in time and money to establish all over this country and in all of the missionary fields the machinery to run denominational Bible houses, and denominational Bible circulation, denominational Young Men's Christian Associations, and denominational Woman's Christian Temperance Unions. Such a programme would be simply ruinous waste, as it would be to keep up in Manchuria the three or four gauges of railroad that are now there, and which the Japanese are at once bringing into conformity with the common standard. In some of these matters it is already evident that the world is too small for anything short of federated activity to be suitable or available.

I had only a little while ago a letter from a lady in Jerusalem asking me to arrange for Russian Scriptures to be given to a young man who had been a member of the Greek Church, who was working among the Russian sailors on the warships at Port Said

and the Suez Canal. I wrote to our representative in Constantinople that he might take up this matter as belonging to his Levant field, and before a return communication had been received the young man called at my office in the Bible House and said that he was busy distributing tracts and other Christian literature on behalf of the American Tract Society to the immigrants from Russia and other southern European countries at Ellis Island, New York Harbor. So it goes on constantly.

The nations are drawing together; the world is but one neighborhood; and if the Church of God is to rise to its vast opportunities it must work out ideals of federated service as indicated in part along lines that have already been significantly opened up by these great all-inclusive societies.

INTERDENOMINATIONAL WORK IN INDIA

The Rev. Bishop J. M. Thoburn, D.D., LL.D.

A few years ago an extraordinary spectacle was witnessed in China, a spectacle which for a time attracted and absorbed the attention of the world. Five small armies, each representing one of the European powers, one body of Japanese and one of American troops, had assembled for the purpose of going to the relief of the imperilled foreigners in Peking. Seven nations were represented, but the force was not large, and the task to be accomplished was beset with difficulties and dangers of many kinds. Success was by no means certain, and the whole civilized world looked on with painful suspense. Could the soldiers reach Peking? If they did reach the place, could they force an entry and rescue the imperilled men and women who were watching, praying, for their speedy coming? What line of march should they take? What plans should they adopt to force an entry into the city? How create and maintain a commissariat? A dozen questions, all practical and indeed painfully so, were discussed not only on the spot but all over Europe and America. This little force must be wisely directed, and every possible resource used promptly and courageously.

In this crisis one thought suggested itself to every soldier and observer, as if all were moved by a common instinct. There must be one supreme leader. Organization must provide against disorder and make effective action possible. The needed action was taken, the chief commander selected, alignments made, a line of march chosen, and the little force so directed that in a few weeks it began to be realized in the East that the Western world was moving against the Chinese Empire.

In that same China another and greater contest is going on at the present hour. It is a contest between the agencies of light and those of darkness. Here and there may be found a little band of Christian disciples, representing the world's Saviour, striving to overthrow the powers of evil, and bring in the reign of righteousness and peace. The outer world takes little note of this contest, but to every man of vision it presents itself clearly as one of the most momentous struggles which have ever challenged the courage and faith of the Christian world. Not only China and all Asia, but indeed the whole non-Christian world, is concerned in this impending struggle. The Christian invaders are very few—one to every four hundred thousand of the opposing host—and they cannot afford to neglect the slightest advantage. What can strengthen their position, what do they need in the way of organization? What will invigorate them with new life, inspire them with courage, increase their faith and hasten their assured triumph? These questions suggest their own answer—*united effort, concerted action,* a *common host* to *represent* a *common cause.* No one will misunderstand these terms. Of course, I do not mean that the missionaries shall all assemble at a single point, or that they shall unite in a single organization or church, or that they shall all employ the same methods. The seven militant powers which were represented in the march on Peking did not waste any time in talking of political union. As nations they reserved their rights and responsibilities, but *on the field* they united their forces and pressed forward to accomplish the specific object of overthrowing the hostile forces around Peking and rescuing the heroic band of men and women whose lives were in imminent danger.

The missionaries in the world's great fields are in no personal danger, but they are struggling under crushing burdens; they are attempting impossible tasks; they are confronting formidable problems; they are sketching the boundary lines of Christian empires—they are, in short, summoning the aid of forces which are to revo-

lutionize the world, and above all other living men they need every advantage which organized coöperation can give them. Let no one for a moment be startled by such a suggestion. The seven militant powers that united their forces in the Peking expedition did not merge their separate nationalities into one empire. Their statesmen were too practical to attempt such a thing. They united their forces in the field for a definite purpose, but ignored all questions of nationality, and were too desperately in earnest to find time for even the discussion of impracticable schemes.

It is too early to decide questions which belong to the ultimate organization of Christian empires in the great mission fields of the world, but it is not too soon to provide for plans of united effort for the effective distribution of missionary forces, for the creation of Christian literature, for the foundation of Christian institutions adapted to the common wants of all Christians though bearing different names and coming from different lands. The very mention of such an organization may startle some people, for wild talk on the subject has been heard at times in the past, and some attempts at union have ended in dismal failure, but in most cases such attempts have been misdirected. The difference between *corporate union* and *concerted action* has not been kept clearly in view. The question of a common statement of doctrine is not even to be mentioned. The rights and privileges of existing churches are not involved. The practical and vital question at issue is that of united action. It is useless even to discuss the question of a framework for an ecclesiastical structure wide enough to embrace all the Christians of India. Great ecclesiastical organizations are not made; they grow. The busy men of to-day have other and better work to do than to attempt impracticable and fruitless tasks, but they can do much in the way of coöperation and in the cultivation of a fraternal spirit worthy of the age and of the work in which they are engaged.

If I may be permitted to refer to a somewhat notable example, I will mention the Decennial Missionary Conference of India as an organization which has accomplished something in the direction indicated, and which is steadily gaining in influence. Starting in 1872 as an informal convention, it has now become a delegated body and seems to have in it both the promise and potency of the kind of representative body for which the great mission fields of the world call. It demonstrates the fact that missionaries can unite

without jeopardy to any reserved interest, and yet with signal advantage to many interests which are common to all.

The missionaries of the world are increasing rapidly in number, and every token indicates that the ratio of increase will advance rather than recede in the immediate future. The time for intelligent and courageous missionary action has come. The gates of nearly all the nations have been thrown open wide to us. God forbid that we should shrink from entering these gates, and when we do enter, when India and China and Africa shall have five thousand missionaries each, and other countries five thousand more, it will double the strength and effectiveness of the mighty host if all can be organized for concerted action. A common love moves them to action, a common hope inspires them and assures them of victory, and if a supreme effort is made to keep in touch with the Leader and Commander of the Lord's host they cannot become separated from one another. We all believe in a good time coming when all the believers of the earth shall in very deed, in outward life as well as in the inward spirit, become one in Jesus Christ. May God hasten that day of joy! But when it does come, and the historian of the future sits down to write the story of its consummation, I venture to say that he will place on record the statement that under God the chief agency in hastening the hallowed consummation was the influence of the great missionary movement of the twentieth century.

INTERDENOMINATIONAL WORK IN THE PHILIPPINES

THE REV. JAMES B. RODGERS, D.D.

Protestant missions in the Philippine Islands date from 1899, when the Presbyterian and Methodist Episcopal Churches began their work, although the first regular appointee of the Methodist Episcopal Church did not arrive until March of 1890. In May of 1900 the first missionary of the Baptist Missionary Union also arrived.

The conditions that confronted the evangelical missions in the Philippine Islands at that time were peculiar. The Roman Church, to whom credit must be given for the great work that she did do, as well as withheld for the great work she left undone, was an ex-

ample of both the advantages and disadvantages of oneness. The Filipinos could appreciate nothing of that unity which permits a wide diversity in non-essentials, but naturally thought that the Protestant Church was one, as the Roman had been one. It is true that the history of Roman comity in the islands had been marked by most bitter wrangles between the different Roman denominations. Augustinian and Dominican fought bitterly, and then, with the Franciscans, fought desperately to keep the Jesuits out. It has been, therefore, perfectly proper for me to say, as our Secretary, Dr. Brown, did to the Spanish Bishop of Jaro, "Our differences are no greater than those of different Catholic denominations in the islands."

In 1901, when, under the leadership of Sr. Buencamino and others, what promised to be a widespread movement toward evangelical Christianity began in Tondo, he announced that it was therefore the purpose of the leaders to found a Methodist Church under the management of myself, a Presbyterian clergyman, and cabled to Bishop Potter for his blessing.

Naturally, the Protestant missions had to live up to this reputation and unite, federate and combine, anything to show in visible and patent form the real unity of the Church.

In the early ministers' meetings in Manila there was much discussion as to the practicability of some scheme of federation or union between the different missions. The writer read a paper before the meeting in 1900 calling attention to the splendid opportunity offered in this new field for the carrying out of modern, up-to-date methods of union and coöperation. It was felt by all that it would be a sin against the unity of Christ's Church if we allowed the division in modern Protestantism to be perpetuated in the Philippine Islands. No practical conclusion was reached, however, at that time, and, indeed, it seemed as though none could be reached, but in April, 1901, there were present in Manila Bishop Frank W. Warne, of the Methodist Church, and Dr. J. C. R. Ewing, of the Presbyterian Church, both of India, who were armed with special authority from their boards to guide and help the new missions. With much trepidation a meeting was called to consider the practicability of church union or federation. After much prayer and discussion, an agreement was reached and in due time a plan that was sane and sensible was worked out and adopted by the three missions then represented, the missionaries of the United Brethren Church having arrived three months be-

fore. The Baptist Mission, although not represented at the conference, agreed to the plan afterward, and the Young Men's Christian Association and the two Bible societies were also included. An association called the Evangelical Union was formed for the purpose of promoting comity and efficiency in the work of the evangelical missions in the islands. At a later meeting *comity* was officially interpreted to mean the sincere recognition of the doctrines, discipline and ordinances of each Church, and a spirit of fraternal helpfulness in planning for and doing the work of the missions. It was resolved as far as possible to use a common name for all denominations represented—Iglisia Evangelica. When necessary, the denominational name could be used in parenthesis, together with the common name. *Efficiency* was interpreted to mean mutual conference as to method and no duplication of the general agencies of work, such as presses, schools and hospitals, so that no money be wasted in vain rivalry. In the direct evangelistic work efficiency spelled a division of the territory to be evangelized into convenient sections, each mission to be responsible for the evangelization of a definite section. This was possible, because the work of the mission was in its incipiency and the lines of service had not as yet become crossed and tangled. This latter compact for the division of territory was made for three years. At the end of that time, in 1904, it was agreed to continue this arrangement indefinitely, and a special provision was made for any change which might be demanded by new conditions in the field or in the missions.

The control of affairs in the Evangelical Union is in the hands of an executive committee, consisting of two delegates from each mission, to which are referred all questions concerning mutual relation which cannot be decided by the parties intimately concerned. Since the formation of the Union, in 1901, three new missions have entered the field and have been invited to join the Union. The American Board's Mission joined the Union, as did also those of the Disciples' Mission, the latter, however, making the condition that their consent to the principles of the Union be left in abeyance until later. The Protestant Episcopal Mission, under Bishop Brent, has refused to join the Union formally, but has respected its principles of comity and division of territory, as they have sent their men into unoccupied fields only.

The question to be discussed this afternoon concerns the *prac-*

tical working of this Union, rather than the reasons for its existence.

In order to have a consensus of opinion as to its practical success, some months ago I addressed letters to the leaders of the different missions in the Philippines. The Rev. Homer C. Stunz, D. D., the superintendent of the Methodist Mission writes as follows:

> I heartily agree that the formation of the Union has promoted efficiency in our work as well as a more fraternal feeling among our workers.

Rev. H. W. Widdoes, superintendent of the Mission of the United Brethren, says:

> I heartily agree with you that the Evangelical Union has promoted a fraternal feeling between the different missions and greater efficiency in their service. I am loyal to the Union.

Rev. C. W. Briggs, one of the senior members of the Baptist Mission, says:

> Our federation scheme has certainly promoted brotherly love and compelled frank, fraternal discussion and settlement of matters that would otherwise have made more trouble than has been the case. Efficiency has also been promoted. But I believe that the principles of federation are better and higher than the compliance with them thus far by any mission. It may be that the principles of union are a bit in advance of what is possible just yet.

Rev. J. Andrew Hall, M. D., of the Presbyterian Mission, heartily agrees with the principles that have been enunciated, but does not feel that either brotherly love or efficiency has been as great as could be desired.

I regret that there has not been time to receive an answer from the Right Rev. Charles H. Brent, D. D., Bishop of the Protestant Episcopal Church in the Philippine Islands.

I must frankly confess that there have been some difficulties encountered in the carrying out of this plan. It has been difficult for some of us to get into the state of mind of which Bishop Levering, of the Moravian Church, spoke this morning—"of really believing that another Church can give the people as true an idea of Christianity as we can." This has been the point of greatest trouble. In one case only a Mission has gone so far as to receive members from another Protestant Church without letters of dismissal.

Other difficulties have concerned the detail of the work. The Baptists and ourselves have not seen eye to eye in regard to certain extension into unoccupied fields. Before this assembly I do not dare to say which is right. We are both ashamed of our disagreement. There have been other similar questions in other cases, which has not seriously affected the true unity of the Church of Christ in the islands.

At times the suggestion has been made that such a pact as this can easily become an irritation, and that in future years there will be danger of its proving to be a galling restraint on the true expansion of each Church. Personally, I do not feel that this danger exists.

I have spoken thus frankly of the difficulties that have appeared in the practical working of our plan in order that I might present a perfectly fair statement. These difficulties are, in most cases, merely incidental, and in no wise concern the essential elements of our united service, and if God continues to bless us as He has in the past I am sure that every shadow will disappear.

I gladly pass to the story of the real successes of the Union. The compact as to the division of territory has been faithfully kept by those who have agreed to it. When the Presbyterian missionaries have received notice of some opening in the territory of other missions they have been prompt to refer the same to the mission interested, and the same treatment has been accorded to them by the other missions.

The agreement as to the use of a common name has not been so generally kept as some of us would have wished, but as we have the reality of the united spirit we have not felt the need of urging compliance with the details.

Four years have passed away, and the Union has given abundant evidence that it is a practical working scheme of church federation. The results which have been obtained by the missions are in large part due, I believe, to the special blessing which we have received by obeying Christ's command that we be one. During six years' work the missions have gathered over twelve thousand full members and an equal number of probationers as adherents. Churches have sprung up spontaneously all over the islands. Instead of the missionaries having to seek and knock and wait at closed doors of opportunity, the gates have been flung wide open. From among the Filipinos a large company of efficient evangelists and preachers has been raised up of men who are

untiring in their efforts to carry the Gospel to their fellow countrymen. Relieved from that unholy ambition which strives to outdistance a rival church, our missions push rapidly forward, each in its own territory, and spread the Gospel far and wide to an eager, hungry people. So well has this plan for the division of territory worked that the Islands of Luzon and Panay, Negros and Cebu are dotted with the evangelical churches which scarcely know there is more than one Protestant Church. Manila is the only city which has more than one Protestant denomination represented, and that was by agreement. Iloilo and Vigan both have two missions, but they work in opposite directions from both centres.

The plan followed has proved practical, sane and simple. It has commended the work of our Mission to the community just outside the active work of the churches. One gentleman manifested his approval by gifts aggregating a thousand dollars for special Union and Church work. He frankly said at the time that had it not been for our wisdom in promoting this association he would not have given this money.

The Union has proved a convenient body for the organization of special evangelistic services in the different cities. It carried out the details of the campaign of Dr. Pentecost in the winter of 1902-'03. It organizes and conducts the Thanksgiving services held each year in Manila, the only religious service of the year attended by large numbers of the Americans in the community. The Union has also proved a convenient instrument for voicing the sentiments of Christian people on civil and moral questions. We have carefully avoided an attitude of petty criticism, but have striven to assist the government in the projects which affect the moral conditions of the people. The Union has aided in securing legislation in regard to the marriage relation. Two years ago the Union fought and defeated the project of the government for farming out the opium traffic. It did this by arousing public sentiment, both in the islands and in the United States, and by the aid of the cogent reasoning of its representative on this occasion, the Rev. Homer C. Stunz, D. D., of the Methodist Episcopal Mission.

Perhaps it is too much to say that the organization of the Evangelical Union in the Philippine Islands has had a controlling influence in forwarding the organization of similar associations in other mission fields, but since our organization four years ago a practical scheme of federation has been adopted in Brazil,

and is now being started in Korea, and the existence of the Philippine Union has certainly not impaired the union movements within the bounds of single denominations in India and China.

But the greatest blessing that the Union has brought to our missions has been that of unity of spirit. Petty jealousies between missions and missionaries have never dared to show themselves outside of the secret places of the heart. There has been full and free consultation as to ways and means, as to difficulties and perplexities, in the management of the work, and mutual congratulation in its successes.

That diplomacy which causes Christian workers to hide their plans for fear that some one would get ahead of them, has had no place. We are in truth a band of Christian brethren working in true fellowship for the advancement of the Lord's kingdom.

Still further, the Union has quenched almost entirely that worst of firebrands in the foreign field, sectarianism among the natives. We Americans, perhaps, have enough of God's spirit to love our fellow Christian who bears another name. Not so with the native, who is just out of the darkness of heathenism, or the semi-obscurity of such lands as ours, and who is not able to distinguish between essentials and unimportant differences of form or government, and who will invariably overestimate trifling matters. The existence of the Union has nearly prevented this attitude, because it shows them that we are one Church under different names. So our people change from one Church to another, in Luzon, as they remove their residence, with no more difficulty than if the Churches were of one denomination.

What shall the future be? We shall, in the first place, seek to carry out the plans now under consideration for a common literature. We use a common Spanish hymnal, published by the American Tract Society, and, as far as possible, use the same hymns in the dialects. We plan for the issue of a common Sunday School paper, and perhaps a general periodical for all. Another committee is studying the question of educational needs of the country, taking into consideration especially the question as to the part that the mission should play in the education of the Filipinos; how far the missions need to supplement the work of the government bureau of education. This committee is also charged with the duty of studying the practicability of a university under evangelical influence.

Still further the question arises: What shall be the future

of our Filipino Churches? They are being trained in the Scriptures and in self-government, and in independence of thought and action. Shall they grow into so many separate denominations, or shall they by natural growth, blessed and guided by God's Spirit, merge their identity into one evangelical Church which will be the guardian of truth in the archipelago? Such was the dream of the writer when the scheme was first proposed in the fall of 1900. Plans under consideration in Korea lead us to hope that similar blessings may in time crown our work. God grant that no fancied denominational loyalty here in the United States prevent the working out of the best plans for the advancement of His kingdom in the Pearl of the Orient.

The following resolutions were adopted by the Evangelical Union, January, 1904:

In order that there may be a clearer understanding of the purpose of the Union and the meaning of the word "comity" as used in Article 2 of the Constitution of the Union, be it resolved that each mission and society represented in this Union do hereby pledge themselves to the following resolutions:

1. That we recognize and respect the discipline, polity and doctrine of every other evangelical Church and we will inculcate in the churches under our care the same recognition and respect.

2. That no members be received from other churches without proper certification from their pastors.

3. Not to engage the services of any member or licensed worker of any other Church without mutual agreement of the missionaries in charge.

4. That in medical, educational, publishing and literary interests, we strive to avoid duplication of agencies in the same field.

5. That hereafter any question as to the occupation of any territory by any mission or missions, or any alteration or readjustment of lines already agreed upon, shall be decided by the missions interested in such occupation, alteration or readjustment. In case of disagreement, the Executive Committee of the Evangelical Union at its annual session or at a special meeting called with not less than two months' notice, shall serve as a Board of Reference, whose decision shall be respected by the missions directly interested after receiving the approval of their respective Boards.

INTERDENOMINATIONAL WORK IN CHINA AND KOREA

The Rev. Joshua C. Garritt

1. Korea. The rapid fruits of mission work in Korea have surprised the Churches of Christendom. This field stands second to Uganda, in North Africa, in the speedy growth of a large and well instructed body of Christians. The most remarkable characteristic of the work is perhaps the evangelistic spirit of the converts, who from the time they are admitted to the catechumenate become preachers of the Word to friends, neighbors and relatives. Their earnestness in such propagation of the truth is by many missionaries made a test of the reality of their religion, and of the propriety of receiving them to the communion of the Church.

All missions have attempted to profit by the lessons of the work in other countries in three respects:

First—The division of field among the missions.

Second—Flexibility of government and polity in the infant church.

Third—Education from the first in self-support, self-government and self-propagation.

There has been a good degree of harmony among all the missions from the first. Particularly has coöperation within each family of missions been the rule. There has for years been a Council of Presbyterian Missions, consisting of missionaries of the Northern and Southern Churches of the United States and the Canadian and Australian Presbyterian Missions. The Methodist Episcopal Missions, North and South, have also coöperated in a similar way. By these means a careful division of field has been made and maintained. But even so, there were occasional difficulties, and the Korean converts themselves have found it hard to understand the difference in denominations. It is in all mission fields disastrous to the spirituality of the Christians to have before them the idea of different denominations working near each other, and affording a means of turning from one communion to another in case of dissatisfaction.

The Methodist Council in June, 1905, expressed an earnest desire for wider relation among the evangelistic missions in Korea. The desire for this union appeared to be upon all hearts; and discussions which took place in Seoul among representatives of many missions clearly showed a remarkable preparedness for union of the converts of all missions in one Christian Church. In Korea a mass meeting of missionaries was held, and various missions were asked to appoint committees to consider the subject of union. On September 11, 1905, the representatives of the two Methodist Episcopal and the four Presbyterian Missions met and unanimously voted in favor of union. A General Council of Evangelical Missions was constituted, and this Council met on Friday, September 15.

The authority of the Council was determined to be advisory only and with such other powers as may be delegated to it by the missions composing the Council when all the missions themselves agree. So soon as the arrangements for this Council shall have been definitely determined on by the missions concerned, the denominational councils now existing will turn over their powers to the General Council, and the latter will proceed with the organization of one native Korean church.

Meanwhile, practical results which are already achieved are the union of periodicals, Sunday School lessons, etc.; the union of the Wells Memorial Training School of the Northern Presbyterian Mission with the Methodist Episcopal Pai Chai (intermediate school for boys), the union of the Pyeng Yang Academy with the Methodist Episcopal Boys' School, and at least a partial union of the medical work at Seoul and in the North will at once be effected. The Girls' Schools of the Northern Presbyterian and Southern Methodist Missions will also be united.

All who love God's kingdom will rejoice to learn of the probability of a definite and thorough uniting of Christian converts in Korea in one body, not so formed as to perpetuate differences, historic in other lands, but without meaning in Korea, but rather to emphasize the oneness of God's people throughout the world.

2. China. The statement is sometimes made that in older missions too little attention was paid to a proper division of field, and that opportunities of friction between missions have thus been rendered too numerous. With regard to China it must be said that when the missionaries first entered various parts of the country they did so through doors but slightly opened; as, for example, in the

entering of the five treaty ports in 1844 missionary operations were so much restricted that the workers were not permitted to go but a few miles into the interior from these treaty ports.

On the other hand, the overwhelming population of China invited all the Christian Churches to enter whenever possible. It was therefore inevitable that many missions should enter at the same point, and a division of the field was a practical impossibility.

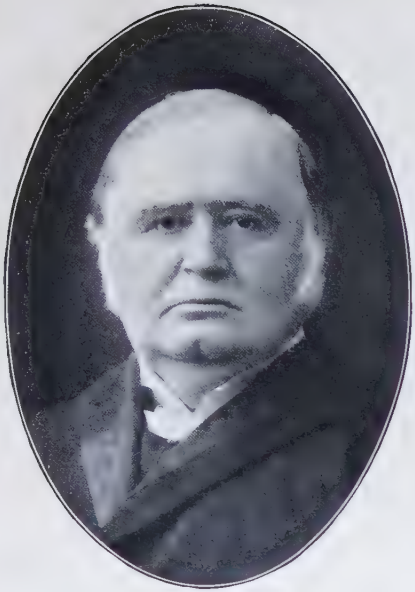
The results of overlapping may, however, very easily be exaggerated, and it is to the credit of missionary societies working in China that as the field has widely opened up throughout the length and breadth of the land there has been more and more disposition to prevent unnecessary overlapping, and to attain a higher degree of comity and coöperation in mission work. All have had such obstacles to contend with, they all have worked along the line of least resistance, and a very remarkable degree of success has been attained. The effort on the part of the missionaries to get together in their policies and methods of work dates far back into the history of China missions.

There have been two great conferences of Protestant missionaries in China, the first in 1877, attended by 126 delegates, representing twenty-one societies, and the second in 1890, when there were 445 delegates and over a thousand missionaries present. The practical result of these conferences has been union translation of the Bible in both the literary and the colloquial languages of China. The striking out of certain policies which have in the main been followed by all the missions in their systems of education, evangelistic and medical work, and in their dealings with the Chinese officials.

The Educational Association of China, a large and influential body, meeting triennially, is an outgrowth of this conference. This association has been a means of unifying the policy of schools and colleges in China, and also of providing standard text-books along many lines of study.

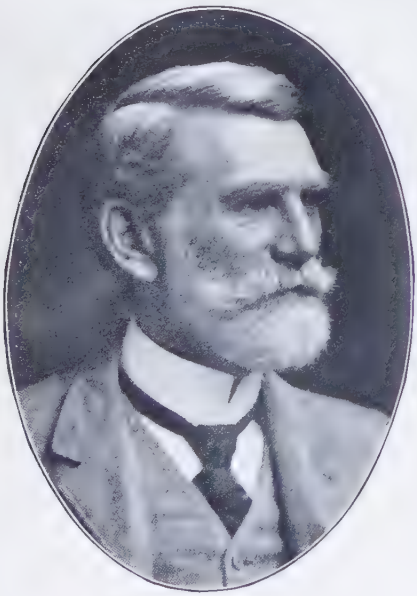
A still more important general conference, which was to have occurred in 1901, but was postponed on account of the upsetting influences of the Boxer troubles, is to meet in Shanghai in 1907, just one hundred years after the coming of Robert Morrison to China. Great advance is looked for in the direction of effective cooperation and possibly of federation as the result of the coming conference.

One other evidence of the widespread desire for mutual help is

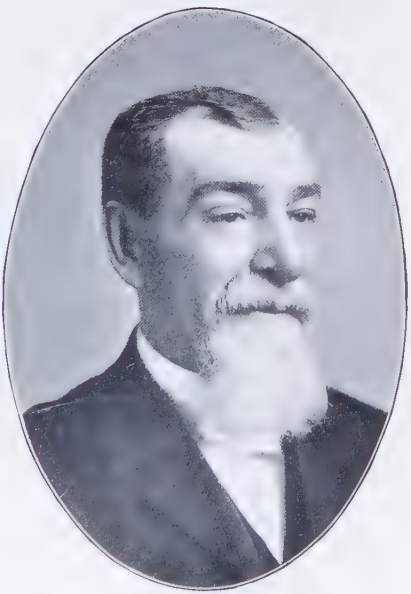


REV. BISHOP DANIEL A. GOODSELL, D.D., LL.D.

REV. S. P. SPRENG, D.D.



REV. JOSIAH STRONG, D.D.



REV. F. T. TAGG, D.D.

found in the formation of the China Missions Alliance, with an Executive Committee in Shanghai and local committees throughout the provinces. This forms a means of placing before the whole mission body in China subjects of national importance. The workings of this Alliance have been somewhat restricted in the past, but the advantages which accrue from such an alliance are evident. The Chinese Government had at one time desired to have some individual appointed who should represent and act for the Protestant missionary body, just as the Archbishop might act for the Roman Catholic body of missionaries. The matter having been put to a vote among all the missions in China, it was decided to be inexpedient to have such a representative. On the other hand, methods of coöperation in union hymnals or other publications, and matters of moment in other lines of mission work, can be decided through this General Committee and the Local Committees.

The China Inland Mission, the largest of the missions working in China in point of numbers, having over eight hundred missionaries, is, as is well known, an interdenominational, or undenominational, mission. Baptists, Methodists, Episcopalians and Presbyterians, etc., are found among its workers. The plan pursued by the mission with regard to the founding of native churches is that wherever work has been taken up by a missionary of one denomination his successors shall be of the same denomination, or if any temporary arrangements necessitate the sending of a missionary of another communion he shall make no effort to change the complexion of the Church in that place.

Probably the most forward of the denominations working in China in the matter of union is the Presbyterian family. There has been an effort for many years to effect a union of Presbyterian converts in China, and the effort will apparently soon be crowned with success. In 1901 a representative conference of Presbyterian missionaries met in Shanghai and organized a Committee of Union, the members of which were to be appointed by the various missions. This Committee of Union, of which the writer is the Secretary, met in 1902, and again in 1903. At these meetings plans for union of the Chinese churches of the various missions were formulated. The missions represented were the Presbyterian Church of England, the Free Church of Scotland, the Church of Scotland, the Irish Presbyterian Church, the Canadian Presbyterian Church, the American Reformed Church and the Presbyterian Churches, North and South, of the United States.

Cumberland Presbyterians and certain others of the Presbyterian family are likely to enter the union. A meeting of the committee was held in Shanghai in October of this year, the results of which have not yet been learned in this country.

The plans fixed upon in 1903 looked toward the establishment of a General Assembly, embracing the Presbyterian Churches from Manchuria in the North to Kwang-tung Province in the South, forty thousand communicants strong. It is probable, however, that the differences of dialect and distance in China will prevent the immediate establishment of this General Assembly, and that there will be local union effected in five or six synods in various regions where two or more Presbyterian missions are working, these synods being federally united for the time being. Even in this case the union between Presbyterians will be an accomplished fact, and the General Assembly in China will have been delayed but a few years.

At the committee meeting in 1903, after plans of union had been fixed upon, the committee was entertained by the Shanghai Missionaries Association, representing a large number of missionary societies, and a very enthusiastic and cordial reception was given to the account of the committee's work. Other denominations were influenced by the prospect of this union to seek union among themselves. The Methodist Episcopal Missions, North and South, have since effected a union of their publication work, and are looking toward further united measures among themselves. The American Baptists, North and South, have united in a scheme of higher education, and the news has just been made public that each society has made a grant of $10,000 toward the establishment of a large joint institution of learning. The most enthusiastic reception was given to the statement made by the Committee on Presbyterian Union that their purpose in effecting such a union was not the glorifying of Presbyterianism, or the emphasizing of denominational differences, but rather that union within denominational lines should be made a step toward the earnestly desired goal of one undivided Christian Church in China.

Plans have been formed for coöperation in educational work in several parts of China. Entirely forgetting their denominational lines, the A. B. C. F. M. and London Missionary Society have combined with the Presbyterians in and about Peking in the Arts College, the Medical College and Theological Seminary work. Similarly in Shantung the English Baptists and the Presbyterians

have effected a union work. In Central China the Presbyterian Missions, North and South, have just effected the establishment of a union Theological Seminary, each mission setting apart an instructor for this work. The buildings are in process of erection at Nanking. The Foreign Christian Mission of Nanking has just presented a formal request to be allowed to coöperate with the different missions in this work. Similar union in educational work is likely to be reported from Sze-Chuen and in other parts of China.

Such lines of coöperation and mutual assistance are so evidently desirable, both for the sake of economy and for the sake of impressing the Chinese Christians with our oneness, that they are sure to increase in all parts of the Empire; and I am well within the bounds of truth in saying that there is a widespread and heartfelt desire on the part of Chinese Christians for the day when there shall be no differences of denomination, but when all those who name the name of Christ in China shall be united in one independent, self-governing Church of China.

INTERDENOMINATIONAL WORK IN JAPAN

THE REV. JAMES L. BARTON, D.D.

The mission boards first beginning operations in Japan were fortunate in the broad minded statesmanship and depth of Christian character possessed by their early missionaries. When work was once inaugurated the difficulties confronting the progress of Christianity in that empire were so colossal and the promises of success under right conditions so alluring, that questions gathering about denominational differences were early relegated to the background, and the one mighty theme of "the Kingdom of God for Japan and Japan for the Kingdom" was kept to the front. With such men of deep piety and high intelligence and in such a country of endless surprises and unexpected achievements, it was most natural that the Christian work should have developed largely along lines that are Christian first and denominational afterwards.

We will now trace some of the lines of practical federated work which have developed in Japan. We can mention only the

most marked and such as have proved their success by recorded results. We will class these various operations under two heads.

I. Federation within similar denominations.

II. Federation among divergent denominations.

I.—WITHIN SIMILAR DENOMINATIONS.

On June 21, 1877—only eighteen years after modern missionary work was begun in Japan—the missions in Japan of the Reformed (Dutch) Church of America, of the Presbyterian Church (North) of America, and the United Presbyterian Church of Scotland met in convention and voted:

> That we heartily enter upon united effort in our missionary work and that we proceed to make such arrangements as shall seem best adapted to secure the organization of all existing native churches under our respective care into one body.

The name "The Union Church of Christ in Japan" was given to the Church that resulted from this joint effort. Two years later, at a meeting of "The Council of the United Missions of Japan," as the organization was called, resolutions were passed expressing keen satisfaction at the results of both theological education of students in preparation for the ministry and in the general work of evangelization. In 1885 the Presbyterian Church (South) of the United States of America joined the Council, followed in May, 1886, by the Mission of the Reformed (German) Church in the United States.

The number of coöperating missions has been increased to include, besides those mentioned above, the missions of the Cumberland Presbyterian Church. These coöperating missions support and conduct in common two theological schools, several training schools for Bible women, besides other schools; publish a theological magazine, and carry on all forms of missionary work. There are in this practical union more than 14,000 Japanese Christians in seventy-five churches and one hundred and nine preaching places. During the twenty-eight years since the beginning of this Federation there has been no attempt to turn backwards. The results have fully justified the plan.

An effort of the American Baptist Missionary Union and the Southern Baptist Convention to bring into closer coöperation

the theological and Biblical training of Japanese youth and far wider and closer coöperation is contemplated. No formal union has yet been consummated.

The missions of the Methodist Episcopal Church (North) and the Methodist Episcopal Church (South), and the Canadian Methodist Church have appointed a commission to bring about a union of these three bodies. There is a strong feeling in Japan in favor of such a union.

All of the missions in Japan carried on by the Episcopal Church of England, Canada, and the United States are united in one Church bearing the name of "The Holy Catholic Church of Japan." This Church has its own Japanese clergy, holds together its Triennial Synod, including delegates from the six English and American dioceses, and is now looking forward to the election within the next few years of a Japanese bishop. All except the missions of the Presbyterian group first mentioned are in their infancy in their coöperating plans as yet, but the trend of the movement is unmistakable.

II. We turn now to the wider interdenominational federations which are more significant and far-reaching. We will class these various plans of coöperation under the heads of Educational, Literary, Evangelistic, and General.

1. The Educational Work. There are few mission schools in Japan that are strictly denominational. In most of them are found pupils and teachers from various denominations. The Doshisha at Kyoto was started by the American Board of Foreign Commissioners for Foreign Missions (Congregational), but at the present time three or four denominations are represented upon its Board of Trustees and as many upon its faculty.

Four denominations have been engaged at one time as teachers in its theological department. It is not impossible that the time will come when there will be in Japan only one or possibly two theological schools—entirely interdenominational as to students, instructors and managers. The missions have united in a proposition to foster at some central place in the Empire a school for the study of the Japanese language in which new missionaries of all denominations shall be placed while preparing themselves for work in the vernacular.

They are also coöperating in a school at Tokyo for foreign children, to which their own children may be sent. Such a

school is now in full operation, the pupils representing nearly every denomination working in the country.

2. Literary Work. In 1877 the mission of the American Board in Japan appointed a committee to confer with representatives of the other Christian missions in that country with reference to the appointment of a joint committee for the translation into Japanese of the Old Testament. A convention was held in Tokyo in May, 1878, at which it was voted:

> That each mission represented in the convention be requested from time to time to elect one of its members who shall serve upon a permanent committee.

Power was given to such a committee to add to their numbers a delegate from any Protestant mission not represented in that convention. This committee was to be a court of appeal from the Old Testament translation committee as well as a committee to meet certain contingencies which might arise in the general mission work. At this convention forty-seven male missionaries were present, representing fourteen different societies and eleven different denominations. There were at that time only sixty-six male missionaries in the country.

Here we discover an early move toward union through an interdenominational committee whose duties were not clearly defined, but who were to represent together the Christian work in the Empire as a whole.

At the same conference it was voted that:

> All missions and individuals connected with missions, who have published or prepared any books, tracts, or maps in the Japanese language, be requested to send a copy of each to the secretary of every other mission and that they be requested to do the same with all publications they may make hereafter.

In order to save duplication in work and the loss of time, energy, and money, it was also voted:

> That when any one shall have actually begun such a work of preparation (of translation or original work for the press) he be requested to notify the editor of the *Shichi Ichi Zappo*, who has kindly consented to publish a notice of the same.

In 1881 interdenominational tract committees were formed for East and West Japan which worked in coöperation with the American Tract Society. Within one year twenty publications were issued. In 1875 there was in Tokyo a corresponding com-

mittee of the Religious Tract Society of London, composed of British missionaries alone. These are now merged into the Japanese Book and Tract Society, although many of the different boards do no little publishing upon their own account.

Sunday School Literature. The Council of Missions coöperating with the Church of Christ in Japan, the Conference of the Methodist Episcopal Church, the Mission of the American Board, and the Mission of the American Baptist Missionary Union have recently united to prepare and publish a series of Sunday School Lesson Helps for the use of all the Churches represented in the missions here included. Since 1899 these four missions and groups of missions have prepared and issued by a joint committee a Sunday School Monthly, a Quarterly, and Beginners' Leaflets.

The British and Foreign Bible Society of England and the American Bible Society and the National Bible Society of Scotland combined in 1890 and carried on their work in Japan and Korea under the direction of a single agent directed by a Bible Societies Committee. The success and value of the plan has been evident. Owing, however, to the greatly increased demands upon the Bible societies, Japan has been divided into two Bible districts, the American Society having charge of the eastern half and the two societies of Great Britain the western half, each under a separate committee, but with provisions for a joint meeting. Three at least of the nine members of the committee upon the British work must be Americans and the same proportion of Englishmen upon the American committee is provided for.

Perhaps the most important and striking act of interdenominational coöperation in the line of publication is that which has produced and put into circulation a hymn book for the use of all denominations in the country. At the Interdenominational Missionary Conference held at Tokyo in October, 1900, the following vote was passed:

> Be it resolved that this Conference places itself on record as desiring the use of a common hymnal by the Christians in Japan, and that if, under existing conditions, this proves impracticable, nevertheless as many denominations as possible shall unite to secure this desired end.

A representative committee of five was appointed from the five largest mission groups in the Empire:

To secure the best possible translations of one hundred, more or less, of such hymns, to adapt these translations to appropriate tunes, and to endeavor to introduce these as far as possible into all collections of church hymnals.

The committee, acting in most harmonious coöperation, prepared and put through the press in 1903 a hymn book containing four hundred and eighty-five selections, many of them new to Japan. One hundred and twenty-five of these hymns were incorporated by the Episcopalians into their revised hymn book. All other denominations have adopted the book as a whole, so that in the matter of hymns and tunes practical uniformity prevails throughout the entire Christian body in Japan.

3. Evangelistic Operations. Much of the coöperation already referred to is evangelistic in its aim, purpose, and results. Before any plans for closer organic union were adopted, the various missions worked side by side in great harmony. The Evangelical Alliance was formed early in the history of missions and has been a common meeting ground for the different denominations. Nearly all have been represented in its active membership, and, through it, evangelistic campaigns upon interdenominational lines have been conducted. The Y. M. C. A. is a power in all good work and a meeting place of all denominations.

Without going into details we will report one comparatively recent piece of evangelistic work in which every evangelical denomination represented in Japan took part. This illustrates and demonstrates the spirit of coöperation that prevails in Japan at the present time.

The Missionary Association of Central Japan on December 17, 1901, appointed a committee of its own members to formulate a plan for a special interdenominational effort at the Osaka National Exhibition to be held in the spring of 1903. This association was made up of the Presbyterian, Congregational, Episcopal, Methodist, and Baptist group of missions, as well as the Y. M. C. A. The proposition met with the most cordial response and funds sufficient to meet the needs of the committee were soon provided. A large hall in front of the main entrance to the grounds was leased for the five months of the exhibition. This was in the charge of a joint committee which made all the general arrangements.

There were held forenoon, afternoon, and evening almost a

continuous series of meetings with constant changes of speakers and singers. The first thirteen days all denominations, joining together, conducted the meeting. The next twenty-eight days were entirely in the hands of the Baptist group, the next twenty-eight the meetings were directed by the Congregational group, the next by the Presbyterian group, the next by the Methodists, and the last twenty-eight days were in charge of the Episcopal group. In all 1,670 distinct meetings were held, at which 2,521 addresses were made to 245,868 people. Over 16,000 signed cards asking for further instruction in Christianity. It is doubtful if ever before in any land so large a body of Christians of so wide a variety of denominations ever so heartily joined together in fraternal coöperation for five months in a purely evangelistic effort for the conversion of men.

4. General Coöperating Measures. In 1881 the missionaries of the American Board (Congregational), and of the Church Missionary Society (Episcopal), held conferences in Osaka and Kobe. At Kobe nearly all of the missionaries in the vicinity were united, and representatives from six missions were present, of which three were Episcopalians. A report of the gathering says:

> That meeting, characterized by a spirit of sympathy, unity and love will long be remembered.

On this occasion the desire to hold a general convention of Protestant missionaries seemed general and a resolution to that effect was unanimously adopted, and a committee was appointed to take measures to accomplish it. In accordance with these arrangements, a general conference was held in Osaka, April 16 to 21, 1883, at which twenty-two societies were represented by one hundred and six delegates. All of the denominations working in Japan at that time were represented, and nearly sixty per cent. of the missionaries were present. Twenty-six important topics were presented by a special paper and afterwards discussed by the conference as a whole. These included subjects relating to practical questions of mission operations and policy, as well as more general subjects. The proceedings were published in a volume of 468 pages with several charts. The proceedings of this conference were most harmonious, the subjects treated and the discussions supremely instructive and inspiring.

THE TOKYO CONFERENCE OF 1900.

No other general conference of the missionaries in Japan was held until there was convened in Tokyo, October 24-31, 1900, the largest of its kind and the most representative conference of missionaries ever held in that country. There were four hundred and fifty foreign missionaries present, representing six hundred and twenty-four missionaries, forty-nine mission boards and as many denominations and separate organizations. Not only was the mission work in the Empire thoroughly surveyed, but the most practical matters relating to the common mission work were considered, discussed, and often decided upon. It was in this conference that most important practical measures were taken to perpetuate interdenominational coöperation and to prevent wasteful and unchristian competition among missionaries and boards. It was here that the plan already referred to for a union Japanese hymn book for all the different denominations in the country took shape, resulting in the completion of the work three years later. The same body took practical steps to provide interdenominational Sunday School Lesson Helps, which are now in use by several missions.

The most important action of the conference was the appointment of a *"promoting committee"* of ten:

> To prepare a plan for the formation of a representative standing committee of the missions, such plan to be submitted to the various missions for their approval, and to go into operation as soon as approved by such a number of missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan.

The report of this conference makes a closely printed volume of 1,048 pages, with many tables and charts. It contains invaluable information for every student of the Christian movement in Japan.

Through the efforts of the "Promoting Committee" appointed at this conference, as recorded above, a general standing committee was convened in Tokyo in January, 1902, with seventeen representatives present from seventeen missions. These included all of the old and strong missions in the country except the Episcopalians. The Constitution then adopted has as its two principal features:

I. The name "The Standing Committee of Coöperating Christian Missions in Japan."

II. Functions, "This committee shall serve as a general medium of reference, communication, and effort for the coöperating missions in matters of common interest and in coöperative enterprise. On application of interested parties, and in cases of urgent importance on its own initiative the committee may give counsel."

(a) With regard to the distribution of forces for evangelistic, educational, and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or coöperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the coöperating missions.

(2) The work of this committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns for the services of visitors from abroad as preachers of lectures, and for other forms of coöperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the coöperating missions.

(3) In serving as a means of communication between the coöperating missions the committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

The articles which follow deal with the membership of the committee, offices, meetings, expenses, etc.

The separate missions chose their own representatives and the expenses of the committee are paid by the several missions represented in its membership.

There are six permanent sub-committees:

1. Christian literature.
2. Coöperating evangelistic work.

3. Speakers and lectures from abroad.

4. Educational and eleemosynary work.

5. Statistics.

6. General business.

The Bible societies and the Y. M. C. A. were invited to appoint representatives upon the committee.

The plan for a general catalogue of all Japanese Christian literature, for a school for the instruction in Japanese of all new missionaries, a school for missionary children in Japan, the preparation of a union Sunday School hymnal, and the sending of Christian chaplains to the war, were originated and carried into execution by this committee.

At the meeting of the committee in 1901 there were present twenty-four representatives from nineteen missions, and this year, 1905, there were twenty-two representatives from twenty different missions. As now constituted this committee is composed of representatives from all of the leading boards, societies and denominations working in Japan, including the Church Missionary Society of England (Episcopalian).

This committee has published for three years in succession under the editorship of Rev. D. C. Green, D. D., a full but condensed report of the Christian work in Japan under the title, "The Christian Movement in Its Relation to the New Life in Japan." These reports contain from one hundred and sixty to two hundred and fifty pages each and include the work of the Russo-Greek Church, as well as that of the Roman Catholics. Each has a complete missionary directory and tables of general statistics corrected to date. The committee plans to continue this publication from year to year.

CONGRESS OF JAPANESE RELIGIONS.

In May, 1904, there was held in Tokyo a religious meeting of unusual interest to the world, but more especially to Japan. It was a general Congress of Japanese Religions, including not only Christians of various denominations, both Japanese and foreign, but also representatives of different Buddhist and Shinto sects. Priests and high officials of Shinto and Buddhist temples, professors from the Imperial University, Christian pastors and missionaries, and representatives of the Greek and Roman Cath-

olic Churches met upon the same platform, not so much in the name of religion as under the impulse of a common interest in the highest welfare of Japan. Some 1,500 people were in attendance. In connection with this remarkable gathering it was said, "If religious men are to be forever at war when shall the world have peace?"

In organized interdenominational practical coöperation probably the example set by the Christian leaders in Japan is not surpassed anywhere in the world. No other country presents so many favorable conditions as does Japan. The Empire itself is small, compact, and with common language. These are conditions which prevail in no other country with so large a population commanding the attention of so many denominations. It would be surprising and even lamentable were there not a good degree of coöperation. It is a cause for deep gratification that the Christian work of that country, both among Japanese and foreigners, is carried on with so little friction and waste of energy, and with such hearty, fruitful coöperation.

It is no exaggeration to affirm that nowhere else in the world can there be found such a general practical acceptance of the principles of interdenominational coöperation as that existing and operating to-day throughout the Empire of Japan. It may be said without fear of contradiction that the Christians in Japan, both native and foreign, exalt Christianity above creed and fraternity above denomination.

A UNITED CHURCH AND THE FELLOWSHIP OF FAITH

ADDRESS BY THE CHAIRMAN OF THE CONFERENCE SESSION

Hon. Henry Kirke Porter

I count it a very great honor that has been conferred upon me to be invited by the brethren of my denomination to represent them in connection with others here in this Conference. I am glad that forty years of service in connection with the Young Men's Christian Association has brought me into full sympathy with a large number of those whom I know as Christian men. I do not know their distinctive fellowship; I know them as one in Christ. I think that none of us can help being impressed in our daily life with the necessity of a power from without and from above to keep us in the way, and to keep our feet from falling, and anyone who has experienced such help and known it in his life rejoices that that help is extended broadcast wherever men, recognizing their need, and recognizing the hand stretched out to save, look up and cry, "Lord, save me; I perish." It is on that basis that we can all come in our great need and in our recognition of the great offer of help, and go on rejoicing in Him who has been revealed unto us as the Saviour of the world.

Our theme to-night is stated in terms that are hardly more than synonyms. A United Church is certainly a perfect illustration of the fellowship of faith, and perfect fellowship of faith cannot fail to bring all who possess it into substantial unity. Our fellowship with one another can approach such perfectness only as we all come near to Him who is the Head; mindful in our coming of the reverence which is His due, obedient to His commands, quick to do His will, and conforming our lives unto His perfect life, for "truly our fellowship is with the Father, and with His Son Jesus Christ."

The addresses of this evening will bring us into the contemplation of the Father, and of the Son, and of the Holy Spirit, the ever blessed Trinity, and of the Holy Scriptures, the written Word of God. In such contemplation, and in the daily "practice of the presence of God" in our lives, we shall all be brought very close to one another. For such unity our Lord Himself prayed, and is not this Conference at least a partial answer to

that prayer, and at the same time strong proof of an earnest longing on the part of many of His followers for a more complete and perfect answer?

OUR FAITH IN CHRIST—CHRIST THE CENTRE OF CHRISTIANITY

PRESIDENT WILLIAM H. P. FAUNCE, D.D., LL.D.

And yet, no Christian ever requires any introduction or vestibule to a statement regarding our faith in Jesus Christ. Anywhere and at any time, such a statement is surely in order.

"The most distinctive element in modern theology is what we may call a new feeling for Christ." This statement of Principal Fairbairn may well be broadened, and we may say that the distinctive element in the Christian experience of our time, the dominating note in modern religious aspiration and devotion, the clearest motive in social and philanthropic endeavor is a new feeling for Christ.

This is quite distinct from any new formula by which to describe or define Christ. The third and fourth of the Christian centuries were largely occupied with attempts to set forth in the categories of the Greek philosophy, the metaphysical implications of the simple facts found in our four Gospels. The Greek Church brought to that task a mind far more at home in philosophy than our practical Western mind has ever been, and its work does not need to be done again. The Greek Church was obliged to depart from the language of the New Testament, and to use a set of conceptions that can never be truly "understanded of the people." But abstruse and subtle as that language may be, its object and outcome is clear; it settled forever the Christian conviction that Christ is not merely a bettered Socrates, an expurgated David, a more tolerant Aurelius, but is such that whoever has seen Him has seen the Father.

This new feeling for Christ is also quite distinct from any new juridical formula by which to describe or define Christ's work for men. After the Greek philosophy had done its best with the

Gospel facts, then came the translation of the work of Christ into terms of the Roman law. The imperial power had codified all the law into one vast system, and every individual life found its significance in its relation to those legal processes by which justice was secured, and the majesty of the government upheld. Theology seized on this idea, and applied it to the work of Christ. Here again the achievement of the past does not need to be repeated. Those who are content with the forensic interpretation of Christ's work will never find a better exposition of it than in the work of the great mediæval thinkers.

But this new feeling for Christ, of which we are all conscious, is a feeling distinctly personal, largely due to the historical study which has made the Prophet from Nazareth a living, breathing figure, a vivid, abiding reality in the modern world. Jesus Christ is more real to His people to-day than ever before since Bethlehem. Gladly profiting by the results of the Greek philosophy and the Roman law, we yet press on to something more intimate and vital. The thought of Christ, by which our souls are fed and our spiritual energy maintained, is not chiefly that of an official at some vast celestial assize, or chiefly that of an eternal person within an eternal substance, but in that of a living Lord of life, in whose brief earthly life we discern the revelation of the heart of God, in whose ethical teaching we discern a sovereign voice, and to whose commands and ideals we may safely and affectionately yield the supreme allegiance of our souls.

The most striking proof of this would be found, if we had time to present it, in a comparison of the devotional literature of one or two centuries ago with that of our own time. The difference is not merely that we have scores of lives of Christ written within fifty years, not merely that such mottoes as "In His Name" and "What Would Jesus Do?" have seized on the popular imagination, but that without denying the validity of the conception of Christ as an official we have transcended it in the interest of Christ as a person. We have created a new hymnology, whose characteristic cry is:

> Oh, Master, let me walk with Thee,
> In lowly paths of service free.

Now, this modern feeling for Christ is a return, at least a partial return, to the primitive attitude which gave peace and victory to the first Apostles of our Lord. It is impossible to

exaggerate the depth of devotion which Peter, James and John felt toward their Master. The power which transformed the timid fishermen into the founders of a spiritual empire, the passionate fervor with which they went forth to conquer Church and State, the superb faith by which the early Church marched from the upper chamber in Jerusalem to the imperial assembly at Nicæa, was not the result of mere intellectual analysis, however correct, but the result of a moral and spiritual allegiance to Jesus Christ.

Through that allegiance came their knowledge, even as He had said: "If any man will do His will, he shall know of the doctrine." First came the implicit faith and absolute obedience, then the formulation of what that experience involved.

I hardly need remind this assembly of this remarkable attitude of the primitive Christians—an attitude the more surprising because not enjoined or expected by any of the founders of the great ethnic religions, and because it must seem in conflict with the jealous monotheism of Israel. This attitude of supreme allegiance is seen not only in individual addresses, such as: "Thou art the Christ, the Son of the Living God;" "Thou hast the words of Eternal Life;" "My Lord and my God"—but far more clearly in the reports of the entire temper and the disposition of the New Testament Christianity. The sons of Zebedee forsake their boats and nets and family at the first intimation of the new prophet, while Matthew leaves the receipt of custom at the simple word, "Follow Me." Peter says to Christ, "I am ready to go with Thee to prison and to death," while the most timid of the Apostolic band repeat, "Let us also go, that we may die with Him." Martha confidently claims, "If Thou hadst been here, by brother had not died"; and the nameless centurion goes on record, "Truly this was the Son of God." In the Book of Acts, Saul, amid the blinding light on the Damascus road, cries: "What wilt Thou have me to do?" and Stephen, amid the falling stones, prays, "Lord Jesus, receive my spirit." Individual proof-texts are not sufficient—they may receive new readings or interpretations—but an atmosphere permeating the entire literature cannot be dissolved by any advance in hermeneutics. The early disciples referred to their Master from Nazareth all their mental problems. Questions about Sabbath-keeping, about resurrection, about marriage, about payment of taxes, were to them forever answered by his *ipse dixit*. Questions regarding the ethics of daily life: "How often shall my brother sin against me, and I forgive

him?" "Who is my neighbor?" were answered in brief sentences, which became the rule of life for succeeding centuries. To those disciples the Master's word was the end of controversy and the beginning of fervid action. When we enter the region of the New Testament epistles we find that the death of Christ has only increased the unswerving, uncalculating devotion of his followers. The identification of Paul with his Master may seem mystical and unreal to some minds, but its results were known and read of all men. "His working worketh in me mightily." "I live, and yet not I, but Christ that liveth in me." "If any man be in Christ, he is a new creation." And this measureless devotion assured the disciples of personal immortality and reunion with their Lord. "To depart" was to be "with Christ," for "where He is"—in power and peace, and wisdom and glory—there shall also His servant be. But to quote all the passages which set forth the self-surrender of the early Christian mind to Christ would be to quote nearly the entire New Testament. By future critical processes we may conceivably be required to move from our New Testament many a text, even whole chapters, or books; but we can never remove the pattern which runs throughout every book and every chapter, the moral attitude which created the literature, because it created the life out of which the literature grew.

And this unmeasured personal devotion was the sole bond of unity in the early Church. The unity was assuredly not racial. The fetters of Judaism were quickly cast aside, and the new faith was made a gospel for the whole world. Parthians, Medes, Elamites, Jews and proselytes, Cretes and Arabians, all were equal sharers in the privilege and power of the new kingdom. The unity was not that of an ecclesiastical order, for the organization of the Church varied with locality, and embryonic forms of the congregational, presbyterial, and episcopal order are clearly discernible in the New Testament. The unity was not that of a social class, whether conservative and contented, or discontented and radical, for it embraced slaves, drunkards, and harlots on the one hand, and on the other the saints in Cæsar's household, together with the eloquent Apollos, and Timothy, the educated Greek. The unity was not philosophical, for the great characteristic words of the later philosophy—incarnation, atonement, trinity—are not to be found in their later sense, if at all, in the New Testament. But the unity was that of the one Lord, not yet psychologically analyzed; one faith, not yet metaphysically for-

mulated; one baptism, not yet etymologically discussed. It was one great personal allegiance to the Lord who was dead, and is alive forevermore, in whose voice the disciples heard the divine accent, in whose life they found a sinless example, in whose death they saw the supreme sacrifice of the divine love reconciling the world unto itself. Into this great soul-transforming experience of Christ they all had come; by it every thought was carried captive; out of it necessarily were to come their ethics, their theology, and their entire world-view. Out of the new life created by the new energy were to come later the reasoned opinions, the ordered propositions, the logical sequences, which have created the more or less adequate creeds of Christendom. First came the experimental knowledge of Christ, and then the rational reflection on what that experience must imply. But the one faith in the one Lord was the root, not the fruit, of both the Creed and the organization of the Christian Church.

Here, then, is the perpetual place of Christ in Christianity—at the very centre. The consciousness of Christ is the fountain-head of our thought and action. We are not ashamed to acknowledge the lordship of Christ. We profess a relation to the founder of Christianity which is unique in human history, because His relation to God—however the words may stumble and totter in which we declare it—is unique. We do not preach an emasculated Christianity, a mere devitalized residuum of what is common to all religions of history. We do not think to make Christianity effective by reducing it to its lowest terms—we do not expect to make it credible by stripping it of all that challenges our thinking powers, or wish to make it universally acceptable by reducing it to platitudinous propositions which no man has ever denied. Christianity at its lowest terms is never at its highest power. We ask to-day the same unhesitating allegiance to the Lord as in the days of Paul, Athanasius, Luther, Wicklif and Wesley. He is more to us than a Galilean peasant. When Emerson speaks of the "noxious exaggeration of the person of Jesus," we fear that he has dropped for the moment his philosophic charm and exposed the discontent of a soul which has not found rest in any supreme allegiance. When we hear Matthew Arnold saying:

> Now He is dead; far hence He lies
> In some lone Syrian town,
> And on His grave with shining eyes
> The Syrian stars look down.

we turn rather to John Greenleaf Whittier's word as far more true to our own experience:

> Warm, sweet, tender, even yet
> A present help is He;
> And Faith has still its Olivet,
> And love its Galilee.

But whenever we find this acknowledgment of the Lordship of Christ, we find the genuine and abiding unity of all his disciples. In this unity are included races, white and black and brown, all one in Jesus Christ. In it are included all forms and varieties of worship—the venerable and stately service of the English cathedral, the decorous programme of the bare Puritan meeting-house, the contagious melody of the camp meeting hymn, the appeal to reason made by Charles G. Finney, or to sensuous impression made by flag and drum of the Salvation Army, the sermons of Robertson, Maurice, and Newman, and Martineau, the hymns of Bernard and Cowper and Faber—for no man can say that Jesus Christ is Lord but by the Spirit of God. In this unity are included many who by reason of intellectual constitution or training will prefer a formulation of faith which differs from yours or mine. They may halt over our phrases while they share our faith. They may confound the person or divide the substance, while still following Jesus of Nazareth to prison and to death. They may not use the terminology of Nicæa or Chalcedon, while they still bear the image and superscription of Christ. If in the interest of truth we must guard our creed-subscription, in the interest of the Christian life we must guard against an intolerant intellectualism, which would ask not what is a man's supreme allegiance, but what is its latest definition. We are not pleading for confused thinking, still less for the cessation of thought on the great Christian verities. We hold that the great historic formulæ of the Church are the most successful attempts to express what is after all inexpressible. But we rejoice to believe that the riches of Christ are more than our formula contains. We would never make the formula a condition of discipleship, but steadily affirm that discipleship precedes the formula, and may long exist without it. I at least would not wish to be a candidate for any heaven from which William E. Channing and James Martineau were excluded. In God's heaven shall be gathered out of every people and kindred and tongue,

not those who have reached agreement on definitions, but those who, being like Christ, must necessarily be with Him. Thus, those who are sure of Christ will be very patient with those who are feeling their way to Him, and the deepest loyalty is identical with the most catholic sympathy toward all who bear His name.

But if Christ be thus, the centre of our thinking, he is the centre of our action as well. In all centuries of the Christian era the most fruitful periods have been those when the mind of Christ has been most truly regnant in the lives of men. The great conviction that in Christ the mind of God has entered into the life of man has been the source of incalculable moral energy. It is not so important to be sure that Christ is like God, as it is to be possessed of settled and immovable conviction that God is like Christ. The Christlikeness of God was the renovating idea that came to a world which had been fashioning its gods from wood and stone or imagining its deity like a Cæsar or a Sennacherib. But when the tidings passed around the Mediterranean Sea, "We have found the Messias," then men felt sure that they had discovered the quality of God. When Phillips Brooks was called in to give some religious instruction to Helen Kellar, shut through all her life into darkness and isolation, she greeted him with one sentence, slowly spelled out: "Please tell me something that you know about God." That was a modern echo of the cry of the ancient world, long groping in the dark: "Tell us something that you know about God." And since Christ has told us about God, He has reconstructed the life of humanity. In His name kings are crowned, and governments established. In His name marriage is solemnized, and the forms of the dear departed committed to the earth. By His coming the calendar was changed, and the very books that attack His claims are dated from His birth. Ethics bows before His masterly insight, sociology and economics find in Him new motive power, language is filled with the forms of His speech, childhood is hallowed since He lay in Mary's arms; and death has lost its terror since He passed through it into the endless life. He did not come to teach us science or literature or art. But in what He did come to teach, the relation of God to men and of men to one another, He is still supreme. Men can no more transcend Christ than they can sail past the North Star. Whole chapters of Plato are out of date. "Paradise Lost" has much teaching that is now

incredible. But just as the sense of beauty culminated in Greece 2,000 years ago, so that all our artists bend in admiration over the smallest fragment of the Elgin marbles, so the revelation of goodness culminated in Palestine. The Parthenon, battered and crumbling, shows us a building beyond which architecture cannot go. We may build something different: something better or more beautiful no man can build. So in Christ we have the supreme and final revelation of the character which is in God, and may be in man. Nothing shall supersede the Sermon on the Mount, or the fifteenth chapter of John. We are complete in Him.

And from such a Christ goes forth the supreme energy for the redemption of the world. The method of redemption is by incarnation. The secret of Jesus is that the world is to be saved through the entrance of strength into weakness, knowledge into ignorance, light into darkness, the life of God into the life of man. All who follow Him are pursuing His method, and trying to incarnate again the Spirit of Christ, in city and village, in school and college, in home and Church, in business and recreation. They are striving through the slow-moving centuries to make the kingdoms of this world—the kingdoms of literature and science and art—the kingdoms of commerce and industry—the kingdoms of government and education and religion—to make all these the Kingdom of Our Lord and of His Christ.

OUR FAITH IN THE HOLY SCRIPTURES

THE REV. H. L. WILLETT, PH.D.

There is both truth and error in Chillingworth's affirmation that "the Bible and the Bible alone is the religion of Protestantism." The truth lies in the fact that Christianity, as interpreted by Protestant testimony, is revealed in a book, and its fortunes are indissolubly joined with those of that book; the error consists in the identification of our holy faith with one of its instruments, although that instrument be the one most honored of all. There is little danger, however, that the Bible will usurp undue importance. Christianity and the Scriptures go ever hand in hand. Even the prophet of Islam, whose followers have become notable for their devotion to the Koran, spoke usually of the Christians as the

"people of the Book," manifesting thus his admiration for their fidelity to the sacred word.

The Bible exhibits the striking paradox of a product greater than its producer. Historically it is the creation of the Church. The Old Testament was wrought out by the Hebrew people, and is the record of their religious progress from the days when, to use Tennyson's apt phrase, "beasts were slaying men" to the nobler age when men began to slay the beasts. Yet the Old Testament is greater than the Hebrew people, for it is the product of the Spirit of God, working through choice and elect souls in that history, and is the record of an experience which was itself, in some true sense, the manifestation of the life of God.

Viewed as a literary product, the New Testament was given form and fashion by the early Church. The Church existed before the Book, and in a sense might be conceived as independent of it. Though the Bible had perished in early Christian persecutions, the Church would have remained, and its testimony to its Master been flung afar to the rim of the world. Yet the New Testament is greater than the Apostolic Church, for it records not only the lives and words of those high and saintly souls who first interpreted the truth, but it reveals in all his glorious perfection Him who was made of the seed of David according to the flesh, but was declared to be the Son of God with power by the resurrection from the dead. It is the product of the Spirit of God working in the noblest souls of that Apostolic Church to bring forth a record which should be the authentic narrative of apostolic ministries and the authoritative text-book of the Christian faith.

The Holy Scriptures are the supreme instrument by which Christ is revealed to men, and His work directed throughout the world. Successive generations of the youthful and aged, readers and students, advance through the fair land revealed in the book, and, going on from strength to strength, appear at last before God in Zion. Missionaries, inspired by the messages of the Bible, count not their lives dear that they may finish their course with joy and the testimony which they have received of the Lord; and these words of life, once more incarnate in flesh and blood, are by them re-translated into the strange speech of distant peoples, through whom the power of God is yet to be revealed.

The perils through which the Bible has come, and out of which it has emerged with undiminished lustre and augmented power, point to the divine nature of the book and the providential

forces which have wrought for its preservation. The persecutions of imperial Rome, which threatened to sweep the Church out of existence, and with it the Scriptures; the repressive measures of ecclesiastical Rome, which withheld the Bible from popular possession, and restricted its use to monastic seclusion; the derisive laughter of brilliant and scoffing apostles of the humanities, deifying reason and predicting the downfall of Christian faith; and the employment of the instruments of the coldest and most remorseless criticism, whether trained and scientific or only fantastic and reckless, have alike revealed the imperishable nature of these documents and their ability to rise phœnix-like from the ashes of every immolation, and to dispel with their radiance the shadows of every night.

Not less wonderful is the variety of verdicts which have been rendered regarding the origin and nature of the Holy Scriptures, verdicts which still consist with deepening faith in their divine character and inspiration, and which prove that this book belongs not to one creed or confession, but to the Universal Church of Christ; that it is designed to meet the needs not of one race and period, but of every age and all mankind. No book has ever enjoyed, suffered and survived so many definitions as the Bible. The earliest generation of Christians received the Old Testament as a sacred heritage, safeguarded as with walls of fire by the Jewish people; the books of the New Testament were as yet regarded rather as the writings of the friends of the Lord than as Holy Scripture. The third century saw the development of canonical theory and the elevation of the completed Bible to the seat of authority. The middle ages regarded the book as the very word of God, and yet subjected it to such fantastic and mystical interpretations as left it but scanty elements of reality. The reformers discovered it afresh, searched it with the passion of seekers after hidden treasure, and fearlessly pronounced upon the relative value of the different parts. The post-reformation divines, confronted with the claim of an infallible Church, fell back for defense upon the dogma of an infallible Book, and, unhappily in many instances, carried that dogma to extreme and untenable lengths. The critical movement has reasserted the position of the reformers as to the right of free inquiry, and has revealed the groundlessness of the fears formerly expressed regarding the disastrous results of such investigation. Yet in all these periods and by all these different interpreters of the truth, the Bible has been held as the word of God in the unique

and authoritative sense in which the claim can be made for no other book. To-day within the ranks of evangelical Christians varying attitudes of mind are maintained toward the Scriptures, from the definite and precise claims of complete historical and scientific inerrancy and verbal inspiration on the one hand, to the less easily defined but no less reverent acceptance of the Scriptures as the record of divine revelation to the world, a complex of documents with evident signs of human workmanship and imperfection, but marked by such spiritual unity and such divine passion as to be worthy of no lesser title than the word of God. Men of all types within these rather wide limits find in the Scriptures ample attestation of their sufficiency as the instrument of revelation, and ample proof of the impregnable nature of the truths which they disclose.

Our faith in the Holy Scriptures rests upon their inspiration. That claim they make for themselves. Yet our belief in their inspiration rests less upon their claim than upon the appeal which they make to conscience and life. Most sacred books claim inspiration; the Bible manifests it. Of this spiritual and compelling quality resident in these documents it is not easy to summon words to form an adequate definition. Some there are who encounter no difficulty in the effort. Others stand hesitant where definition is so constantly outrun by fact. The marvellous vitality of the Scriptures renders obsolete the statement of yesterday, and compels the reverent to stand with uncovered head in the presence of a living power.

It is fitting that a message of such character and urgency should have an adequate embodiment. The Bible makes no claim to literary primacy among the writings of the ages, and yet its charm is imperishable. It holds easily the chief place in literature. Its pages are a mine of precious things. The Book of Job is the unapproached masterpiece among the world's greatest poems. The Book of Psalms contains the most perfect lyrics ever penned. The Proverbs are unmatched in perfection of form and depth of meaning, "Jewels five words long, that on the stretched forefinger of all time sparkle forever." The stories of the Bible are more thrilling than the pages of romance. The oratory of Moses, Isaiah, Peter and Paul, not to speak of the Man of Nazareth, suffers in no degree by comparison with the classic utterances of ancient or modern days. And the lives here portrayed are those of the most outstanding men in history, a galaxy of stars that circle forever about the most radiant Life of the ages.

The Bible is equally the supreme book and the inspiration of the master spirits of literature. It is the source and fount from which, through a thousand channels, the world has been refreshed. Dante and Milton are but splendid echoes of Holy Scriptures. Shakespeare, Wordsworth, Tennyson and Browning are saturated with the truths and words of the Bible. George Eliot and Victor Hugo found in this volume their finest ideals. Carlyle, Newman and Ruskin learned it as children, and their sentences are interwoven with its phrases. The prophets of literature in every age have stood before the Bible reverent, and would join with Milton when he declares: "There are no songs to be compared with the songs of Zion; no orations to equal those of the prophets, and politics equal to those the Scriptures can teach us." Robert Louis Stevenson gives the verdict of the master-writers of the world when he says: "Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women and children in modern days."

But our faith in the Holy Scriptures does not depend upon their literary excellence, though that yields never-ceasing satisfaction. It is the deeper fountains that must refresh the thirsty world. Further down lie the cool waters, beyond the reach of even the masters of literature. They have nothing to draw with; and the well is deep. The living water is drawn from the depths by the hands of the prophets and apostles who speak through this Book. Into every land its streams have gone. Its ethical and spiritual influence upon the race has been beyond conception great. It has been in every land the inspiration of efforts toward justice, freedom, knowledge, progress, uprightness, purity and the fear and love of God. Judas Maccabæus caught from its pages the fire of his patriotism; the laws of Alfred and Charlemagne were based upon it; it inspired the canvases of Fra Angelico and Raphael, and the music of Handel and Mendelssohn. Gustavus Adolphus read it before he charged at Lutzen, and Cromwell brooded over it on the eve of Naseby; St. Vincent de Paul learned from it his love of the poor, John Howard his compassion for the suffering, William Wilberforce his sympathy for the slave, and Lord Shaftesbury his zeal in behalf of the unfortunate. It commanded the labors of Origen and Jerome, it fashioned the thoughts of Athanasius and Augustine; the "Summa" of St. Thomas Aquinas and the "Imitatio

Christi" of Thomas à Kempis were but attempts to set forth its theological perfection and its spiritual power. Single and chance utterances from its pages transformed a hotblooded and reckless youth of Tagaste into the greatest theologian of the early Church; a conforming and perplexed monk into the champion of reformation; a gay young nobleman of Navarre in the University of Paris into the greatest missionary of the Roman Catholic Church; and a globe-circler and adventurer in the heart of Africa into a Christian statesman, a disciple of David Livingstone and a lifelong believer in foreign missions.

Such and a hundred other proofs confirm our faith in the Holy Scriptures. Our most imperative task is not their defense but their study. They are less in need of apologetic than of appropriation. The greatest peril which the Bible faces to-day is neither persecution, suppression, ridicule nor criticism. It is neglect. The very complexity and richness of our modern life crowd the Bible aside. The very arts and studies which the Bible has inspired and fostered have become more attractive, and, like undutiful daughters, drive the mother from the home she has made. Ignorance of the Bible was perhaps excusable in times when knowledge was rare and hardly accessible to any but the clerical class. Even so, it seems astonishing that the Bible should have been neglected at any period. In the days of the Reformation there was a story current of a priest who thought that Greek and the New Testament were two recent heresies! Luther affirms that he was twenty-six before he had read a complete Bible. A professor in the Sorbonne declared that he was more than fifty years old before he knew what the New Testament was. Carlstadt says that he had been a doctor of divinity for eight years before he had read the whole of the New Testament. The reaction from this state of ignorance was very great under the leadership of the reformers. Luther's German Bible went into every hamlet in the fatherland. The successors of Wyclif issued nine different versions of the Holy Scriptures in England between 1525 and 1611. It was this fact which created the nation anew. It was a Bible-reading England which shattered the Armada; it was a people who loved the word of God that produced Hooker, Shakespeare, Spenser, Sydney, Raleigh and Drake, awoke the burning righteousness of Puritanism, broke the tyranny of the Stuarts, suppressed the star chamber and sent its soldiers to battle with Bibles in their knapsacks.

A renaissance of such study of the Scriptures is needed to-day.

The apparatus is abundant. The materials are inexhaustible. The professions of interest are constant. All that is needed is that the work shall actually be done. The proofs that it is not being done to any such extent or with any such devotion as the reports of the Bible societies or the superficial indications of Bible study organizations might at first give warrant for believing, are apparent upon closer inspection. Family worship with its accompanying use of the Scriptures is declining, if indeed that is not too mild a statement; biblical instruction in the Sunday Schools, even if it approached the pedagogical standard of the public school, which it does not, could not supply the material required in the brief period allotted to it; the programme of public education excludes, or all but excludes, biblical studies from the curriculum; the natural desire to keep up with the literature of the day leaves scant time to the most interested reader of the Bible to pursue a line of study to which he is not compelled by inclination or professional responsibility.

The result of this condition is to be seen in a disheartening degree of ignorance respecting the Bible on the part of young men and women fully equipped in other regards; in a certain traditional knowledge of the Bible possessed by many people in the Churches, unrefreshed, however, by recent study, and therefore the most likely to be jostled and perplexed by any utterances out of strict harmony with settled views; and in the wider circle of the community, such limited knowledge of Biblical teaching as gives rise to mistaken beliefs regarding the Bible, to doubt and skepticism. These unhappy conditions will yield only to a steady and aggressive campaign of Bible study, based upon sound knowledge of the Book and enthusiastic devotion to the cause of religious education. For this the time is opportune, the means abundant and the volunteers a great host. The beginning of every great and beneficent revolution in the life of the Church has been a revival of Bible study. May not our dreams of civic righteousness, social regeneration and Christian union come true as our eyes are lifted from the prayerful study of the Scriptures to the morning skies, where the banners of God are hung out as the signs of promise for the new day?

Our faith in the Holy Scriptures is in the last issue the result of our faith in Him of Whom they speak. He is their central and commanding figure; His their supreme and compelling voice. Many teachers speak through these pages, but He excels them all. Many men have part in the drama of redemption—one alone is the

Son of Man. Many have wrought as servants of God—only one as the Son of God. Mingled voices there are here, of triumph and defeat, but above them all sounds one clear word: "Fear not, I have overcome." Beyond all other conquests is His victory, through which His followers are already more than conquerors; beyond all love is His, that seeks and yearns and "will not let us go"; beyond all comfort His that tarries all the night, "until the day be cool, and the shadows flee away."

Many reasons there are why the Holy Scriptures should have highest place in the reverence, affection and confidence of men. But the chief is that they testify of Him. The Father of whom He spoke is disclosed in perfection only here, and something of that eternity which He had with the Father before the world was abides in the Book. It rends the heavens to reveal the endless life. It sets ladders of hope against the sky. It speaks of life with God as of a treasure already held, upon which the hand of death can never rest.

For centuries the Bible has stood as the revelation of the life and will of God. For centuries and millenniums yet it shall endure as the priceless possession of the race, the inspiration of all holy living—the imperishable record of the human life of God and the divine possibilities of man. It will grow in beauty and authority as new light breaks forth from it. Men pass, but the Holy Scriptures endure. "All flesh is grass, and all the glory of man is as the flower of the field. The grass withereth, the flower fadeth, but the Word of our God shall stand forever."

OUR FAITH IN THE HOLY SPIRIT

The Rev. Bishop W. F. McDowell, D.D., LL.D.

"Hear, oh Israel, the Lord our God is one Lord." Our unity is in Him. Our common faith is not in ritual or confession, but in Him. Our faith in the Holy Spirit is not an addition to our faith in a personal God and in Jesus Christ. It is the necessary crown and completion of that faith. The creed cannot stop until it says this. Life and logic alike compel us to go on to the end.

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MR. VON OGDEN VOGT

Nor does this perfect faith end in itself. Once it found expression in life and literature. Once again it thus utters itself. The Holy Catholic Church is its organized outcome, the Christian State its product, and the life everlasting, personal and social, its final result. Nor is this faith in the Holy Spirit something special, the particular mark and property of the mystic and the pietist. No faith is complete in which this is wanting. This alone is a crippled and imperfect belief. This article of the creed roots in the same soil as do the others, the soil of fact, of history and sound philosophy. The incarnation is not more historic than the coming of the Holy Spirit. The word Immanuel did not cease to have meaning for men and the Church when Jesus went away. God is still with us. In the Holy Spirit, Christ is present in the world. In the Holy Spirit, God is immanent among men.

In these high matters definitions are somewhat in the nature of vanity. We get our best definitions not in terms of the dictionary, but in terms of life. The person is the consummate expression of the idea. These three articles of the creed surely declare an abiding and rational faith in one God forever living and present in human life, one God, not three—personal, immanent and sovereign.

This article of our faith has been too much ignored on one hand and unwisely used on the other. It has been left too much to the exaggerated use of mystic and fanatic. These in turn have treated it in fantastic and irrational fashion, to the scandal both of truth and piety. Our age has made some notable doctrinal recoveries. It has recovered the truths of God's Fatherhood, and man's sonship and brotherhood in Jesus. It has recovered the person of Christ and has rescued the Bible for life's uses. If it shall set our faith in the Holy Spirit in its true place in life and theology, it will deserve well of succeeding ages.

This saves faith in a personal God from being faith in an absentee, and it saves faith in Jesus Christ from being simply a belief in an ancient though true history. It vitalizes worship, rationalizes belief and makes activity effectual. The other articles save this from mysticism, vagueness and easy fanaticism. They give this an adequate basis of history, reality and definiteness. This gives them a continued force in life. This saves the teachings of Jesus from being a mere though correct philosophy, or a simple but lofty system of religious truth. This keeps His words spirit and life.

Here we touch the relation of the Holy Spirit to the Holy

Scriptures. This, at present, is theology's sensitive nerve. And here once more we have not always dealt with the Holy Spirit's presence in a large and commanding way. Our conceptions and definitions ought to issue at our highest levels. We have done well to assert and emphasize the faith that the Holy Spirit once moved men to write and speak, but we have found to our sorrow that our own age is sadly lacking in both literature and speech thus brought into being. The inspiration of far-off men has small meaning to a generation which has not so much as heard whether there is any Holy Spirit. I crave such extension of the Holy Spirit's influence as will bring us a new literature, whether it be newspaper or book, informed and created by that same Spirit; such an extension as will bring to our age a new speech, public and private, religious and political, which shall bear again the true prophetic note. God's real presence was felt in that ancient speech, and under the ever-living Spirit is still felt in that ancient literature. Our age needs nothing more deeply than a new race of writers and speakers who shall speak and write again as they are moved by the Holy Ghost. I seek to honor the doctrine and truth of inspiration not by limiting but by enlarging it. I am persuaded to modify a phrase of Horace Bushnell's—that the conviction of the inspiration of the Scriptures depends not chiefly upon an argument for it concluded, but upon a sense of it begotten. A generation whose eyes are not opened will not behold any wondrous things out of His law. The present Spirit makes the literature quick and powerful. The modern man as he reads and studies, writes and speaks, lives and labors, must be moved by that same spirit. I am afraid of a creed or a Bible in the hands of men who are not ruled and guided in their interpretation and use of both by the Holy Spirit. Once there was an inspiration of literature, an inspiration of speech, an inspiration of activity, an inspiration of life. The best legacies remaining to us out of the past are the products of that inspiration. May the God of our fathers be with us as He was with our fathers!

Several notable terms emerge from the New Testament which must ever be the starting point and basis of our understanding of this vital truth. These descriptive terms are not academic. They bear upon truth, life and activity. They are such terms as "guide into truth," "remembrancer of teachings," "Paraclete and helper." No one phrase or word will characterize our age. It is a truth-seeking age. The historical spirit and method are dominant in study. Character never had a harder fight. Activity is over-

whelming. Old teachings, new truth, or at least new interpretations and applications, the eternal struggle, and our world-wide activities—these are the outstanding facts of our time. With these as outstanding and backlying assumptions any faith must deal. Our faith in the Holy Spirit must deal with every one of these, and more. Take them for a moment in their order. The most welcome cry of recent years found voice in the words, "Back to Christ." It was our passionate appeal for reality. To many it seemed a finality. Men began afresh to study the life and teachings of Jesus. He almost became a cult. That cry was as good a single cry as ever was raised, but no single cry is ever finally and fully good. More than one felt the imperfection and disappointment that in some quarters found expression. What, then, shall we say? The return to Christ without the Spirit is as onesided and fruitless as the attempt to go on with the Spirit without the life and teachings of Jesus. Peter at Pentecost would have had no chance without the truths which the Spirit brought in such power to his remembrance. He would have had no chance with those truths except for the cloven tongues like as of fire and the rushing mighty wind. There is fuel and there is fire; but to warm the world, fire and fuel must be brought together. Back to Christ in the Spirit, on with Christ in the Spirit—then will the Personal God and His word get their chance in the world!

So with this matter of new truth. Many in our age of inquiry and freedom loudly assert their liberty of research. Many others in fear and caution cry out against this freedom as dangerous. Some in their pride are eager to go without a guide. Some in their laziness prefer to stay where they are. Some express confidence in the Guide but profoundly fear to enlarge their mental geography by any new explorations even under His guidance. They want him to guide them around in their familiar but precious garden. If half way up the mountain they look back upon their doctrinal dooryard, it has either wholly disappeared or looks so small that they are scared. It is the overthrow of faith. Now, what is the solvent for all this? Surely such a faith in the Holy Spirit that in our search for truth we shall not go anywhere without Him or be afraid to go anywhere with Him. Here is the place to knit together the intellectual difficulties of our age with the Spirit which is the safety and guarantee of truth in all ages. Or, take the relation of the Spirit to life itself, made up of temptations, joys, sorrows, victories, defeats, the common task, the daily round of duties

and pleasures. It is really quite the fashion to envy the men who knew Jesus in the flesh and to count that they had an advantage over us. It finds expression in the song of Childhood:

I should like to have been with him then.

It sounds like faith and is really unbelief. It has not been a disadvantage to life that Jesus went away. He spoke the truth about that. Life has justified His own words on that subject. The Holy Spirit is the "Dynamic of Christianity."

The modern world has failed to enter into its heritage. It has forgotten what Jesus said. No other religious teacher was ever so concerned about life. He did not leave life at a disadvantage. Our faith in Him calls for a new faith in the Holy Spirit. I am not concerned to make a new definition, but I should count it high joy to belong to a generation that should walk up the shining heights with Christ to His own conception of the value of the Holy Spirit for life as well as truth. So our activities have been enlarged by the Holy Spirit. We have done and are doing the "greater works." It is our shame that we are doing them so badly and in such a small way. We declare to-night our faith in a Personal God, and in His Son, in His Book, and in His Holy Spirit. And this we do in a city and an age which wait not for the recital of a faith perfectly stated; not for the logical proof of a far-off inspiration; not for the uninspired recital of noble but distant achievements; for the portrayal of a perfect God, or the defence of a noble book. We do all this in an age which waits for such new power of the Holy Spirit as will make quick and powerful truth once given; such power as will endue the modern man with such unction from the Holy One as will enable this modern man to make New York or Chicago new cities of God; such power as will right the world's organized wrongs and establish the Kingdom of truth; such power as will overthrow greed and graft, and all wickedness in high places and low.

I venture to say that we are nowhere near the borders of overconfidence in the Holy Spirit. It is still too truly an article of the creed rather than an article of living and potent faith. Yet this complete faith is the victory that overcomes the world. It happened in God's kindness that the men of my generation knew Phillips Brooks. I close this address with some words of his which I make my own:

"The Holy Spirit is the effectively present deity. He is God continually in the midst of men and touching their daily lives. He is the God of perennial and daily aspiration, the Comforter to whom we look in the most pressing needs for the comforts which fill our common life. He is the God of continual contact with mankind. The doctrine of the Holy Ghost is a continual protest against every recurring tendency to separate God from the current world."

This is our living faith. It begins with God the Father, it ends with the life everlasting.

THE ESSENTIAL UNITY OF THE CHURCHES

ADDRESS

President Joseph W. Mauck, LL.D.

Through the announcements and the programme of this Conference has run the great truth that the Christian Church universal has a single high aim—the Christ-life in the life of men. Other bodies, not here represented by delegates, adhere with like ardor to this aim, and, in their conception of truth, with equal loyalty follow the banner of Christ.

Divisions the Resultant of Psychologic Law.—It is a psychologic law that the mind cannot dwell upon two subjects with equal attention, and unusual emphasis on one aspect of a truth robs another of its due. One view of a truth appeals to one mind more forcibly than to another, and a resultant of emphases is a variety of statements, forms, practices and organizations in a vast church which has a single motive.

One in Essentials, Many in Incidentals.—Neither body represents the whole truth in a balanced emphasis, and each is in turn but an approximate exponent of its own adherents. The differences among individuals of a given denomination are as numerous and often as vital as those which separate the same body from others. The representative Methodist and the representative Lutheran find that they have more points of agreement than of dissent, that in the estimation of each the harmonies are more vital than the discords, and that within their respective households of faith are dissents of equal import. The representative Protestant and the representative Roman Catholic have a like experience when they rise above the smoke and clouds of a polemic history and are equally attracted by the sun of righteousness, the Christ-life, the highest aim and profession of each.

Mind-Limitations the Source of Divisions.—The mind unequal to a perfect grasp of a rounded truth magnifies differences, minimizes harmonies, assumes that a difference in one particular is a difference in many, and in its protest on one subordinate truth loses sight of the cardinal truths held by all.

A mode of the soul dwarfed in one man appears in all its power in another. Impulse, reverence, faith, fervency, spiritual communion, benevolence, sense of beauty and other emotions and senti-

ments are as limitless in variety as the individuals composing the great sum of humanity. Those of approximate minds and temperaments group themselves into different bodies, with beliefs, forms and control ranging from undiminished emotion and individualism to the highest intellectuality, orderly forms of worship and precise government, each man electing that which is the aptest medium for the expression of his own soul.

Signal Progress Toward Unity.—The all-loving Father who suffered shortcomings because of the hardness of heart in the olden times, who gave to His creatures souls with limits which have hitherto bred divisions in names and practices, and with whom a thousand years are as a day, can scarcely view those divisions as the fruit of perverse sin alone, and from His high view-point a distinct advance has been made from the bloody exterminations by his ancient chosen people to Carnegie Hall in the morning of the twentieth century. Indeed, it is a hopeful advance from the recent dominant institutionalism to the emphasis now laid by all Christian people upon the Christ exemplified in individual life, and to the current unmistakable call for a movement to the Christ as the remedy for ills, individual, social, industrial and commercial.

Adherence to name, pride in numbers and organic prestige are still in evidence and inseparable from the imperfections of our natures, but we are at a milestone, to be memorable, upon the higher life of mutual purpose and mutual help. Wales throbs with a profound awakening, the Christian world rejoices, asking how we shall receive so great salvation, and none inquires by what name these new Christians are to be called nor what Church claims the erstwhile unknown preacher.

Response for Free Baptists.—This assignment in the programme has been made upon behalf of a people comparatively small in numbers, but heartily responsive to the spirit of the Convention. We labor mainly in the small centres of population and rural lands, whence are drawn many leaders in the marvelous activities of the princely cities, and in which were reared and initially trained a large number of the distinguished men composing this Federation. In the less dense settlements is daily enjoyed that personal acquaintance which is vital to mutual understanding and which is cultivated in the larger mass by such felicitous conventions as this.

Rural Influences Friendly to Coöperation.—The country Churches of many names, unduly multiplied by the zealous denom-

inationalism of the past, and now straitened in numbers, money and efficiency by migrations to the cities, are in large numbers losing their identity, their members going to Churches of other names or falling away from the Church entirely.

This process is forcing an intrinsic spiritual unity which evolves several types of organic federation prophetic of the wider movement sought here and now. The country church, the spiritual mother of many city pastors, merits the thought and generous nurture of the churches which draw their leaders from her, and she offers a most fruitful home mission field.

By the necessity of environment, she offers rare opportunities for concrete coöperation under federated influences which would conserve the survival of those which are fittest for the several communities.

Training for Country Ministers.—Her ministers, often threadbare in raiment, food and housing, usually golden in faith, industry and devotion, frequently called directly from the laity, imitating the tentmaker apostle by gaining a livelihood for their families from secular pursuits, are giving high service to the Church. But they lack that kind of study and personal contact with better trained men which gives a broad view of the Church as a whole and a just conception of the coördination of their Churches with those of the cities, home and foreign missions, Sunday Schools, education, systematic giving and the like.

Nor can they appropriate the advantages of the finely equipped and ably manned divinity seminaries at the centres of population. From these they are barred by distance, by financial limits, by mode of thought and life, and by the imperative demands of the churches which would be pastorless if they were to withdraw for exclusive study. Nor is it certain that a training under metropolitan conditions would be suited to the simpler, not to say more real, life of their parishes.

They cannot go to existing seminaries, but training schools may be brought to them. Not of the kind necessary for other ministers —with great endowments, buildings, libraries, museums and elaborate courses of instruction—but of a simpler type, supporting instructors versatile enough to teach a variety of subjects, with small libraries selected for the local needs, courses largely elective and embracing essential subjects in their general aspects, lectures by mission and Sunday School secretaries, evangelists and others,

formal theology and criticism relegated to a distinctly subordinate place.

Such inexpensive schools, fostered by Federations of Churches, are easily practicable in numbers and distribution suited to a host of country pastors while they minister at the regular services of their Churches at accessible distances.

Colleges and Academies as Centres.—Denominational colleges and academies are strategically located, a few with struggling theological departments of the denominational type, but the greater number offering no particular advantages to ministers. And yet it is in such schools that the catholicity in religion which gives birth to Federations of Churches is most potent, and many of these, if not all, would welcome interdenominational or union training departments for ministers and other Christian workers, just as they welcome non-denominational Christian associations of their students. In many cases they would share their buildings, libraries and other facilities with the federated departments, and their literary students would afford bands of choice young people from which the ministry might receive most valuable accessions.

An Illustration.—That this suggestion is not merely visionary and that the essential unity exists which is the prime condition of the realization of the plan, as it is the condition of any federated agency, the institution best known to the speaker is cited, at the risk of seeming shop talk. Its theological department, maintained primarily by and for a particular people, is training pastors of other denominations which do not provide ministerial training at points geographically or financially accessible to them. They usually serve near-by churches of their own name and order, and to all appearances find the environment as congenial to themselves as to those who serve the denomination for which the department was founded. Among the students are those who have been from childhood and still are loyal Methodists, Episcopalians, Presbyterians, Baptists, Unitarians, Dutch Reformed and others.

General Application.—What is true of the one cited is doubtless true of others, and the experience which in this case springs from local necessity would be many times multiplied under an avowed policy of federated or union ministerial schools or departments innocent of the current insistence upon all ministers studying in denominational seminaries. This impressive coöperating assembly gives eloquent assurance that, for example, one may be a Bap-

tist in good standing while giving sympathy and material aid to the federated training of Christian workers in a college which may in other aspects be under Presbyterian control.

Highest Education of Rural Ministers not Practical.—The thought will not appeal strongly to bodies which require a finished liberal and professional education as a condition of ordination or consecration, but for men so educated the distinctly rural and village churches offer no support and little demand, as is evidenced by the small part taken in the work of these churches by the denominations which require such training. But those same churches are the only spiritual servants of the classes of people upon which the structure of our American society rests in the last analysis.

Rural to Urban Federation.—Discreetly distribute training schools among country churches, under a federated spirit, for those unhonored struggling preachers, the spiritual fathers of so many boys who in manhood sit and speak in this distinguished company as representatives of their denominations; distribute them in an atmosphere of practical Christian unity; offer much of the great and universally accepted truths, and little or none of formal and polemic theology which has ever been the prolific mother of schisms in the blessed body of the Christ: federate the ministers at the base of our society, and that essential unity whence has sprung a federation yet clouded by ecclesiasticism and institutionalism will mightily contribute to a working and effective coöperation.

ADDRESS

The Rev. Robert F. Coyle, D.D.

Those of you who used to play football or baseball in your college days will remember that it was not the brilliant playing of this or that individual that won the game, but the splendid team work, every man doing his utmost for the success of the whole combination, all together seeking a common victory. We have had a good deal of brilliant playing in the Church. We have it yet. There are star performers in the field, and here and there a star denomination. Their chief desire seems to be that their

particular Church shall win out. What they should labor for and be ambitious for above everything else, what all of us should play for and pray for, is to win the game for Jesus Christ. A Christianized America, a Christianized Europe, a Christianized world—be this our supreme purpose and all subordinate things will fall into the background; and I am glad to believe that this purpose is growing. This Conference is an indication of it. It is a sign full of hope. We are talking now of essential unity, of fundamental agreements, and magnifying these rather than our petty and unimportant differences.

But what is essential unity? Certainly not a matter of externals, or forms, or polities. The essential unity in a forest is the one life everywhere manifest in a thousand varieties. Build a hundred houses along the same street exactly alike in size and style and material, and it would be no proof that the families living in them were united in spirit and sympathy and love. The devil himself might hold carnival beneath every roof. On the other hand, no two of them might be alike: some might be of wood, some of stone, some of brick, some stately and some common; and yet their tenants might be bound together by the warmest ties of affection. Monotony is not unity. To engage in the same work in the same way; to take it up and lay it down at the same hour; to do it with the same sort of tools and after the same plans, is not unity.

We are not to imagine that if all our Churches were administered in the same way, and all our polities were alike, and all our forms of worship identical, we would be one. Underneath all these externals there might be endless hatreds and rivalries. Never was the Church so corrupt, so essentially divided, as in the days before denominations came into existence. If we were all to come under Presbytery to-morrow, or under Episcopacy, or under Independency, it would make more mightily for disunion than anything else we can well imagine. Essential unity has nothing whatever to do with things on the outside.

Nor with theological agreements. The internals of doctrine have about as little to do with it as the externals of polity and ritual. Men are so made that it is impossible for them to see alike, or to think alike, or to view things in the same atmosphere and the same perspective. There are no schismatics to be compared with those who presume to set up a fixed standard of belief by which men are to be bound once for all. They are the chief heretic-makers of the world. No others have ever done so much to promote division.

Everybody knows that some of the most unfortunate splits and factions in the Church have been amongst those who subscribed to substantially the same doctrines. The seventeen different Methodist and the eleven different Presbyterian denominations in this country are proof enough that essential unity must be something quite apart from similarity of creeds. Nothing is more in evidence than the fact that it is possible to recite formularies that have no relation to the innermost core of life.

Because men subscribe to the same dogmatic statements, it does not follow that their hearts will be in sympathy and their hands united in giving their beliefs practical and beneficent incarnation. The Calvinism of the Thirty-nine Articles is not different from the Calvinism of the Westminster Confession, but the union between the Episcopal and Presbyterian Churches has not always been heavenly and beautiful to contemplate. If history teaches anything, it teaches that a Church with only one creed and one polity and one ritual may breathe putrescence, while the Church with a score of different confessional standards and ecclesiastical procedures may breathe life.

If essential unity, then, has no necessary relation to the externals of form or the internals of belief, in what does it consist? It is, first of all, a matter of spirit. To illustrate: All good citizens are patriotic. There is essential unity among them as to their country. They love it, and if need be are ready to die for it. They are all stirred and thrilled by the same flag, all moved and aroused by the same national songs; but they differ widely, sometimes almost diametrically, on questions of national policy. Their unity is in their affections and has nothing to do with the accidents of parties or the transient phases of public life. All good men are philanthropic, but lovers of their kind adopt different plans and do their work according to different methods. Disagree as they may and do, however, about programmes and schemes and organizations, they all see *the man* and are concerned about his needs. With them also it is a unity of love.

This unity of spirit which alone can bring us together is bound to show itself in unity *of purpose*. Phrase it as we may, if our spirit is right, if it is Christ's spirit, our purpose will be a common purpose. And no one will deny that this purpose exists, the purpose to disseminate the principles of the Gospel, and to push the frontiers of the Redeemer's Kingdom out to the farthest rim of the world. If it gripped us more mightily, if it commanded us

supremely, all differences would be consumed in the fire of our united zeal to win the game. Daniel Webster said one time, in his speech upon the Louisville Canal Bill, "I look to the magnitude of the object and not to its locality. I ask not whether it be East or West of the mountains. There are no Alleghenies in my politics." That was statesmanship. That was patriotism. What a day it will be for the Churches when their leaders, looking only to the magnitude of the work to be accomplished, shall say, "There are no sectarianisms, no sectionalisms, no provincialisms in my religion." I am glad they are saying it, saying it in constantly increasing numbers, and with more and more pronounced accent. All that is needed to take away the reproach of a divided Christendom is that the purpose that now gives us a certain measure of unity shall become magisterial and impelling.

Unity of spirit, flowering into unity of purpose, must lead to *a right putting of emphasis.* Nothing has ever done so much to weaken us and keep us apart as laying the stress in the wrong place. Our divisions have come from making second and third things first. Too often we have failed to get to the heart of things and have tried to make the small great, the creed more than the faith, the Church more than the Christ, the temporary, the changing, the accidental more than the eternal. This mischief of misplaced emphasis began very early; it split the Corinthian Church, and Paul, who always stood upon fundamental lines, said in substance, "Let the Crucified be your rallying centre, gather about Him, and give Him the undivided homage of your hearts." That is the unifying note.

> **Bring forth the royal diadem**
> **And crown him Lord of all.**

Dean Stanley saw to the very heart of the matter when speaking of the Lord's table. He said with that breadth and charity characteristic of him:

> When diverging creeds shall learn
> Toward their central source to turn,
> When contending churches tire
> Of the earthquake, wind, and fire,
> Here (at the Holy Supper) let strife and clamor cease
> At that still small voice of peace,
> "May they all united be
> In the Father and in Me."

May God send us more Dean Stanleys to ring that sentiment in the ears of the followers of Jesus.

Meanwhile for the essential unity manifest we are filled with thanksgiving. Far away in Pagan lands our missionaries are uniting on fundamentals, and the fire of their united zeal is burning in from the circumference to the centre. In our own land and in the great mother land beyond the sea denominational rallying cries no longer rally, sectarian watchwords no longer send a thrill along the lines. What we are listening for now to stir us and move us to battle is not our particular regimental call, but the call of the King of the Army. Coöperative evangelistic movements are multiplying. Arminians, Calvinists and Lutherans are working together, shoulder to shoulder, to save men. Christ is being lifted up and lesser lights are paling. We are brushing the rubbish from the Rock—pleading with men to plant their feet there. That Rock is Christ, and in Him we are finding our meeting place of love, of fellowship, and the inspiration of all our campaigning.

See what this unity promises for the future. It will grow stronger. The wheels of God never turn backward. This river will rise and overflow, and all our ships of every keel will go voyaging upon it for the Kingdom. We know what Jesus prayed for—that they all might be one—and it is inconceivable that His prayer should go unanswered. Even now He is causing us to see the folly, the weakness, and the sin of division. Even now He is forcing upon us the conviction that it is poor economy and worse religion for Christian organizations, with professedly common aims and common fundamental beliefs and a common Lord and a common hope, to stand apart upon trifles. He is driving us to the conclusion that small disagreements and non-essentials should be entombed and forgotten in the larger interests of the Church universal. He is bidding us look for the swiftly coming day when in Christian charity, in Christian zeal, in affectionate brotherly coöperation, as lovers of Him, we shall unite about the Cross for the conquest of the world.

What that will mean for society and for the whole race of man it does not require a prophet's eye to see. Given a united Church, representing, as this Conference does, twenty millions of Christian people, taking a stand for righteousness, and the politicians will listen, law makers will hear and heed. Given a united Church, one in heart, one in purpose, one in attitude toward evil, toward rascality and wrong of every sort, and its protests and petitions will be

treated with respect. No class of men, no liquor power, no iniquity of any kind, will dare to ignore them. Given a united Church, animated by the spirit of Jesus, burning with His fire, hot with His compassion, determined to insist upon a square deal for both capital and labor, rising above all favoritism into the clear shining of God's light, and the alienated masses will come back and crowd our sanctuaries to the doors.

When the Churches act in unison, when they present an unbroken front to every social wrong, it will be the most tremendous and the most beneficent combination the world has ever seen—a combination before which the gates of hell must go down. Think of what this essential unity, now in the bud, will mean for heathen lands when it comes to the blossom and the flower! The work of missions, no longer retarded by narrow and confusing sectarian policies, will go forward by leaps and bounds. Administrations will be simplified and consolidated, useless duplications of machinery and effort on the same field will cease, money and men too long wasted in rivalry and wicked competition will be saved and sent where they can do the most effective work. The kingdom and the King will be the watchwords in that day. There will be a holy comradeship of service. Black superstitions will flee before the advancing hosts of light. Toward this goal we are moving. Toward this port our scattered fleets are converging. This is our grand ideal. It is

> Not of the sunlight,
> Not of the starlight,
> Not of the moonlight,

but of God, and if this Conference shall stir the Churches to move forward toward the realization of this ideal it will never be forgotten; it will pass into history as the most significant and the most beneficent meeting of Christian men since the Day of Pentecost.

ADDRESS

The Rev. R. P. Johnston, D.D.

Mr. President and Members of the Conference:

The most fitting introduction to my remarks is perhaps a disclaimer and an explanation. No man may presume to speak authoritatively for the body of believers of which I have the honor to be an humble member. One may only utter his own sincere convictions, with the hope that in so doing he is giving expression, however inadequate, to the thoughts of many of his brethren.

In considering the matter of Christian unity there confront us at the very threshold certain facts with which all must agree. The first is that our Divine Lord yearned and prayed for the oneness of His disciples. The second is that the spectacle of such a unity would vastly honor our Lord, would deeply impress the world, would generate enthusiasm and confidence in the Church, would tend to a wiser concentration and direction of effort, and would render certain the rapid progress of the Kingdom of God. The third fact is that in a true sense such a unity is daily becoming, not only a devout hope, but an increasingly glorious reality. Otherwise such meetings as these would be impossible.

But back of all this lies the question, What is meant by unity of believers? In what does such a unity consist? The phrase has become commonplace, almost trite. What is its legitimate and reasonable content? What is the ideal in the minds of those who are most earnestly and intelligently praying and working for this consummation so devoutly to be wished? It is evident that clear thinking and frank statement here will prevent possible future disappointment; while confusion of thought and statement will produce confusion worse confounded.

I have said that it is a fact that the oneness of believers is becoming daily more real and actual. But I venture to suggest that this growing unity has in it no thought of merging all bodies of Christians into any existing body. Unity by the process of absorption or by that of deglutition is utterly impossible. No existing denomination is likely to play the whale to the numerous denominational Jonahs. There has not been a time, for centuries at least, when such a merger would not have entailed a loss in the richness, content and variety of Christian faith and experience entirely out of proportion to any possible gain. In the next place, I am com-

pelled to say that the growing unity does not give indication of a universal subscription to any extensive and elaborate creedal statement. There is, to be sure, a unity of faith involved in this movement, but the creed that seeks to express it must of necessity be very brief, very general and elastic, very elemental, and furthermore must confine itself largely to matters within the realm of experience.

Nor does this increasing oneness promise, for many generations if ever, to result in uniformity of ritual, method of government, order of worship or ceremonial observances. I am persuaded that there is substantial unity on the question of what unity is not.

On the other hand, the unity that is every day growing stronger and more beautiful, the oneness that constitutes the essential unity of the Churches, goes deeper, rises higher and bulks larger than any possible merging of denominations into one existing body, however complete that merger might be. It has in it three great elements. It is a oneness of spirit, a oneness of task, purpose, goal, and a oneness of heritage in a vast body of common faith, experience and achievement.

It is oneness of spirit, of ideal. It is an atmosphere and an attitude. It has come like the approach of spring. The world is bathed in the balm of its warmth and fragrance. It is impalpable, assuaging, pervasive, dynamic. It is the breath of a truer appreciation and a larger incarnation of the mind of Christ. It is spiritual, not ecclesiastical. It is sympathetic, not organic. It is vital, not formal. The Christ is breathing upon His disciples, and is saying as of old, "Receive the Holy Ghost."

In the next place it is a oneness of purpose, of goal. The progress of events, increased facilities for communication, the concentration of population in cities, social and civic movements, have created problems and imposed tasks whose very immensity compel coöperation as the only hope of salvation, as well as the only condition of the Church's life. We must stand together or die apart and fail in the highest task. These new conditions, together with the lessons which experience has taught us and the growth of a clearer realization of Christ, have pressed and drawn and compelled us closer together. They have changed our viewpoints, lengthened our perspectives, widened our horizons and clarified our vision. They have constrained us to seek for points of agreement rather than of difference. They have taught us that intellectual interpretations may vary without disturbing the deeper unity of spirit and

purpose. They have led us to see more clearly that the production of Christ-like character is the chief glory of the Church; that the application of Christ's principles is the supreme wisdom, and that the Christianization of the world intensively and extensively is the supreme task. Furthermore, we all know that no one body has an exclusive patent on the process of producing Christ-like character, has no monopoly of the wisdom of method, and no special pre-ëminence in the fruits of missionary enterprise. These are the common guerdons which God has given to every denomination. There may be patents and monopolies in earthly instruments and materials, but no one Church can claim to be the exclusive channel of divine grace and power. God is as yet inadequately expressed. "There's a wideness in His mercy like the wideness of the sea; and the love of God is broader than the measure of man's mind."

The third element of essential unity is a oneness of heritage of common faith, experience and achievement. As a result of the beneficent Spirit of Christ there is a growing affinity for Christ-likeness wherever it may be found, and a growing impatience with any barrier, ecclesiastical or racial, that seeks to prevent the fullest and sweetest fellowship with it. We are recognizing in ever increasing measure that all Christians have a heritage of common truth and experience; that the things which are common are infinitely deeper, higher, richer than the things which are distinctive. The cloth of gold is a common possession; the fringes may furnish elements for distinctive claims.

An analysis of the content of the general Christian consciousness and faith of to-day would, I think, disclose the fact that every denomination has contributed some valuable element to it. The common body of truth and faith is as a sea into which flow various streams. But the streams themselves have been formed by the sea. No denomination could exist but for the truth it holds in common. Our Churches have not prospered because they differ; they have prospered because they have so much that is common. Time fails me for an exhaustive analysis of this deep sea of common faith and experience. Permit me to mention only a few of the elements.

First of all there is a common but recognizedly imperfect conception of the infinite and eternal God and Father, the source of all truth, the fountain of all light, the author of all life, the giver of all good, the God of depthless love, by Whom are all things, for Whom are all things, and in Whom all things hold together. There is a common recognition of Jesus Christ as the Son of God, the

supreme expression of the Father's character, life and love, in Whom we all walk as the living way, the fadeless light and the ultimate truth that brings us to God. We all recognize the Holy Spirit as God's imminent presence in the world and His eternal witness in the soul of man. We receive the Scripture as the supreme literary record of God's self-manifestation, and as the supreme record of man's growing spiritual apprehension under the guidance of the Holy Ghost. There is the common faith in a common Lord, a common joy of forgiveness, and a common hope of salvation. There is a common purpose and a common task, the bringing in of the Kingdom of God. There is a common joy in service, a common fellowship in experience, a common faith in a Church spiritual and universal. These and many other things are our common heritage and possession. And as we realize how much we have in common it becomes increasingly difficult for us to walk apart.

There is another truth to which we must give larger place in our thoughts of unity. That is that life tends to variety of expression, and the higher the life the richer the diversity. And we must recognize that variety is not inconsistent with unity. The highest Christian would be a composite of all the excellencies of all the various types. Each life has a genius of its own. It must express itself in terms of that genius. That life is truest to God which is truest to itself in its self-expression. Poverty and sterility lie in uniformity; richness and fulness lie in variety. We have learned that lesson in the realm of physical nature. It is a pity we are so slow in learning it in spiritual realms. No rose garden is condemned because it has various colored and kinds of roses. No orchard is despised because it produces a diversity of fruits. The bed of pansies is not cast out because they break out into multifold hues. Hear the parable of the rose, the orchard, the pansy. Religion is the life of God in the soul of man. We must not forget that it is life, that the truth of God is vital. It may also be trusted, and we shall realize its unity only when we realize the richness of the variety of its self-expression. Men differ fundamentally, inherently. Truth is not mediated to all through the same faculty. Some are logical, some poetical, some mystical, some emotional, some practical, some passive, some active. Let us not fight against God and truth. Every man will see Christ through the medium of his own individuality. It would be a sin against God and man, it would produce poverty and barrenness, to compel all men into a

conventional religious type. Our conceptions of unity must be enlarged to admit of the widest freedom in order to admit the richest variety and fulness. It must compass an Oriental and an Occidental Christianity with infinite divergences of expression shading off from the one into the other.

So much for the unity that is not and that is. What of that which is to be?

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, are more than they.

Are there not indications of a yearning for unity, for fellowship, for brotherhood, that is more concrete than that of the spirit of which I have spoken, that is more homogeneous and coördinated than even this Inter-Church Federation, that is seeking for a larger organic actualization of the Church of Christ?

Life precedes and produces its own organism. Are there not indications of a deep, masterful, divine life struggling to express itself in a larger interpretation of Christ's idea of the Church? Are not kindred souls feeling its impulse and praying for its realization? And when it does take form—as take form I believe it will—it will express a unity of believers for which as yet we have no adequate symbols. I venture to think it will be an integration along broader lines, a unity reached through wider and larger generalizations. It will be a oneness expressed in elemental, vital terms. It will be based upon oneness of spirit, purpose and goal. It will be inclusive, not exclusive, in its principle and content. It will afford ample room for honest freedom of thought and for the richest variety of expression. It will glow with a holy passion for truth in its fulness, and will admit it from whatever source it may come. It will be characterized by the reverence, devoutness, fearlessness and faith of Jesus. It will need no law but love, no authority but that of truth, no leader but Christ, no bonds but a common spirit, a common purpose and a common goal. May the day speedily come when at the name of Jesus every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father. Then shall we all be one in Christ and He in God. And then

> Out of the darkness of night
> The world will swing into light,
> And it will be daybreak everywhere.

ADDRESS

The Rev. F. T. Tagg, D.D.

There are recognized principles of unity, which are so indisputable that they have crystallized into familiar aphorisms and have taken their place in our permanent literature. Coalitions and combinations are considered so essential in working out great problems of life that armies, corporations and parties have combined because there is "strength in union."

Divisions, even when they are not hostile, produce a scattering of talent, a waste of money in the duplication of machinery and a paucity of results that would not be if a healthy combination of their working forces could be effected. When a state is united its people are happy and generally prosperous. When discord exists conflict, if not rebellion and revolution, will be sure to follow. The Master himself warned us that "a house divided against itself will fall." When He was among men His disciples could not better draw near each other than by placing Him in the centre and forming a loving circle around Him. Our shortest cut toward each other is to get near to Him.

He laid the foundation for an organized and unified Church and sent out His disciples to establish it. He never once hinted at division. It would be difficult to find anything in what He said or did to justify, much less to authorize, the numberless sects into which the Church is now divided. The unities of the Church are the divine elements which pervade and permeate it. The divisions are the differences which human infirmities, misconceptions and selfish ambitions have created. On essential matters the Church is now pretty solidly united. Every orthodox denomination holds sufficient essential truth for the salvation of men—and it holds this in common with all the rest. It is this truth, and not the principles which differentiate it from others, upon which its stability and success depend. They all agree on the essential doctrines, which form the great bulwark against the tides of sin and corruption which menace humanity and threaten to overwhelm it. They all seek the moral and spiritual welfare of the world. They all agree upon the great work of Christian evangelization and the recovery of man from sin.

Where division begins divergence from the supreme principle of Christ's Kingdom has its origin. Divisions may be based on

interpretations of doctrine or polity which may afterward become important to the system they produce, but they are not fundamental. Denominations themselves are but interpretations, and they are wise and useful just to the extent that by creed or conduct they interpret the spirit of the Master. It would be difficult to find an absolutely indispensable principle at the point where any two orthodox denominations vary. They all believe in God —in the redemptive mission of Christ, in the office and ministry of the Holy Spirit, in the authenticity and authority of the Bible, the nature and power of sin, the need of salvation, the beauty and virtue of holiness. They all unite on the Beatitudes, the Lord's Prayer, the Ten Commandments, the Prodigal Son and the 13th Chapter of First Corinthians. Indeed, to see clearly and fully the uniting principles held in common by the various sects is to invite supreme astonishment at the unimportance and the insignificance of the points of difference.

It seems to me the first essential to unity is to recognize the real relation of Christ to His Church. A true conception of His rightful place as the great spiritual magnet draws men to Him. If He is lifted up so that men can see Him in the fulness of His love and grace that will minify, if it does not cause them to forget, the method by which they caught the divinely inspiring vision. When we are privileged to witness a gorgeous sunset our interest does not centre in the hilltops from which we see it, but in the unspeakable beauty of the picture which the King of Day painted in the evening sky.

Christ did not call men to any particular assortment of theological doctrines or denominational formulas. He called them to Himself. "Come unto me," He said. "I am the way, I am the truth, I am the light." He called them to life—and that life was in Himself. Life cannot be systematized, nor located in organizations. In His theology there was a perpetual and impressive reference to Himself as the Redeemer. "I came," He said, "that men might have life, and have it abundantly." Just to the extent that we make methods of coming to Him prominent we obscure Him.

When He came the long chapters of prophecy closed, like a gate through which a triumphant warrior king has passed. In Him the hopes of all preceding ages were realized, the prayers of the centuries were answered. Looking forward through the evolutions of time and tracing the course of the Gospel through the

oncoming ages, He commanded that in *His Name* the Gospel should be preached to the nations of the world. The personal strain is heard from the beginning to the end, and it is the only strain that is sufficient for the capture and the salvation of the world.

If the Church is ever to be effectively united in working power, it must recognize, as it does not now, the attractive personality of Jesus, and its dynamic power in holding men to Himself. Denominational methods need not be discarded, but their mission is largely accomplished when the man is "in Christ and Christ in him."

The very idea of the Church is to establish a particular relation between man and man, based on a common relation of all to Jesus Christ. As these relations are clearly recognized human differences grow less important and finally disappear. Men may differ in opinion, as they do now, but nothing can break, or even modify, this Supreme Sacrament of love and loyalty to the Master; and that love recognizes and comprehends in its all embracing nature the brotherhood of man. If now this great Convention can succeed in persuading the different branches of the Church to focus their effort upon the work of pointing men to Christ, remembering that He has called us to be peacemakers rather than creed-makers—and that everywhere and always our mission is to lift Him up as the sinner's only hope—we may hope that the day is not far distant when they will unite in defensive and aggressive action for the world's salvation.

This calls for a modification of the emphasis now placed upon the divisive factors in denominationalism. We have had a long period of fostering sects and making creeds. Men have thrashed the old straw over many times, and they have endlessly multiplied the machinery for doing it, but we must admit that, in comparison with the forces employed, the work of salvation is slow. We need to accentuate immensely the unifying principles of love and service. Love makes us charitable to those who differ from us—and service makes us forget our differences. When there is joy in Heaven over a repenting sinner it is the sinner, and not the altar at which he repents, that interests them. When we can lead a sinner to Christ I think we should be too happy over that to haggle about the denominational method by which it is done. St. Paul anticipated the diverging tendencies which create sects and sometimes depreciate fellowship, and thereby modify the influence and power

of the religion they mean to propagate, when he wrote beseechingly to the Corinthians "In the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no division among you, but that ye be perfected together in the same mind and in the same judgment, for by one Spirit are we all baptized into one body."

Denominations are not necessarily evil. When they engender jealousy, prejudice, proselyting and contention they are, for in that case Christ is wounded in the house of his friends. When they are organized as methods for better service and work together in a fraternal spirit for the moral and spiritual welfare of men as opportunity offers they may be very useful. But when they claim more for themselves than they concede to others they attach a greater importance to the machine than to the harvest it is intended to reap.

It is not expected that men will surrender the distinctive doctrines of their communion, nor is that necessary—but if we are all Christ's, and regard His work as our supreme duty, we can be fraternal in spirit; we can federate our interests and our forces against the kingdom of sin, and we can cultivate a fellowship that will eliminate all rancor and discord—if it does not make us oblivious to the non-essentials that separate us. Let us learn to rejoice in the harvest rather than in the processes by which it is gathered.

I once heard the gallant General Gordon, of Confederate fame, tell of an occasion when the armies were encamped on either side of the narrow, but sinuous, Pamunkey River, in Virginia. After a time a Federal band—on a hilltop near the river—played "The Star Spangled Banner." A Confederate band on a hill on the other side of the river accepted it as a sort of challenge, and lustily played "Dixie." The Federal band followed with another national air, only to be again answered from the other side with a lively Southern tune. After keeping up this musical fusillade for a time, both bands, under a benign but unaccountable impulse, moved simultaneously to the banks of the river, and together, in delightful and enchanting unison, played "Home, Sweet Home." These foes of the battlefield were now on common ground, thrilled by the same tender thoughts, inspired by the same sweet hopes; their brotherhood, stronger than the fierce provocations which made them hostile, held them under a tender acquiescence until the bugle's sound called them to their tents.

If these men, arrayed in the regalia of war and fiercely hostile on the field of carnage, could forget their differences and unite in a song that was common property, why cannot Christians, who cannot be actually hostile without losing their place in the Church of Jesus Christ, come together under the shadow of the Cross, and together sing songs of love and service which interpret the true story of salvation and the real hope of the Church?

ADDRESS

The Rev. S. P. Spreng, D.D.

God has one Church, men have many churches. But the Church which God buildeth He buildeth of living stones, and it abideth: the churches that men build are built in part of gold and silver, but in part also of wood, hay and stubble, and they must pass away. But there is something human even in God's Church, and there is something divine even in man's churches. For you cannot have a Church with God alone, nor with man alone. You must have both. The Church is where God and man meet. Even there do we behold the tabernacle of God with men. And wheresoever God and man touch each other there is life. And life develops organization adapted to the exercise of its functions.

The moment true religion swung loose from the control of the automatic device of the Papacy, which aimed to force a formal unity upon the followers of Christ, it yielded to the higher law of life and began to develop as an organism rather than a machine. For Protestantism sprang from the impulse of freedom. Liberty of conscience and freedom of thought, long suppressed, at last came into their inheritance; men began to see that uniformity is not always unity, and that blind submission to mere human authority in matters of religious faith and practice kills spontaneity, dwarfs intellect and crushes manhood. The segregation of Protestant Christianity into various organizations, known as denominations and groups of denominations, differentiated by divergent views upon certain points of doctrine and polity, was not wholly evil. Indeed, it was inevitable. It is true, it resulted in great differences of opinion upon more or less vital points of doc-

trine; in great schools of thought which seemed divided by impassable chasms; in earnest conflicts between men of deep convictions, unquestioned piety, utmost sincerity, vital love of truth, and often of remarkable intellectual power and the most thorough scholarship. But it emancipated religion from a galling slavery and dispelled forever the dreadful shadows of mediaevalism.

Protestantism developed essentially along lines analogous to those of physical organisms. A living body of the higher order of beings is necessarily complex and coördinates a variety of functional activities. The primitive forms of life combined body and organ and functional activity all in one. And they were molluscs, nothing more. The higher types of life represent a complexity of organs, parts and functions all mutually coördinated and essentially one, permeated by the full tide of the one life within. So Protestantism, with all its alleged external faults, represents the higher type of a triumphant life. Perhaps only so could the whole vast body of truth as revealed in the Bible be interpreted and exemplified. And only so could the Gospel come in its power to all classes of people, high and low, rich and poor, cultured and ignorant.

That there was evil connected with this form of development is not denied. Some of the existing divisions are forced, carnal, unnecessary and the result of selfish ambition or unholy rivalries. In so far as this is the case they are inexcusable, and sinful, because they produce schism in the body of Christ and awaken prejudice and distrust toward religion itself. But these are the exceptions, not the rule. But whatever the cause and character of the divergent movements and the resultant bodies and groups, the lines of cleavage are in process of elimination. They have lost much of their significance. They are not held with the former tenacity, even when there is over them the glamour of great names. The essential unity of spirit and purpose which underlies them is coming to the surface. As a consequence the denominationalism of to-day is more apparent than real. There could scarcely be a more tangible or a more impressive demonstration of the essential unity of the Churches than this great Conference, the like of which has never taken place before. The very spontaneity with which this movement for federation has developed and the magnitude of its realization is proof of the oneness of the body of Christ's followers.

In so far as the 150 religious bodies in the United States are essentially Christian, acknowledging the headship of Jesus as supreme and His Gospel the truth that saves, they are an essential unit. The unity is deep, vital, abiding, indissoluble; the separation is superficial, formal and temporary. "The waves are many, but the sea is one."

> Below the surface stream, shallow and light—
> Of what we *say* we feel—below the stream
> As light, of what we *think* we feel—there flows
> With noiseless current strong, obscure and deep
> The central stream of what we *feel* indeed.

Science teaches the unity of creation. Star, dust and butterfly are the same stuff. The same ether enswathes them both. Elemental unity persists through all space. Take a spark from Orion, another from Neptune and another from your parlor grate, and they all hold the same primeval fire. Spectrum analysis demonstrates that sun and star and earth are made of the same elements, obey the same laws, are compelled by the same all enswathing forces. This law of unity is becoming more and more luminous, both as a scientific and a moral truth. It runs through the moral universe as well as the physical. It shapes itself into a splendid argument for the unity and the absoluteness of God. For the universe shows one mind.

But all things were created in Christ Jesus. *He* is its unifying center. For in Him and through Him and unto Him all things were made, and by Him all things consist. He holdeth not only the seven stars of the apocalyptic church, but all the stars, celestial and terrestrial; all the stars of intellect and scholarship, and genius and leadership. He holdeth all the stars in His right hand.

He is the head, the brains and the sovereign of the universe. And He is the heart of the universe. He is the head of the human race, its creator and recreator; His cross the magnetic center which draws all men unto Himself. So, too, of necessity, He is the head of the Church. He is the incarnation of love, which is the essence of God and the law of the universe. His love, going out from Him like waves of magnetism, binds all who receive it into oneness with Himself and with each other. He not only desires and prays that they may be one, but He makes them one. They may never come into exact intellectual agreement upon all aspects

of truth, but they will be one in their love of Him as the incarnate God, their trust in Him as Saviour, their fealty to Him as King. "We are all one in Christ Jesus." They all drink of that spiritual rock that followed them, and that rock was Christ. (I Cor. 10: 4.) They are all baptized into the same Spirit; the same Promethean fire from the heart of the universe burns in the hearts of all the saints.

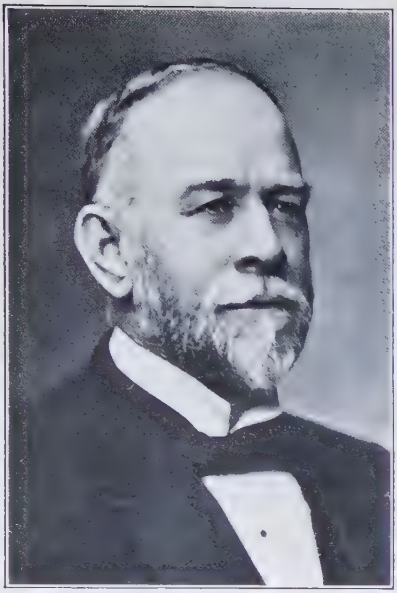
This Conference has not been called in order to unite us, but because we are united; not to force organic union, but to make manifest the essential unity already existing. Too long have the enemies of religion made capital out of our divisions. Too long have we ourselves failed to recognize our essential oneness, and laid emphasis upon these divisions and their causes. Too often have we mistaken denominational zeal for loyalty to Christ. Too often has the creed of the head eclipsed that of the heart. The clash of polemic swords has too often been heard, and we have spent precious time and energy in combatting each other's views, instead of training our guns upon a common enemy. If attempts at union have been made it was generally with the thought that the union would or should take place under *our* fold. We are willing that others should make all the concessions, accept our symbol of faith, speak our shibboleth. It is time these protestations should cease, and we should let the deeper unity of the heart which we all feel exists come to the surface and reveal its power.

We are all one in Christ Jesus. Under the shadow of His cross, in the glory of His open tomb, we are all one. We are one in our faith in the Deity and Lordship of Jesus; one in our faith in the necessity and adequacy of the atonement through His vicarious death; one in our faith in the divine origin and authority of the holy Scriptures as our only sufficient rule of faith and practice; and in the conviction that the Gospel of Jesus Christ is the only hope and the only salvation of this sinful old world; one in our love and loyalty to Him as Saviour and Lord; one in our endeavor to realize in our lives the mind that was in Christ Jesus also; one in our belief that modern Christianity must above all things be true to Christ, loyal to His person, loyal to His ethical ideals, and unitedly pledged to carry out his tremendous programme to evangelize the world by preaching the Gospel to every creature, till this whole round world shall be bound by chains of gold about His cross.

The Spirit of Christ which is in us is bringing us together in the fellowship of common efforts for common ends. We have come to see that we can accomplish most when we work together. Philanthropic, reformatory and educational enterprises and movements for civic righteousness and social purity depend upon universal Christian coöperation for ultimate success. No one Church carries the weight or can do the work of all. But nothing can stand before the might of united Protestantism. The observance of the Sabbath, the integrity of the family by the abolition of sinful divorce, the adjustment of industrial differences, the enthronement of civic virtue, the annihilation of the liquor traffic and the tremendous obligations of philanthropy and Christian education all can be accomplished only by united effort. These are not denominational problems. They are the problems of a united, solidified Christendom.

All this is equally, and even more tremendously, true of the missionary problem. India, China, Africa care nothing for our Churches, but they do long for Christ, the Life of the universal Church, the Light of this dark world. If we would bring this world to Christ we must altogether catch the enthusiasm of the transfiguring purpose to make Jesus King. Nowhere is the pressure, the demand for unity so emphatic and insistent as in the mission field. Nowhere does denominationalism count for less than there. The men at the front are leading in loyalty to Christ as the supreme factor of Christianity. This Conference on Federation is partly called into being by that demand, and its realization brings that great era of which sages think and poets sing and prophets dream, when there shall be one fold and Shepherd, distinctly nearer. The great Captain of our salvation is massing his troops, concentrating his "far flung battle line." There is marvelous concert of action at the front where the falchions gleam. The crisis of the ages is near.

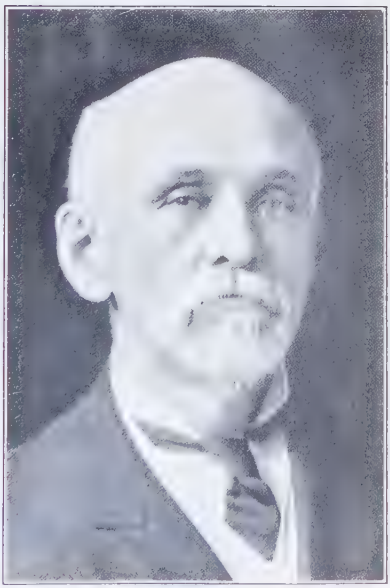
In the great art gallery of the St. Louis Exposition my attention was arrested by an impressive group in bronze. Two athletic young giants, prone upon the ground, were locked in a death grapple. One represented Life and the other Death. The struggle had been long and severe. The artist carved in imperishable bronze the critical moment when Life, puissant, immortal and always sure of triumph, was about to hurl his deadly antagonist, with one supreme effort, down into the abyss. That moment is



HON. JAMES A. BEAVER, LL.D.

REV. BISHOP A. W. WILSON, D.D., LL.D.

REV. F. D. POWER, D.D.



REV. D. S. STEPHENS, D.D., LL.D.

approaching in the history of the conflict of the ages between Christ and Satan. The Christian forces are united in the supreme and final struggle. United in effort as we are in spirit victory is sure. Sin is doomed and Christ will reign.

ADDRESS

THE REV. JOSIAH STRONG, D.D.[1]

Since the beginning of the lowest form of life on this planet down through countless ages there has been a tendency toward differentiation, the development of differences of race, of nation, of language, of laws, of customs, of institutions, of ideas, of religions, of civilizations. But within the memory of living men this time-long stream of tendency has been reversed, and there are now myriad movements toward oneness. The tendency is to perceive the wider relations of life, to recognize common interests, to subordinate differences and to emphasize resemblances, to sink the small in the great, to merge the many in the one, to coördinate and to organize.

This centripetal movement in the religious world is illustrated by our growing use of the prefix, "pan." We have witnessed world-wide gatherings, pan-Anglican, pan-Presbyterian, pan-Methodist and pan-Congregational, and some of us venture to hope that the day will come when there will be a "pan" large enough to hold us all!

But there is a Christian unity which does not need to be achieved because it already exists. It is older than the divisions of Protestantism: it is as old as the parable of the Vine and its branches.

The Church is one, not as the seven branches of the golden candlestick were one—mechanically, but as the body and its members are one—vitally.

The essential unity, the spiritual oneness of the universal Church is always recognized by such a body as this, and it is none the less real to us because it is invisible. But ought not this essential and inward unity to find some more effective and visible expression? Evidently the Master desired it, because He prayed

for a unity that would be obvious to the world, and, seeing which, the world might believe that the Father had sent Him.

Possibly we sometimes dwell upon our essential unity in order to salve our consciences for our sectarian rivalry, our lack of oneness before the world. Is it not possible so to recognize our oneness and so to manifest it as in good measure to remove sectarian rivalry and the shame of it, and correspondingly increase the practical efficiency of the Church?

Character is the sole condition or bond of spiritual oneness, consciousness of which we call fellowship. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" If we had an infallible and universally applicable test of character we might draw unerring lines of inclusion and exclusion, within which spiritual unity would be complete and fellowship would be unfailing.

In the absence of an infallible test, there are three possible tests of varying value, the application of which gives us three concentric circles of fellowship, having different diameters.

The smallest circle includes those who believe as we believe. This has been, and still is, by far the most common test. This creedal basis of fellowship assumes that common character may be inferred from a common belief. And while it is true that Christians hold certain cardinal beliefs in common, there are multitudes in the world who hold these same beliefs who yet give no evidence of having had any spiritual experience, with whom, therefore, we can have no sense of spiritual oneness.

I have heard of a creed with five thousand articles. It would be quite possible for a man to subscribe to them all, and yet be dead spiritually, as he would certainly be dead intellectually.

When men really begin to think, they think differently. We are beginning to see that uniformity of belief is not necessary—indeed, is not possible, and has not been possible since the race arrived at its intellectual majority. I go still farther, and say that uniformity of belief is not desirable. We must not forget that Western civilization was differentiated from Eastern by the development and conflict of different ideas. I would not have everybody believe as I believe. I might be easily reconciled to having a majority agree with me, but I would not have every one think as I do, if I could, for I should be quite confident that there would be no more progress of thought in the world until there had been developed a difference of opinion.

Truth is many sided, and different men, having different points of view, see different sides of truth, and place their emphasis differently. These differences do not preclude harmony; indeed, they are essential to it, and harmony is nobler than unison.

To deprecate the overemphasis of belief is not to underestimate the importance of the truth, for they are by no means identical. My belief is my apprehension of the truth, not necessarily the truth itself. The truth remains unchangeable, but my belief changes as I grow. It is often the tenacity of a man's belief which prevents his coming to a knowledge of the truth, because it prevents his growth.

Let me not be understood to underestimate the importance of belief. There is profound truth in the saying, "Sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

Belief is important, but it is not *all*-important. It is the least satisfactory of the three possible tests of character, as it is the narrowest of the three bases of fellowship. The creedal basis is sure to result in classifications which are palpably absurd.

The next larger circle of religious fellowship is that of common feeling. As Wesley said: "We cannot all think alike, but may we not all love alike?"

The great creeds of Christendom are divisive, but its great hymns are unifying; because they are not theological but devotional, expressing the oneness of feeling which comes from oneness of experience. We Protestants sing Cardinal Newman's "Lead, Kindly Light," and Bernard of Clairvaux's "Jesus, the Very Thought of Thee With Sweetness Fills My Breast," and forget to remember that they are Roman Catholic. Presbyterians sing Wesley's "Jesus, Lover of My Soul" with Wesleyan fervor and sympathy; and Methodists sing "Rock of Ages Cleft for Me," forgetting that the Presbyterian Toplady was a stinging controversialist. We Evangelicals all unite in singing Sarah Adams' "Nearer, My God, to Thee," and Sir John Bowring's "In the Cross of Christ I Glory," quite unconscious, perhaps, that we are fellowshipping Unitarian hymns. And let me add, only this week in a Jewish synagogue I heard a Jewish choir sing, as its own selection, one of Charles Wesley's hymns, "Love Divine, All Love Excelling, Joy of Heaven to Earth Come Down." Hymns pass

current among all denominations, if so be they are true coin of the Kingdom; and that Kingdom, brethren, is larger than we know, much larger than can be embraced by any of our divisive creeds.

But feeling is by no means a satisfactory test of character. It is entirely possible for a man to sing hymns with unction on Sunday, and cheat his neighbor with deliberation on Monday; and that, too, without being a conscious hypocrite. As a man may believe without feeling, so a man may feel without obeying. Because of differences of taste and of training, religious feeling expresses itself in different forms of worship, and a form of worship which is helpful to one may hinder another. A liturgical or non-liturgical basis of fellowship, therefore, is not satisfactory. The circle of feeling may include those who have never surrendered themselves to the will of God, and who, therefore, cannot be one with those who have come into harmony with Him.

The third circle, which is one of purpose, of action, is not only more inclusive, but more true as a basis of fellowship, because it is more truly indicative of character. A man's creed is not decisive, nor yet a man's feelings. It is his will which constitutes him a moral being, and it is the character of the will which makes the character of the man.

Moreover, we have the divine example for making the will—oneness of purpose—the basis of fellowship. The Master said, "Whosoever doeth the will of my Father, the same is my brother." Not he who *professes* to do it—creed, but he who *does* it—life. "He is righteous that *doeth* righteousness"; not he that believes right, nor he that feels right, but that *does* right.

Belief, devotion, life are by no means unrelated. A man is not, like an ocean liner, divided into several watertight compartments. Thought, feeling and action all influence each other, but it is the will rather than the sensibilities or the intellect which is fundamental to character.

Here, then, is the true basis of the oneness of God's people. "Whosoever doeth the will of my Father." That word, "Whosoever" is one of the great circles of truth which is all inclusive. It embraces every race and every religion—"*Whosoever* doeth the will of my Father, the same is my brother." The Master's brethren are *my* brethren. No man needs a broader basis of fellowship than that; and I do not dare to make a narrower basis of fel-

lowship than that, for to disfellowship those whom Christ fellowships is in an important sense to disfellowship him.

Even those who make exclusive claims as to truth or valid ordinance, who exclude us from their heaven, and refuse to us the Christian name and the right hand of fellowship, if they are doing the will of the Father as it is revealed to them, the same are our brethren.

Though they and we differ in belief and in forms of worship, may we not have the fellowship of conscious oneness of purpose? If we differ radically as to the meaning and the method of salvation, we cannot unite in our efforts to save individuals; but all, of whatever name, who acknowledge God's right to reign in the earth, should be able to strike hands in behalf of social righteousness.

When the saloon, the brothel, and the gambling hell triumph because good men will not unite, there is high treason to the Kingdom of God; good men have failed to see that their essential oneness is not that of belief or of sentiment, but that of purpose, and therefore of action.

I rejoice that this great gathering aims at a larger expression of the oneness of God's people—at what might be called *federation at the top;* i. e., closer relations through the action of ecclesiastical bodies. Let me also urge *federation at the bottom:* i. e., the active coöperation of local Churches.

The Churches of the same community, being charged with its Christianization, having the same great aims, holding essentially the same great doctrines, enjoying the same opportunities, contending against the same obstacles, have much more in common with each other than with Churches hundreds or thousands of miles away, with which the only distinctive bond is a denominational name, a non-essential doctrine, a common form of government or of ritual.

We read of the "Seven Churches of Asia," but of only one Church in Ephesus, one in Smyrna, and the like. There may have been several worshipping congregations in each city, but there was only one church in each.

I foresee the time when the churches of the city will become the Church of the City, and then will the day be hastened when the city will become the "City of the New Jerusalem."

ADDRESS

The Rev. Bishop Daniel A. Goodsell, D.D., LL.D.

Mr. President: Federation has arrived. Whence did it come, and how did it get here?

The Churches are not here by invention or new foundation on this soil. While eccentric religionists have "sought out many inventions" and mothers, Elijahs and "Holy Spirits Incarnate" are to be named as here with many other whimsies, the denominations are in such numbers because they were a part of the old life at home and came here with the immigrant. How much they gave of home atmosphere to those who never expected to see England, Scotland, Holland, Germany, Scandinavia again, we know. The house could not be as in the old world; home customs could only be the shadow of what they were across the sea. Other conditions must be as unlike those of the homeland as widely separated settlements and the severities of pioneer life could make them. Language, worship, ritual, Bible could be as in the Fatherland, and became all the more dear as almost the sole consolation of the homesick. To preserve these became a duty, not only for witness, but for consolation.

When settlements grew into provinces, and provinces into States, and thin threads of intercourse were spun by the adventurous in business and by the land hungry; when new communities were born of that strange drawing of men westward, the sacred religious helps were carried by the families, who heard "the call of the wild," beyond the Alleghanies. Here they met others, drawn by the same drawing, and yet of different speech and different Christian doctrine. The New England Church met in the westward movement the Reformed Church of New York, the Presbyterian of New Jersey, the Baptist of Rhode Island, the Protestant Episcopal of Virginia, with the Methodist Episcopal sometimes before, sometimes after. All had been trained, in the Old World and in the New, in controversy. Controversy, especially when it hardens into exclusion and privilege under law, prejudices, embitters, segregates. By so much as conscience was in such differences were the lines drawn between the Churches. By so much as one Church preceded another by age and number, by so much was a newcomer an impertinent invader, to be chilled by indifference, turned back by contempt, rejected by controversy, or isolated by

ostracism. It was surely difficult under such conditions to perceive unity, and much more to cultivate it. The mere fact of different doctrine or worship was a criticism and protest against that with which it differed. "Ours is the faith once delivered. Yours is the religious novelty. We do not need you, and will not receive you." Such for a long time was the spirit of American religious life.

Men must have neighbors for sympathy, protection, business, social life. Barter has often been an introduction and cause of the first handshaking. He who greatly needs what another has and he has not puts prejudice under bars until the bargain is made. In this way good discoveries were made; one of the best that could be was that the Ten Commandments may be as dear to another religious name as to ours. When respect is born toleration follows—not the toleration of indifference, but of respectful interest.

Out of some such respectful interest came further intercourse, semi-social or political. The need of votes or, being in possession, the fear of losing them, has brought men near enough for scrutiny. A Church with many votes can be sure of respectful treatment. All this is small enough from the ethical side, but large enough from the side of forces which make for unity to have mention.

When one is puzzled how men can be good and believe as they do, the greater puzzle comes later as to how men may believe as they do and die as well as they do. Seeing this, the question gradually emerges into the light, "Are all things I hold as necessary to Christian character (which is temporal salvation) and to eternal salvation (of which Christly character is the guarantee) as I have thought them to be?" When one is far enough on to ask this the barrier begins to lower from the top and to rise from the bottom, so that, if one will, one may crawl under to breadth of thought and warmth of feeling, or climb over, as one chooses.

In this way men have come, under the freer life of this Republic, to believe that heretics may belong to the soul of the Church, though not of the body of the Church, and that they may be "the other sheep" which the Master must bring. It is no great step from this to the abandonment of the idea that unity has much to do with externals and obedience to a central power; no great distance then to the clear sight of the real unity for which the Master prayed "that they may be one as we are." There must be a true unity somewhere when two flocks are shepherded by the same good Shepherd, and we see it, and know it, and cannot deny it.

This unity is the more clearly perceived, acknowledged and rejoiced over by those who are where they can conscientiously worship with another Church than their own, where their own does not exist. It must be more vague and cloudy to those forbidden by their faith to pray with others, or kneel before the Calvary of the Holy Communion wherever found.

The summer longings and wanderings have brought Christians into fuller sympathy. At home a score of causes unite to keep the circle of religious life without excursion or invasion. Away from home a score of causes may compel us to join in, or at least to witness, a worship we should never see at home. When two men see God in the same cataract, on the same mountain, or by the same sea, they are brothers. In the same way common sorrows draw sad hearts together. Pestilences, inundations, conflagrations, business panics and poverties, reveal the Christ in the man who does not find Him as we do, does not praise Him with our song, or pray to Him with our vocabulary, or declare faith by the same formula. Those who meet the massive terrors named above in the one patient, heroic, Christly spirit have somehow reached the same place. Is it of much account how they got there, if visibly they are there? We must not insist that all came or must come by the same road, when if we lift ourselves on tiptoe we can see many roads converging and pilgrims on all bound one way.

Wider knowledge of the world through mission work and foreign travel has helped also to emphasize more the things in which we agree.

The democrat, who has never seen a kingdom or empire, cannot understand how life can be in any sense cheerful, progressive or contented under other than republican institutions; so it seems to the free Churches of the United States that establishments and Churches subject to kings and Czar, as heads of the Church, must stifle piety and prohibit sainthood. But he who has crossed the sea, however much he may believe in a free Church in a free State, learns that God's saints grow in all soils, under all governments and in all communions; and in heathen lands he learns to say with a startled Peter, "Of a truth I perceive that in every nation he that feareth Him and worketh righteousness is accepted of Him."

These causes, together with the highest and truest cause of all, namely, the better perception that *love* is the finest flower and fruit of all the graces, and is the very Essence of God, have developed so much unity among the Protestant Churches as to make this con-

vention possible. It has been preceded by beautiful coöperations, fellowships, assimilations. The missionaries in foreign lands, little islets of Christianity in an ocean of heathenism, have mocked our divisions by their courtesies and co-workings. Confronted by the almost impenetrable masses of ignorance and sin, they have wondered that we should miss the sight of the Gibraltar we must storm in mending the fences which separate us.

We have come to see that almost all the religious vagaries and novelties of doctrine have been used by God to secure modifications of harsh doctrinal statement, or to give right place and emphasis to some long neglected truth.

As the red-flagged Anarchist has in him the violent excess of a noble idea, namely, the idea of the self-governed and self-developed man, so most of these later separations and novelties have in them the excess of a noble religious idea. Some with whom we cannot in all things affiliate are being used to better define God's unity, God's love, the power of faith in disease and the hunger of souls for positive teaching. All of these have been hidden by words, thought to have been large enough singly or sentenced, to contain the nature and method of the Infinite.

We have come to see that in meeting the needs of different types of mind, and by an adjustment of machinery to method, more are reached than if one had the care of all. If we all were organically one we should still be compelled to include all of doctrine, all of spirit, all of method we hold or have; else divisive force would work again or rival orders disturb our unity. The man trained to contain and restrain will never worship like the man whose impulses have never been reined in. The uncultivated talk loud, laugh loud, feel the dulness of a silent world; the cultured are covetous of quiet and say:

> Sacred silence thou that art
> Floodgate of the deeper heart.

The cultured hold free, rapid expression to be vulgar. The enthusiasm of the cultured is in patience; of the uncultured, in action. Culture hesitates to invade another personality, as it is slow to open its own; unculture will have no secrets and tells its own as freely as it asks for yours. Philosophical faith is seldom equal to joyous martyrdom. It can die quietly, but cannot joy in dying; and the true Church of Christ must hold, develop, use, satisfy, inspire all these.

May we not have, therefore; do we not now have a vision of Christian unity, which respects the historic genesis of all the Churches; believes them to be justified of God if witnessing for righteousness and growing in power; a unity which holds that God must be where His Spirit is manifested, breathed, expressed in pure words, kind deeds, and in all holy living; a unity which believes that humanity is immersed in God, and therefore all good of all men is from Him; a unity which will not waste resource in useless multiplications of denominational indexes, but seeks only to arrive where inadequate expression to the truth is given, and arrive there only when it is evident that what is already pointing men Godward in any place points with wavering fingers or with a misleading twist of direction? Can we not conceive of a unity which believes that the ultra democracy of one is somewhere more needed than another more compacted and command obeying order and keep out of its way? Can we not hope for a unity which will recognize that if any part of the community is unchurched after years of effort by one Church, it is no invasion for another to make trial of success?

Can we not search, in short, that "unity of spirit in the bond of peace" where we shall see that God's love will leap over errors of doctrine, ritual and method in order to save a soul; and no longer puzzle ourselves over how it can be, when it is evident that it already is?

Individual Christians have reached this unity in common work and precious personal relations. I know village towns where the only dissident among the Churches is one that stands stupefied and dying in the midst of brotherly vitality, whose Christly quality it denies. I know some great souls in all Churches whose exuberant love and activity touch helpfully the whole Christian world; and I will, and do believe, that it is now possible for us to so federate, that the world will not have to listen for separate voices in a Babel of utterance, but hear one great, strong voice, the united outcry of eighteen million hearts, at least in protest against wrong; in the Christian tutoring of conscience: in invitation to Christian uplift by and through the indwelling Christ; in brotherhood in the redemption of Christ, and of coöperation, without rivalry, except in good works: without any of the contemptibilities of jealousy or envy; but with all the nobilities of appreciation, fraternity and love.

And, recalling the Plan of Federation this day presented, I dare, with no vote of authority behind me, seeing that you have

lifted up a banner where the world may see it, and have written on it in letters of light, "Coöperation, Federation, Love," I dare, I say, write beneath this legend, in glad subscription, the name of the Methodist Episcopal Church, in which my father, my uncle, my brother and myself have served the Lord Christ one hundred and fifty-five years.

INTERDENOMINATIONAL GATHERINGS IN THE INTEREST OF YOUNG PEOPLE'S ORGANIZATIONS

CARNEGIE HALL

SUNDAY AFTERNOON, NOVEMBER NINETEENTH

BROADWAY TABERNACLE

SUNDAY AFTERNOON, NOVEMBER NINETEENTH

MEETING IN CARNEGIE HALL

Address by the Chairman, Mr. John R. Mott

It is fitting that at the very centre of this Inter-Church Conference, with its large objects, all promoting a closer unity and coöperation among evangelical Christians, that a place should be assigned to the organized Christian forces among the youth of our various Churches; for while discussions have been going on for many years with reference to the realization of these great objects, the young people have been actually achieving Christian unity, have been illustrating in their organizations and work the idea of Christian unity, and have been demonstrating the marked advantages of Christian unity. One only need call the names of a few of these organizations or movements that unite the youth.

The Young Men's Christian Association is not only the oldest, but in some respects continues to be one of the most efficient of the interdenominational movements of the Church. Although it was founded as long ago as 1844, its founder, Sir George Williams, passed away from us only within a fortnight. Seldom or ever has a founder been permitted to span with his life achievements more extensive or beneficent, for he lived to see the society planted in nearly fifty nations, with a membership of over 700,000, and become a mighty factor in the extension of Christ's kingdom in these different nations. The Young Women's Christian Association has been paralleling among young women a work similar to that carried on by the Young Men's Christian Association, and has already achieved most wonderful results. The Young People's Society of Christian Endeavor has become the largest of the interdenominational enterprises of the history of the Church, and it has accomplished results of incalculable importance. The Brotherhood of Andrew and Philip should be mentioned in a special way on an occasion like this, because this society was in fact the pioneer of this federative movement. It has organized councils in at least five denominations and has chapters in twenty-four denominations, and has worked out in a measure the federative idea which is to be discussed and, we trust, adopted in the business session of this Conference to-morrow.

The various denominational societies among the youth, the Epworth League, the Baptist Young People's Union, the Luther

League, the Brotherhood of St. Andrew and other societies which in their respective fields are equally important have all been responsive to this great federative idea and to the idea of practical coöperation in the realm of Christian and philanthropic effort.

The Student Volunteer Movement for Foreign Missions, binding together the young men and young women of our colleges and theological seminaries, who have gone out or are to go out under the regular missionary societies of our Churches to the non-Christian nations to become the leaders of the aggressive forces of Christianity, has accomplished a mighty result for Christian comity, Christian coöperation and real Christian unity in the most difficult fields of the Church. Within the past eighteen years it has sent forth from the United States, Canada and Great Britain not less than four thousand missionaries, a larger offering than at any preceding time in the history of the Christian Church. The Archbishop of Canterbury said to me not long since that nothing inspired him with more hope than this recent uprising of university men and women for the world's evangelization; and when we remember that it represents leading spirits in not less than forty divisions of the all-embracing Church of Jesus Christ of the Anglo-Saxon world, we see in it large possibilities for the realization of the Christian ideal that has brought us together.

The Young People's Missionary Movement is seeking by uniting all organizations of the young in North America to make possible an adequate base on this continent for the successful prosecution of this world-wide war in the non-Christian world, and it is going to make that easily possible.

The World's Student Christian Federation has fused together some twenty national interuniversity and intercollegiate Christian movements and is firmly intrenched in nearly two thousand separate universities and colleges, and has a membership of over 100,000 students and professors. From their ranks are going forth year by year the coming leaders of Church and State, so far as that leadership is to be a Christian leadership. A few months ago it was my privilege to attend the conference of this federation, held at Zeist, the old Moravian community in Holland, and there, although this conference was limited to one hundred delegates, approximately, we had present the leaders of the Christian forces among students from thirty different nations. The most

antagonistic nations, through the persons of their representatives, came into most intimate fellowship; for example, the Japanese and the Russians, the French and the Germans. I observed among these one hundred men that stood for the one hundred thousand members of the federation that we had all the grand divisions of the Church represented; the splendid Lutheran and Reformed bodies of the Continent, the great Anglican and Free Churches of the British Isles, the different families of denominations of the United States, Canada, Australia and New Zealand and representatives of the new and rapidly growing evangelical churches of Japan, China, India and Africa. I noticed a little motto in that language that all students understand, "*Ut omnes unus sint,*" taken from the heart of the prayer of our Lord, "that they all might be one"; and I said to myself, this great prayer is being answered in marvellous measure by this effective federation of the coming leaders of the Churches.

How is this union of all these forces of Christian youth being accomplished? By accentuating the things on which we are agreed and putting into the background the things concerning which we differ, and which, after all, so largely are accidental and incidental. That is one way by which this union is being achieved. Then, again, in harmony with that sublime prophecy of Jesus Christ, if He be lifted up He will draw all men unto Him, we find these societies, by magnifying Christ in their plans and in their deliberations and in their practical work, and above all in the lives of their members, are not only drawing people nearer to Jesus Christ, but in that very process inevitably nearer to one another. And in a third way they are bringing together the young people of our day, and that is by fusing together, as I have pointed out, the coming leadership of the Church of Jesus Christ. Have you reflected upon it, that in the colleges of the United States we have in Christian associations the men who are to be the future ministers, and that they pass into the theological seminaries, where we have the same society of an interdenominational character; that this means that these men are bound together by the closest fellowship for seven years at least, working together, planning together, praying together, coming to have respect and esteem and love for one another? Are they going to cease to do so when they leave the college and seminary walls? Certainly not; and experience shows that they are not doing so.

If the roll were called you would find that a large number of the moving spirits in this great movement for Federation, both at home and abroad, are those who learned this lesson in undergraduate and seminary days.

In a fourth way we are being bound together, and that is by the unifying power of a tremendous task. All the political parties of Japan were ironed out in a few days, and the nation presented a united front before the stupendous undertaking of fighting Russia. So with a task before us like the making the United States a mighty Christian nation, and the yet larger enterprise of evangelizing the world, if it be in God's plan, as we believe it is, in our generation, we have an undertaking that has made it seem not only desirable but absolutely necessary to get together and to stay together. In the presence of an unbelieving world, whose unbelief is more extensive and more intensive than can be realized in any other way save by facing a great work like this, we have come to see that anything short of union in spirit and practical effort is destined to be futile. Therefore, is it strange that the young people's organizations represented in this meeting today received with the liveliest satisfaction the intelligence concerning the holding of this Conference, and accepted with enthusiasm the invitation to participate in it?

We are greatly favored in the two speakers that we are to have as the meeting goes on, and I esteem it an honor to introduce as the first of these speakers one so well qualified to guide our thoughts and to stimulate our impulses to-day: one who, because of his true historical perspective, because of his keen insight into the life of nations and of peoples, and because of his sympathetic touch with all the best manifestations of life among the youth of our own generation, can best present the theme, "The Mediation of Youth in Christian Progress," President Woodrow Wilson of Princeton University.

THE MEDIATION OF YOUTH IN CHRISTIAN PROGRESS

PRESIDENT WOODROW WILSON, LL.D.

I esteem it a great privilege to stand in this place, and yet, notwithstanding the too kind terms in which Mr. Mott has introduced me, I feel that there is a touch of audacity in attempting the theme which he has announced and I have undertaken, "The Mediation of Youth in Christian Progress." I wish that I could say with historical accuracy that I am myself still a young man; but, notwithstanding the fact that I have passed the age when that definition is strictly accurate, I do not feel that I have passed the age when I may still esteem myself a young man, married to the impulses of youth, full of the knowledge of those things which come by association with youth, by association with the influences which are constantly impelling the human race to move onward, with its eye, not over its shoulder at the path which it has traversed, but forward upon the difficult roads which it must attempt and the difficult heights which it must assail. It is said that only two sorts of persons ought ever to attempt to teach: Those who are young and those who never grow old; and I hope that I shall have red corpuscles enough in my blood to remain in the second category, and that those associated with me in university authority, when they see the red corpuscles lose their ascendency, will ask me to step out of my task.

In order to discuss the mediation of youth in Christian progress it is first necessary to determine what we mean by progress. I think that you will realize at once that it is a term very difficult to define, the contents of which differ with every differing conception of the task of the world. I think that you will agree with me that progress does not necessarily consist, or consist only, in change; that there are some changes which are destructive and not progressive, and that progress seldom consists of radical change, because society is an organism, and everything which is radical tears, and so far as it tears destroys the tissue of the organism. You know that one of the most dreadful physical diseases to which flesh is heir—I mean the disease of cancer—is supposed by some students of medicine to consist in an excessive vitality in one spot in the organism, whereby, returning to the vigor and creative power of infancy, it so outruns surrounding tissues as to create a centre

of demoralization and of death. Let that stand for us as an image of radical changes in respect of progress. It must not be more radical than the tissues can stand; it must not be faster than the ligaments of society can endure. Progress consists in those progressive changes, in those advancing stages, in those modifications which come from the pressure of circumstances, of purpose, or of desire; not of local circumstance, not of individual purpose, not of the desire of a little group of men, but from some general reckoning of the circumstance of men, from some general assessment of the purposes of mankind, from a knowledge of the general desires and needs of the human heart and human nature.

It has been said that the best leaders are those with ordinary opinions and extraordinary abilities, those who hold the opinion of the generation in which they live, but hold it with such vitality, perceive it with such executive insight, that they can walk at the front and show the paths by which the things generally purposed can be accomplished. There is in progress a necessary conservative element, and therefore it behooves us to ask whether we can entrust progress to young men. Those who do not deal with large bodies of young men suppose that young men are radicals. I have never found them so. I think the most arch conservative I ever dealt with is the American undergraduate. He does not want anything touched with change. He forms a custom in his little community in four years; the fifth year it has become immemorial, and he forbids us to touch the immemorial observances of the little community which he loves. He wishes you not to alter even the exterior appearances of things on the grounds where he has spent his life, in the buildings to which his affections have begun to cling in such a way that they can never be torn away. It seems to him desecration to touch the slightest thing that has been intimately associated with his short experience. There is no tenacity like the tenacity of the young mind, and there is no conservative like the young conservative, and I believe that the most conservative body you can find is a body of young men. The difficult, the dangerous, the desperate, radicals whom I have known have been men past middle life, men upon whose palates the taste of life has turned bitter, men for whom experience has brought disappointment, men whose ambitions have been checked and cooled: these are the desperate radicals who want to clear some new stage upon which they can assert their power; not the youngsters compounded of hope, not the youngster hopeful of everything, but the man who has lost

the impulse of hope and is standing near to the darkness of despair. He is your radical, your revolutionist, your man of reckless change.

And yet this is true only in a certain field. The youth is conservative in this respect, that he did not himself originate his own convictions. The young man takes his convictions from the world into which he is born, which is the world of older persons; he takes his convictions from the preceding generation. Your radical is your man of new and novel convictions; not your man who takes his doctrine from the generation that precedes him, but the man who seeks to originate a doctrine for his own generation. There are young men who seek such change; but you will generally find upon analyzing the convictions which they urge upon their generation that they are not new, but old. One of the difficulties about our education at the present time is that we do not thoroughly enough apprise our young men of what has been done. The educated mind is the lobe in the human brain which contains the memory, the memory of what the human race has done and thought and attempted and achieved and failed to achieve, and if this lobe of memory be not properly stimulated the race will lose its sense of identity. The psychologist tells me that I know who I am to-day because I remember who I was yesterday, and if I did not remember who I was yesterday I could not for the life of me tell you who I am to-day. And so the human race. Unless it can reckon truly with regard to its past experiences, it has lost both its identity and its direction.

For if I do not know where I came from I do not know where I am going to. My direction is determined not by the spot upon which I stand, but the direction from which I have come, and the recollections of the human race are the standards by which it steers. See the consequence when it does not. I had a friend, a very learned friend, learned in certain narrow lines, who undertook to reconcile all the arts under a common category. He worked out a beautiful and symmetrical system that was most pleasing to the abstract mind and submitted it to a colleague for his comment, who said: "My dear fellow, that is most interesting, and always has been interesting, but was exploded in the time of Aristotle." There would have been a great deal of effort saved this gentleman if he had only recollected as far back as Aristotle. The educated youngster, therefore, is the youngster who carries the precious fruit of memory. He carries a compass, besides, for he knows which is the north and which is the east and which is the west; and he is

not your natural radical; he is your natural conservative; the stock that he means to trade on in this generation is the stock which was accumulated in the last generation.

But the youngster is progressive none the less—in a sense which older men seldom sufficiently realize. The youngster does not take his convictions with any very nice discrimination; he takes them whole, in the mass, as they are administered to him, in the bulk. The difficulty with us older men is that we sickly the whole matter over with the pale cast of thought. We begin to analyze; we begin to split hairs betwixt north and northeast side; we begin to say this part of the doctrine is true, that part is false, this part of the Gospel is true, that an interpolation, and the bulk ceases to beat upon us with its whole majestic force. We feel the little discriminations that pull us this way and that, and by the time we reach sixty or thereabouts these pullings have slackened all the speed in us, and we stand still and say, Whither shall we go? Whereas the youngster does not discriminate between one part of the force and the other; he goes steadily forward before the beating wind that blows upon him out of the past. Professor Langley, of the Smithsonian Institution, not long ago tried a very interesting experiment. He was interested to know how even the weaker kinds of birds could stand still with outstretched wings in a gale, not being driven by it, but simply tipping themselves very gently and deftly, shifting themselves and standing always still, not driven. He erected in a window a little line of paper windmills such as we have all used when we were boys, and through this window blew a powerful draught of air. He found that not all of the windmills rotated in the same direction, that some were reversing, that others were standing still; and it became evident to him that the wind was not a solid movement of the air, but a movement in eddies, in currents, in counter currents, the most of the movement being forward, but not every part of it moving forward at once; and that what the bird was doing was finding the interstices in the wind and balancing himself where the gale did not beat upon him. That is what we are doing in our discriminations of doctrine. But the youngster is like a boat with a sail spread to the breeze. He may sometimes run close to the wind, but nevertheless he is governed by the bulk of the current and not seeking the interstices where it does not blow and impel him; and so, being impelled more than we are impelled, he seems to have a pace that we cannot accomplish. He is yielding himself to the net power that is in the con-

victions which he holds, and so he moves forward with a confidence that seems rash, with a confidence which seems blind to those of us who are older, more circumspect, more prudent, more thoughtful.

I sometimes think of the movement of youngsters in the field of thought like the movement of volunteers, particularly American volunteers, in military movements. The volunteer will often accomplish what the seasoned troops cannot, because the seasoned troops know where it is dangerous to go and the volunteers do not, and by their very ignorance of danger they face and accomplish impossible tasks. Not only that, but the volunteer is impatient of discipline when he is in process of movement. He wishes to act as an individual; wants his fellows at his side, but will not stop if they lag; and will often in little groups climb some height that it was supposed no troops could take—not overcoming the obstacles, not knowing that they are there, unconscious that he is climbing barriers, with his eyes so lifted that he sees no barrier and scrambles to the place of power with the sheer impulse of ignorant audacity.

This is the power that is in youth; this is the power that makes us afraid of young men. Convince them of something and let them get the bit in their teeth, and they will bolt in spite of you. If you do not want them to bolt, do not convince them. If you want them to bolt, have convictions that are sufficiently hot to be communicated, and they will take them. They are a transmitting medium, but the only thing that can set them on fire is fire itself. This, it seems to me, is the function of youth, which I should designate as the function, not of pushing ideas—that is a function of discrimination—but the function of pushing *ideals* forward in the world; and, after all, one ideal is worth twenty ideas. I mean in propulsive force; I do not mean in intellectual training, but in propulsive force, in accomplishment, in what one may call spiritual dynamics. One ideal is worth twenty ideas. It takes a certain movement of an idea to make it an ideal. No mere idea, strippped and naked, is fit to become an ideal; you have to dress it becomingly, you have to recommend it in insinuating ways, you have to illuminate it with poetical touches, you have to give it a certain halo which does not properly belong to any human idea, and it is this transfiguration, this image of the imagination, which makes it an *ideal*. Believe me, ladies and gentlemen, we live by poetry, not by prose. We live in proportion as we have creative imaginations, not in proportion as we have discriminative minds. We

live in proportion as we see visions, not in proportion as we discriminate what can actually be perceived with the trained eye in the light of noonday. You must show the youth what he can see in that hour of dawn in which he uses his eyes, not in the hot, unshaded hour of noon in which some of us live, and not in the dying, fading, pale light of the evening coming on, but in that transforming light of the morning, when everything looks as if it were touched with the power and the beauty of poetry; and if you can communicate such ideals, why, then, these youngsters are fit stuff to seize the banners of any enterprise and carry them forward where you wish.

I have sometimes asked myself why it is that the Young Men's Christian Association can succeed in certain foreign fields where the ordinary missionary has been stopped and balked. There seems to be in certain countries—for example, in China—a limit, a social limit, in some communities, to what the missionary can accomplish. He can do his work with the poor and illiterate, but apparently he cannot touch the literate classes; and yet the Young Men's Christian Association has gone in and taken hold of the sons of the governors of provinces and is moulding them, the magnates of the next generation, to its purposes and ideals. Why? I offer my own explanation with a great deal of modesty, for I am not sure that it is the right explanation, but I think it will bear your examination. Because the Young Men's Christian Association does not undertake to teach dogma. It undertakes to teach, but not dogma; it undertakes to do that sort of teaching which is leadership in life. Now, while I believe that all truth is dogma, I do not believe that all dogma is truth. While I believe that all truth may be formulated as dogma, I also believe that the formulation of it removes it from the vital sphere, if I may so express it, into the intellectual sphere, and that if you try to indoctrinate you are not communicating power to those who are not the proper subjects of indoctrination. What is the consequence? Look at the tests of any one of your Churches. Are the members of the Churches asked to subscribe to the doctrines that the ministers of the Churches subscribe to? No. You will find that the members are brought in upon a minimum of faith, a minimum of doctrine which really belongs to all the Churches, and that the intellectual part of it, that which must lie back of the teaching and form its foundation, but need not form the subject matter of the teaching, is left to the intellectual part of the Church, the trained part of the Church,

the scholarly part of the Church, namely, the ministry of the Church. I do not believe that the ministers of the Church could teach truly unless they studied dogma discriminately, but I believe that if they transferred the teaching of the theological classroom to the Church itself, they would communicate dogma and not life, and that in so far as the Young Men's Christian Association has exceeded in success the missionaries of the Church, its success has been due to the fact that it has sought to lead men on in the general paths of enlightenment and of character without trying to impress upon them too soon, too suddenly, too didactically, too emphatically, the distinguishing dogmas of particular Churches.

I know that there is a very controversial ground here and that I am very safe inasmuch as nobody is going to answer me; and I do not want for a moment to neglect the danger and the difficulty of points of this sort. You may easily obscure such matters. I was talking with a couple of gentlemen, just before coming into the room, about those Christians who propose salvation, not by faith in Christ so much as by character, by the direct and conscious cultivation of character; and I said that it seemed to me that salvation by character was an enterprise of despair, because—I do not know how you feel about your character but I know how I feel about mine, and I wouldn't for anything I can think of offer it as a certificate for salvation. Moreover, I believe if I set out to form my character as the chief object of my life I would become an odious prig. I am not put into this world to make a handsome creature of myself; I am put into it to follow the right leaders and to serve my fellow-men; and if I do my business my character will take care of itself. Character is a by-product, and if you set to work to make the by-product for its own sake you will spoil the main product. I would not have you think, therefore, that the Young Men's Christian Association is merely an enterprise for the formation of character. It is an enterprise for teaching, for teaching those things belonging to all Christian creeds which vitalize all Christian creeds, and which express themselves in character; and I believe that it is because of the appreciation by pagan peoples of the fact that these bodies of young men have come, not to turn them from old ways of thinking for the purpose of a singular conversion, but to turn them from old ways of thinking for a new comradeship in the handsomest enterprises of life, that it is having its notable success.

But what is the motive power in all of this? Why is the youth speedier than his elder in the enterprises which he undertakes? Why has he done all these extraordinary things since 1844? Because the key to all the endeavors of young people is ardor, devotion. I know that there is a certain amount of ardor and devotion left in everybody, but it is not always important in quantity. Men do lose their impetus, their momentum. I for my part believe that everything anybody does is done from ardor unless it be merely the compulsory earning of your daily bread. I believe that everything that a man accomplishes he accomplishes because it is palatable to him to accomplish it; and that is the other side of ardor. I hear some men say that they are not sentimental. Well, I do not believe in sentimentality, but I do believe in sentiment, and it is the only motive power that I know of. If a man tells you that he does not derive his freshness from sentiment, you may believe that he has covered over the walls of his sentiment with adamant, but if you will dig it away you will see the gleam of the water; else he would go dry at the roots. A man who has not gone dry at the roots has a fountain of sentiment where he is planted, and this fountain bubbles most luxuriantly, bubbles most steadily and freshly by the root of the young tree, by the root of the youth. Ardor is the secret of their impulse, of their momentum.

And ardor can never centre in oneself. I do not know that I can safely use a figure from mechanics, but I suppose that if a machine's power all centres on itself it will either wreck itself to pieces or stand still. At any rate, I know that is true of a man, that if he centres his powers on himself he will presently get a rotatory momentum which will make him fly to pieces; at any rate it will swing the soul out of him into space. And the only sentiment, the only ardor which ever drives the human heart at its best is the ardor of love, is the ardor of love for something outside of yourself; and the best love, as you need not be told, is the love for the best object, is the love for Christ Himself. What it seems to me that these young people's societies are doing is to make their own contacts at first hand with the person and power of Christ, and, having made that contact, to ask themselves this question, What would Christ have done in this world at this time, in our place, with our opportunities? Not what would Christ have taught, not what new parables would Christ have formed—for the old parables fit every age of the world, the old teaching is translatable into all languages and all purposes and all necessities—but

what would Christ have done in the direction of these enterprises? What would He have wished to see accomplished in the world, and what would He have set Himself to accomplish?

Though myself brought up in the straitest sect of a particular denomination, I believe that there is no more vitality in one denomination than in another if both be in direct contact with the person of Christ; and that if one be in direct contact, and the other only in indirect contact, with a padded interval of sophisticated doctrine, the first will be the stronger of the two, and that you must look to it that your doctrine is not padding but something that will transmit the currents. Some men's doctrine is so like padding that they seem to be in a padded cell, to judge by their performances. If you are in direct contact with the body and character of Christ, why then you have got that all-conquering impulse which comes from the only sort of devotion that ever lifts the world to any great enterprise, a devotion which is outside of yourself, in which you can willingly devote everything that is in yourself to something that you know will in the very act of absorbing you lift and translate you into greater and better things. So that it seems to me that the foundation of this inherited conviction of the young men of this age, which is to be translated into the momentum of power, is nothing else than the Church's one Foundation in Jesus Christ our Lord, and that in proportion as Christ is exhibited in the lives of the young men and young women of these organizations, in that proportion will they be fit for the conquest of the world; and that because they take the impulses of the Church at first hand, when they are fresh, when their momentum has not been lost, they are likely to be the standard bearers in the places which have hitherto seemed inaccessible.

THE BASES OF UNITY AMONG YOUNG PEOPLE AND STEPS TOWARD ACHIEVEMENT

Mr. Robert E. Speer

Among the young men and young women of our generation there are, as Mr. Mott pointed out, moral and spiritual relationships already established which are near to Christian unity. The ideas of practical co-operation in work and of spiritual fellowship in worship are ideas that are entirely familiar and congenial to us.

However great the difficulties which stand in the way of an actual realization of oneness among believers in Jesus Christ may appear to others, those difficulties do not appear to be great to us. The atmosphere in which we live is distinctly inhospitable to thoughts of division or separation among us. This atmosphere has changed for us entirely from the atmosphere in which our fathers and our mothers began their Christian life. For one thing, as we meet in a gathering like this to-day we realize that we are known to one another as the young Christian men and the young Christian women of no other generation were known to each other. We have established friendships that bridge the chasms between the camps of the followers of Jesus Christ. We are accustomed to meet in great gatherings where we do not ask one another for our denominational names; we are accustomed to read common books, to write and to read common papers, and more and more we are bound together by those simple ties of personal acquaintanceship and of friendship which make distrust impossible. We have discovered that we are already of a common heart and a common sympathy. It does not please us to have others endeavor to remind us of what lines of division there may be hidden among us; we are glad to feel when we gather that we are all of one company, friends of one another, capable of trusting one another. We have been engaged so long in practical work together that it would seem to us something like treason in the family to suggest that there should be antagonism between us. We are working now so closely for common ends and purposes that here this afternoon, as we look about us and recognize everywhere the faces of friends, we feel that there could not be, that it is morally impossible that there could be, any prolongation of division among us.

And this atmosphere has been changed, not by any process of denial or exclusion, but by a simple process of affirmation of those things that are common to our thought and lives, by a process of comprehension that has lifted us up above those subjects of division which have harassed those who went before us, and made us feel that we have already grounds for fellowship sufficient to warrant the closest possible union among us.

I say we live in an atmosphere which makes these ideals of federation and—I will say with perfect frankness—of Church union entirely common and congenial ideas to us, and it often-

times perplexes us to understand those objections that are raised by others and those difficulties which others say they feel in the way of the realization of these ends that seem so entirely obvious and practicable to us.

And it does not exhaust the facts to say that we live in an atmosphere hospitable to close relations among Christian men and women. We are already in many large and vital regards as one as Christian men and women ever can be. We are one in our ideals now. We have common ideals, for one thing, of what constitutes character. We admire the same things. We are all of us worshippers of the heroic love of truth. I believe that that is our predominant ideal of character. Men and women say often that they think—older men and women—that the fibre of Christian life has softened, and they wonder whether there is any more in the world of the same heroic stuff that there once was. I believe the young Christian men and women of the world never held as high the reverence of heroic and self-sacrificing love and service of truth as they hold it to-day. Let any test be suggested and instantly you can see that it is so. A missionary dies at his post in western Persia; his brother rises up at once to take his place. A little band of missionaries fall in southern China; one and another and another, missionaries on the field, students at home, friends, relatives it may be of those who have fallen, rise up at once to take the place of the dead. You might wipe off the face of the earth the whole missionary body to-day, and we would replace it within a few years. The young men and young women of the land who follow Jesus Christ are now one in their ideals of high and right character. They are one in their ideals of service. They relish tasks, as Stanley said of his lieutenant, Glave, for their bigness, and they greet hard labor with a fierce joy. And what has bound these movements together, as Mr. Mott was suggesting, has been their common participation in the largest visions. They dream, as Christ dreamed, of the saving of a world, and their ideals of service are ideals that run with the ambition of the missionary spirit which Christ fired when he set the Church's eye upon the uttermost parts of the earth. We are as one now as we ever can be in our ideals of Christian character and of Christian service.

We are one already in our consciousness and our conviction of human need. We are one in our consciousness of human need.

Men and women sometimes think that the young men and women of this day are satisfied with themselves. There never was a time when young men and young women in the Christian Church were as discontented with themselves as they are to-day, when they hungered more than young men and women hunger to-day for the glimpse of the highest possibilities and for the realization of those possibilities in their own lives. I believe that we are as conscious as the Christian Church ever was of our need of a standard above the whims and the vagaries of our own hearts, and of a power somewhere in this universe capable of enabling us to realize that standard in ourselves. We are one already in our consciousness of what it is that we need, and we are one also in our conviction of the whole world's need. I heard in this hall, the other afternoon, one of the speakers pointing out that the great need in this land of ours is salvation, and he spoke of one regard after another in which this country needs salvation, to all of which I suppose every heart here gave assent; but when he had finished I thought I could have put it all in one monosyllable; the land needs salvation from *sin,* and the whole world needs salvation from *sin;* and never, I believe, did any men and women in the Christian Church believe more in the reality and horror of sin than the Christian of to-day, or in the opening of a salvation from sin in the one source of which President Wilson was speaking, and of which I have to say as clear a word as I may before I am done. The young men and young women of this day are one now in their consciousness of their own personal need and of the whole world's need.

And in the third place, we are one already in our sense of duty and in our will to help. You show the young men and young women of this day the thing that ought to be done, and anybody who knows their heart can guarantee that you will call from it an instant and full response. The young men and young women of this day are not less prepared than their fathers to do whatever is shown to them to be their duty. They are eager to join in great and aggressive movements. These movements of which Mr. Mott was speaking are all of them movements of aggression; they are movements designed to overthrow these enemies that wage their warfare against the highest life of man; and the young people of our day in the Churches are gathering in increasing numbers under the banners of these great aggres-

sive movements against evil. These things, this warfare, are their life.

And what is it that is drawing them together in these movements? It has not been any ignoring of the intellectual groundwork on which their movements rest. Men and women say sometimes that the hope of Christian union is to be found in the exclusion of the whole realm of opinion on subjects of religion and the coöperation of men and women in good work. But what good work? What is good work? What is to be accomplished by the good work? Why should we do good work? The moment we begin to answer these questions we are making definitions. We have to state convictions. It is impossible for us ever to gather men and women together on the theory that their intellects must first of all be annihilated, and that then they will join in a movement from which all thought has been expelled. The young Christian men and young Christian women of our day are gathered together in these great movements, not because they have eliminated their opinions, but because they have discovered that in the fundamental things they are at one in their opinions. We are at one—I am sure I am speaking in this for the young Christian men and women of our day—we are at one in our opinions on the things that are essential.

We believe with all our hearts in one fundamental thing. Our view and conviction with regard to Jesus Christ is absolutely clear and unshakable. We believe that Christ is undetachable from His Gospel; that so long as we follow His Gospel we follow Him; that the gospel was not His message nor His character, but the sum total of His impact on the world and the secret and the consequence and the significance of that. President Wilson said that young men and young women are conservative. In this regard we are conservative. You can give us—yes, I will say it—what theory of inspiration you please, you may raise what debates you want over questions of divine sovereignty and human freedom, but you cannot touch with the consent of the young men and the young women of the Church the holy ark of all, the person and the work of our Lord Jesus Christ. We believe with all our hearts that you cannot state His Gospel except in Christological terms. We believe that His incarnation is absolutely essential. We believe that His deity is a fundamental thing which we dare not compromise or surrender. You may make what propositions you

please to the young men and young women of the Church looking toward Christian union; so long as they trifle with the deity of our Lord you waste your breath and your propositions are futile things.

I am sure that I am speaking in this for the great mass of young men and women in the Christian Church. I do not intend to be disputatious; I am not saying these things for the sake of accentuating an issue. I am the mouthpiece, I know, of the great mass of young Christian men and women; and I am speaking simply what they believe. These great organizations of theirs have grown up on this one central fact. They believe in Christ, they love Christ, they want to serve Christ, they want to make Jesus Christ the Lord of all mankind; they call Him first Lord and Saviour, and Teacher afterwards; and it is because they are united in these great convictions that the degree of unity that we have attained to-day is a possible thing. We are one now, one in our ideals, one in our consciousness and conviction of need, one in our sense of duty and our will to help, one in our view and conviction with reference to Jesus Christ our Lord.

And yet however one we are, we should be more one than this. There are expressions which this unity has not received which it should receive, and there are many regards in which this unity should be confirmed and enlarged among us. And there are three reasons why it should be confirmed and enlarged among us now.

We should cultivate a larger Christian unity because it is essential to our apprehensions of truth, to those larger apprehensions of truth which it is our duty to bring in. It is true that the work of critical construction belongs to the older men, but we are preparing to become older men and we hope that the duty is to be ours to bring in by our experience and the work that we are to do in the world larger comprehensions of the truth of Christ. And how can larger comprehensions of the truth of Christ come except as men draw together? We have reached the limit of individual apprehensions of Christ; we shall only know more of Him as we draw together for those social visions of Him that are only possible to all the saints, the realizations of that love that is to be revealed to us never alone but with all the saints, that unity of the faith that we are to attain never separately but only when we all come to it. It is essential that we

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young men and young women should draw together in a unity closer than our fathers knew, that we may do our duty to this world in bringing to it those larger comprehensions of Christ that are only possible when the young men and the young women of America, and the young men and the young women of Japan, and the young men and the young women of China, and the young men and the young women of every land, who have come to Christ, bring all their distorted and partial visions of Him into one, and arrive at last all together at the unity of the faith and the knowledge of the Son of God.

And in the second place, a larger measure of unity is necessary among us because it is essential to the service for which the world is waiting—the service that needs to be done here in our own land, the evil that needs to be slain here. I ask you to think here this afternoon of what sin has done in this land of ours. There is not a household represented in this hall to-day across which sin has not drawn its trail; there is not a heart here that does not have to-day its sorrow that it is the child of sin. Let us think for just one moment of all that needs to be done in this land of ours to stamp sin under foot, to bring purity and righteousness and honor and justice and highmindedness and the kingdom of God here. And then think of the work to be done in all the world, all the error of men to be corrected, all the sin of men to be healed, all the wrong of men to be undone, all the institutions of men so far as they are composed of error and antagonistic to the spirit of Christ to be transformed—not in one nation alone, but the whole world over—a thousand millions of sinning and suffering men and women, each one of them akin to us, waiting to be told of the Saviour who died for them as He died for us. When we think of the magnitude of the task that is before us, and not of its magnitude alone but of its difficulties as well, we realize how necessary it is that we should come together into one. This is no time for waste. I will not speak of internecine warfare. I do not believe it is possible any longer that there should be hostility within the camps. We are appealing for Christian union not because Christians are quarreling with one another, for they are not; we are appealing for Christian union because there is waste where there should not be waste, because the army should be one army, because brother should now clasp the hand of brother, that alike through the

daylight and the night the whole army may step forward to its mighty world-wide task. The larger measure of unity is essential among us because it is required by the service for which the world is waiting.

And in the third place, it is necessary because it is essential to resistless power in prayer. There is in a sense no such thing as individual Christian experience. Every man's relation to Christ conditions every other man's relation to Christ. There is no such thing as the tearing loose of one human unit and conceiving as possible a full relationship between that unit and the heart of God. We shall, each of us, come to our right relationship to God only as we all come. And that power in prayer for which the Church and the world are waiting is dependent entirely upon that unity among Christians which brings them all together in the right relationship to God and which lends to prayer its absolutely irresistible power. We ought to come together into one in order that as one we may release by prayer the powers which will effect the will of God, that we may secure at last those great things that Christ said are ours when with united faith we come to claim them for the world.

And the achievement of this unity, let me say last of all, is not an impracticable thing. There are ways in which even now we are drawing near together. Those paths that lie behind us we see, as we look back over them, to be converging paths, and each one of them addresses to us an appeal to fidelity, calls us to pass right on to the point where they all at last shall meet. It is very easy to point out ways in which we young men and young women can hasten that day. I suppose the best way to hasten it is just to practice the Christian faith. Most of the things that keep Christians apart are not points of Christian principle but defects of Christian practice. Once Christian men and women begin to practice the Christian faith of love and tenderness and kindness and self-repression and humility, they will find that the very practice of the Christian faith is itself a unifying power.

And there is, secondly, the eager fellowship in Christian service. I suppose no ideal has been as responsible for this unity or more responsible for this unity than the ideal of the evangelization of the whole world. At last the dormant duty of the Christian Church has come to view, and it has been kept for our gen-

eration, nineteen long centuries having intervened, to recover the great apostolic conception, to recover the great ideal that lay, the last moments of His life here on earth, upon the heart of our Lord Jesus Christ. You remember all of His last words: "All authority hath been given unto me in heaven and among men: go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even unto the end of the age. Go ye into all the world and preach the Gospel to every creature. Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These were the last words that our Lord spoke here upon the earth. Nineteen hundred years have had to pass until we should put first in the activities of the Church what was first in His thoughts and last upon His lips. And it is that great ideal that is doing more than any other to draw the young men and women of the Christian Church of our day together into one, the ideal of evangelizing great and difficult peoples, all peoples, the four hundred millions of China, the two hundred millions of Mohammedanism—I have wondered whether the Mohammedan missionary problem has not been reserved for this day in order that it might constitute the wall against which as the Christian Churches hurled themselves they should discover that only as they fused together into one and then smote would they be able at last to penetrate that wall and to conquer for Christ the two hundred millions who have known His name and exalted above it another name. It is the eager fellowship of a great service that is to draw us together into one. When we think of a world that knows nothing whatever about Christ, the petty differences that have separated our denominations in the past seem to us unworthy of continued justification, and we are drawn together by the sheer desire to be one army against our mighty foe.

And in the third place, the approach to Christ draws always together those who draw near to Him. It is that that accounts for the spirit of affectionate friendship among us. I look down on your faces this afternoon and see many here from Churches calling themselves by different names, and yet we are one. We could not discover if we sought for it any lines of cleavage between us, and we know that what makes us one is that we are all of us controlled by one great common passion. As Zinzendorf

used to say, "It is He, only He." As we draw near to Him and He controls our hearts, and His passion fills our wills, we find ourselves one with one another because we are one with Him.

And the last thing that is drawing us together is that great thing of which St. Paul speaks as the communion of the Holy Spirit. We look back over the history of the church and we see that Spirit's long delayed and lonely task as He draws together the scattered fragments of Christ's body into one. We look in upon our own hearts, and our own experiences tell us of the working of that Spirit in our own lives, drawing us close together in proportion as He gains control over our habits, our intellects, our hearts, our wills and all our ways. We know here to-day that just in proportion as we submit ourselves to Him shall we be drawn away from the unholiness of our dissension, the un-Christlikeness of our separations, into the one great body which bears His name and of which Christ our Lord shall be the head. To some generation this privilege is to be given; some day the Church will come that shall realize at last in itself the blessed vision of our Lord, when all His people shall be one. I speak to you, young men and young women here to-day. This is our gathering. We have let these older people come, but we are met here to-day to think for a little while together, and to speak for a little while of our day that is beginning to dawn, the day when we shall bear the responsibility, when the guidance of the Christian Church shall be in our hands. Oh, that it might be in our day that at last the expectant Christ should see of the desire of His soul and be satisfied, that in our day at last, for the conviction of the world, for the full setting forth of the divine unity of the Son with His Father, those who call Him their Master might in Him be one. I do not know how practically we can draw near to it save as in all simplicity we take up as the rule of our relationships, of our work and all our life, what He Himself described as His new and great commandment: "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also should love one another"—the same word that the disciple who loved Him best kept repeating again and again and again until it became the characteristic message of his older years, "Little children, love one another." We can obey that rule. Nothing can prevent our doing

so, and if we do so nothing can prevent the ultimate oneness of love.

My friends—I mean you of the generation for which I am speaking now—why should we not begin now, even now, that real unity which shall bring us in our day—shall we not dare to hope for that for which Christ prayed?—that shall bring us in our day all together, as we are in one Lord and one faith, also into one Church.

MEETING IN BROADWAY TABERNACLE

Address by the Chairman, Mr. Von Ogden Vogt

As a preliminary to the main thought of the hour I ask your indulgence for a brief statement of three remarks.

Whatever young people's organizations we represent, we are here first as members of the Church.

We are practically interested in the main purpose of this Inter-Church Conference, namely, the more effective disposition of the Kingdom's energy. The readjusting programmes of social institutions make a fascinating study. The needs of men, physical, mental, moral, religious, must be met. From age to age, even from decade to decade now, these needs are having more adequate attention. This requires the change or expansion of some social forms and the displacement of others. One good work is begun here, another there. By and bye they come to overlap, to duplicate service. A comprehensive survey is needed to readjust effort and release some power for other labors.

The present machinery of Christian organization is largely the result of natural development. To-day is the day to stop and enquire—Is this machinery anything like what we would build if we had a clean field and a fresh start?

Australia is troubled by an out-of-date railway scheme. The railroad systems of the different States use tracks of a different gauge. At the borders of each province the traveller must change cars in the middle of the day or of the night. This is the result of natural development. Shall they wait for this to work itself out to a better method? They are afraid some of those narrow gauge tracks would have to evolve a long while before becoming

broad gauge. They are demanding that the situation be taken in hand and dealt with without waiting for the slower evolution.

In the name of everything that differentiates a modern from a mediaeval economy, the young people desire a like consideration of the programme of the Church. We believe in the Church. We do not want the day to come when any one might say that the Church no longer chiefly represents the Kingdom of God on earth. We are here first because we want to save our wasted energies and build a united strength for the things that are not yet done.

Second, we are here representing young people's organizations. Considering the aggregate numbers of individual church members involved, some of the present-day young people's movements constitute far and away the greatest force in Christendom, making for the harmony and economy of the Kingdom's forces.

The Brotherhood of Andrew and Philip has done well to realize the value of combined strength. The vast service of the Student Volunteer Movement would have been and to-day would be impossible but for the coöperation of young leaders in different denominations. The issuing of joint text-books by different missionary boards has already enlarged the sense of the unity of the great work of the Church.

Without making a catalogue of all these movements, it is fair to say that the largest contribution has been made by two, the Young Men's Christian Association and the United Society of Christian Endeavor.

There are to-day almost two thousand Young Men's Christian Associations in North America. Every one of them is a place where young Christians of different faiths have been able to join in common labor. This does not count the many like efforts in Europe, the Orient and other lands. There are 67,200 societies of Christian Endeavor, 49,520 being in America. Every one of them has lost something of denominational prejudice by their common fellowship. There are 1,500 local city or district unions of these societies in this country. In each of these young people meet from one to ten times a year to plan for Christ's work and engage in joint ministries, young people officially representing their different Churches. Truly a federation.

There will come a day when there will be not five kinds of Presbyterian churches, not to speak of other denominations, in the same

little Missouri village. Perhaps no other one thing has done so much to bring that day as this interdenominational fellowship among the young of the Church.

Thirdly, we are here to ask: Can we this afternoon, in the light of present conditions, make any progress in coöperation? Present conditions indicate a growing practical interest in this matter. In the Student Volunteer Movement Episcopal young people have recently been more fully coöperating. Local city Endeavor unions have the last year much enlarged their joint ministries, such as song services in hospitals, the formation of mission study classes, the organization of coffee clubs and many others. It is gratifying to see also that the expansion of the Young Women's Christian Association will soon duplicate the service of the young men in manifesting harmony. This will be much enlarged by the current year unification of the work of the American and International Committees.

More significant than all, however, is the number of cities in which local denominational young people's societies have felt the value of the local union relations. This has produced in a few cases unions independent of all national organizations. These have really only complicated affairs, for such an independent union is of no value to a national denominational organization as it is likewise useless to a national interdenominational federation. This is a loss to all concerned, for a local or district union is the most important wheel in a national machine, either denominational or interdenominational. Or again, some of the local unions have felt it to be unfair to make a new federation of that kind on the suggestion of one or two denominational societies when they were already party to a Federation of numbers of Churches whose official ecclesiastical bodies determine the directorship. They have felt that it would be like Oklahoma asking for a new Federal Constitution, on condition that henceforth the new nation be called Columbia instead of the United States.

However, the local desire for enlarged coöperation and its local importance is upon us. I can only add that the United Society of Christian Endeavor has fostered this cause by heartily welcoming into the interdenominational fellowship which it represents numbers of societies with forms and features widely different from the ones in most common use.

It would trammel upon the ground of our distinguished speakers who follow further to indicate the prospects of advancing har-

mony among the young save one other remark. It is probable that the Church will more and more see the wisdom of coöperation in training the young for service. Boys fly kites in China as well as here. The boy nature is the same in the Reformed Church as in the Congregational. The great principles of religious pedagogy will ever be the same for all. Similar practical forms will be used by all. Surely it will be an idle and sinful waste to have a dozen clearing-houses of information for this great business of the Church when one is quite sufficient, indeed, more effective than many.

In the light of these conditions, therefore, can we make any progress this afternoon? We can perhaps do nothing practical at this hour. The situation is complicated in America and conditions abroad also enter in. We all feel the limitations in the character of this meeting. For instance, I have some impressions that I feel it would be unfair or unwise to state where we do not have the chance for full, open discussion. But because of our presence here we shall all stand ready for frank discussion that may have fuller issue. When opportunity for such a discussion comes, we shall not want to destroy hastily cherished institutions or honored organizations, but as young people we are likely to have little interest in preserving machinery that stands in the way of more effective work.

And surely here to-day we realize anew that "One is our Master, even Christ, and all we are brethren."

THE POSSIBILITIES OF UNITED CHRISTIAN YOUTH

The Hon. James A. Beaver

My Friends: As I have been sitting from day to day in the great Council held near by in regard to the Federation of the Churches of America I have been impressed more than ever before with the truth of the adage, "Old men for counsel and young men for war." The counsellors are sometimes a little late, as I look at it. Those of us who are now counselling for Federation should have been ready with our counsel a generation ago. The war is on.

Wars come without counsellors, sometimes in spite of them, and without their counsel. We have an illustration of this in recent times. The war of which I speak, however, is not one of nation against nation. It is not a war of contending armies in the physical sense, and yet the moral world is in a death grip and the war is to be fought to a finish. Its weapons are not carnal; they are spiritual.

In some way or other—we do not know either the why or the how—in the providence of God wars which have devastated the world and have slain men by the thousands have been His means of building up His kingdom. We do not understand this. We cannot understand it. It is beyond human ken. It would seem, in the very nature of the case, to be impossible, and yet no man who reads history and understands what he reads can fail to appreciate the truth of this great fact. It is only an illustration of that greater fact, that God rules, not only in the armies of heaven, but in those of the earth also.

The war which has just closed tends to illustrate this thought in a measure which time will not permit me to follow, and yet which it would be very interesting to develop. There is one truth, however, to which I must allude, which is the outgrowth of that war, and which, to my mind, is the greatest event resulting from it. When Japan had won every battle on land and sea in which her armies and navies were engaged, and when she practically had Russia in her grasp and was ready to hurl her battalions against the Russian army in the field, and the representatives of both nations had met on our own shores and were considering the details of the Peace of Portsmouth, the greatest triumph of the whole war came, as the cable flashed the message from the Mikado, "Give up the demand for indemnity." Greater is he that ruleth his own spirit than he that taketh a city!

In the judgment of most military men, the Mikado, through his successful commanders in the field, ready to launch his army against the masses of Russia, had victory within his grasp. What was it that brought this message of conciliation from the ruler of Japan? The spirit of war? No. The desire for conquest? No. The thirst for triumph? No. The fear of defeat? No. What was it? It was the spirit of the missionary thought and effort which for fifty years has endeavored to reach the heart of Japan. It was the spirit of the civilized world, as it is voiced in Christianity, which called forth that message. I don't care what the

Mikado professes. I don't care what he believes. Call it statecraft, call it diplomacy, call it what you will, the spirit of Christianity is voiced in that message which brought peace once more to a warring world.

I said the war was on—the war between the great moral forces of the world. Is the great Captain to be King? That is the question. Is He whom we worship, He, "whom not having seen, we love, and in whom, though now we see Him not, yet believing we rejoice with joy unspeakable"—is He, this Captain of our salvation, to be the King, to reign triumphant over all nations, over all peoples, for all time, under every sky? This is the imminent question, and until it is settled the war in which we are engaged, as His soldiers, can never cease.

We are counselling now in this Conference in regard to Federation—that is, as to how we may best mass the different battalions of the Prince of Peace and hurl them with the greatest force, with a force which cannot be resisted, against the masses of superstition and idolatry. It behooves us in this war to take advantage of every force which can be marshalled for the efficiency of the army and for the success of the great cause in which we are engaged.

Youthful enthusiasm is a fact. No man who has gone through life needs to be told that. He knows it. It is a part of his experience. More, it is a part of himself. It is one of the universal facts of humanity of which we take notice without proof. Youthful enthusiasm, however, is not only a fact, it is a force. How is this impulsive, dynamic force to be utilized? Behind enthusiasm there must be a motive, and that motive must be worthy; and before enthusiasm, as the thing toward which it aims, there must be an object, and that object must be enduring, sufficient, satisfactory. Then behind the motive and the object there must be adequate means.

We had plenty of enthusiasm yesterday on the college athletic fields. As a college man I would not like to say that the enthusiasm was without a worthy motive. College spirit, which is just another name for love of Alma Mater, is worthy in a sense, and athletics tend to the development of college spirit; but yet who would say that the winning of a football game was an object that was either enduring, or sufficient, or satisfactory, when you come to deal with it in cold blood and count up its cost? I suppose there are a great many others who would enjoy it besides the participants—enjoy the exhilaration of it, enjoy the contest for

mastery, enjoy the supreme conflict between the giant forces which come together on such a field. All these things beget enthusiasm and tend to a concentration of interest in the institutions for which the several teams stand; and yet when we sit down in the evening, sum up the results and count the cost, it is doubtful whether we would consider the object—the winning of a game—either satisfactory or enduring.

Patriotism is a motive not to be despised. The love of country is sometimes a supreme motive which draws men and tries men to the utmost. It carries many to war, and although wars seem to be at times necessary, no man who has gone through their experiences and knows what is involved in war will sit down at the end and count the object either as satisfactory or sufficiently enduring to warrant the cost, particularly when, as is generally the case, reasonable discussion and interchange of opinion and mutual concession might have avoided it.

We must have some higher motive than either college spirit or patriotism. We must have some more sufficient and satisfactory object to enlist us than the winning of a game or a victory in war if at the close of the fight we are to sit down and say, in view of all the facts and in view of the tremendous cost: "This is satisfying, this is sufficient, this will endure."

We have in the present day, controlled more or less directly by our Churches, several organizations of young people, through which the enthusiasm of youth is sought to be utilized for the attainment of the objects at which they aim. I shall only speak of two or three of them, as being representative of all.

The first is the one represented by the gentleman who presides at this meeting—the Young People's Society of Christian Endeavor. More than anything else perhaps the object of this society is to develop the Christ-life in the individual. Their pledge involves loyalty to the Church of Christ and to the individual church which is the choice of its members, and, through the use of the appointed means which each Church employs toward this great end, there is to come, or at least there is in view, a satisfying and enduring object—the Christ-life built up in the individual soul. We have here both the motive and the object; and, within reasonable limits, this society has within itself adequate means for the development of the motive and the attainment of the object.

Then there is the Young Men's Christian Association, the death of whose founder is to be observed in memorial services in

this city this evening. Whilst the original purposes of the Y. M. C. A. may have been—and I think it soon outran the purpose of its founder—narrower than at present, its recognized object now is to make Him who is the recognized Saviour of each of its members the Universal King. This association, through its various departments, is endeavoring to reach the entire world and win it to Christ. Through its student movement, compacted by a world federation, it is endeavoring to seize the strategic points, namely, our institutions of learning, for the conquest of the world; and it will be readily seen that if the institutions of learning of all the countries of the world can be completely won for Christ the final success of the campaign is not far distant. Here we have youthful enthusiasm, prompted by the highest motive possible, directed toward a sublime object, fully equipped for work and lacking only in the adequate means necessary to insure success.

We have another young people's organization, called the Student Volunteer Movement, whose motto is "The evangelization of the world in this generation." Of this movement I trust we shall hear more when the Volunteer who is to follow me shall speak of it.

Now, the motive of the young people who are banded together in these organizations is what? Supreme love to Christ. Is that a worthy motive? Do you know anything more worthy? Do you know anything more uplifting in character and tendency? Do you know anything which, when it dominates the life, leads to more perfect surrender to His behests and His commands, all of which are for the good of men and for the uplift of our kind? And out of this supreme love, directed toward a definite object, comes the service which the young people, acting through these varied organizations, render; and that definite object toward which they aim, with more or less of definite thought and definite effort, is obedience to the last command of our Lord, "Go ye into all the world and preach the Gospel to every creature."

I said at the outset that the counsellors were sometimes a little late, and that the war was sometimes on in spite of their counsel and without their consent. That is just what I have in mind when I think of the Conference which has been held for two or three days, and is to be held for a couple of days longer, in Carnegie Hall. The Student Volunteer Movement alone has some three thousand men on the firing line in the great war in which the moral forces of the world are arrayed against each other for

a fight to the finish, and now we older people—we who counsel and who pretend to furnish the means necessary to the accomplishment of the definite object toward which Christ and His disciples and all who profess to follow Him have been engaged since the day that He came—we, His followers, who ought to furnish what is required for the help of the men who are on the firing line, are just beginning to touch elbows and get ready to move to their support.

I told you that the utilization of the enthusiasm of youth is the aim of the conservatism of age, and yet we are just beginning to realize what this youthful enthusiasm means; and it is a dawning realization of its importance, its value and its power which brings these Churches together for conference as to the best means and methods for federating, for touching elbows, for forming the line that is to reinforce this great skirmish line of young people which encircles the world and has its representatives in every clime. When the time comes that, between the motive which inspires and the object which attracts the youthful enthusiasm already organized for aggressive action, the Church of Jesus Christ shall furnish adequate means for reaching the definite object which these young people have in view, its accomplishment will be absolutely certain.

If the Federation of the Churches of this country was as close as the Student Volunteer Movement, and if, coincident with that movement, the Churches had banded together and pledged their support to it, I verily believe that instead of three thousand we would have six thousand men on the firing line, endeavoring to win the world to Jesus Christ. No man who has given thought to the subject, and who desires in his heart the success of the object which these young men, and young women, too, have in view, will doubt that their great motto—"the evangelization of the world in this generation"—is not only a possible but a perfectly practical thing, and a thing which can be certainly attained, if we, as custodians of the wealth which God has given into our hands, through the Churches which are only now counselling about confederating together for the conquest of the world, will do our individual duty toward bringing adequate means to the attainment of this sufficient, satisfactory and enduring result.

There is an old story told of a color-bearer in our army during the Civil War. I do not say it is true. It is perhaps unmilitary. It is doubtful whether it could have occurred, if the commander

of the regiment had been equal to the responsibility and the duty which devolved upon him; but the story is told, nevertheless, and it is applicable here. Here is this firing line around the world. The ammunition is practically exhausted, and we are moving to the support of the men at the front—that is, we say we are moving; we are getting ready to move; we are federating, in order that we can move. Now, it is said that during one of the battles of our great Civil War a young color-bearer, with enthusiastic mien and glowing cheeks and firm and elastic step, moved out before the advancing line of his regiment, and as his enthusiasm spurred him on and he saw perhaps better than his colonel the advantages that were to be gained by a forward movement, rushed forward. The colonel, either not seeing what he saw, or being unwilling for the time to advance his line, called out to the color-bearer: "Sergeant, bring the colors back to the line!" The sergeant, regardless of military discipline and of all that is implied in it, with his blood aflame and his eyes flashing, looked back and said: "Colonel, bring the line up to the colors."

This is the message which comes to us from the men who are carrying the blood-stained banner of the Cross far to the front. This is the message from the young men and women who are engaged, with the enthusiasm of youth, upon the firing line, where they are giving their lives, not only in a figurative but in the real sense, and shedding their blood for the cause to which they have devoted their lives. The message is: "Churches of America, bring the line up to the colors! The men on the firing line are out of ammunition and they need you; you have means; you can furnish it for their help. Will you do so?"

When the Church responds to that appeal there will be brought to pass the motive and the means, as well as the object, in a glorious combination, until He comes whose right it is to reign.

THE EVANGELIZATION OF THE WORLD THE GREAT UNIFYING CONCEPTION

Mr. J. Campbell White

"Discover your own sins and then boldly charge them upon your hearers," was the advice given by an experienced pastor to a young man just taking up the work of the Gospel ministry. It was wise counsel, for there is a peculiar solidarity about the human race, and when we discover weakness in ourselves we may be pretty sure that a great many other people are having the same experiences. When one speaks, therefore, out of his own experience he is most likely to touch chords of sympathy in many another life. A day or two ago one of the speakers in this Federation Conference referred to the striking message which Helen Keller wrote out slowly word by word when she first met Phillips Brooks: "Please tell me something that you know about God." We do not in our day care to hear theories. We wish to hear what people know.

As I was trying prayerfully to decide on a line of utterance which might be suggestive on this occasion, it seemed to me as I looked back over the development of my own missionary interest, that I could see very clearly that it had exercised a most powerful effect in leading me into larger sympathy with all Churches, until now all spirit of denominationalism has been forever expelled from my nature.

My thought this afternoon is briefly to trace some of the steps of that development. I can remember my father telling how in his young manhood members of the Church were charged not to be guilty of what was called "occasional hearing." When the pastor of the church was away some of the more reckless members would go to hear the pastor of another denomination preach, and that was accounted almost a crime. It was called "occasional hearing," and it was one of the sins that my father used to hear preached against in his younger days. I remember very well when I started to college that I thought the Presbyterian Church was about the only Church worth belonging to and the only one that the Lord could rely on for winning the world to Himself. But after I had been to college two or three years I was sent as a delegate to Northfield, in 1888, and there I first met Mr. Moody and a great gathering of the flower of the Christian youth of this

land in a ten days' meeting for the study of the Bible. Before I got through that conference I thought the Methodists, Baptists, and others all had some very fine representatives. Then when I left college I was asked by the International Committee of the Young Men's Christian Association to travel among the colleges of this country. I did this for two years, during which time I visited about one hundred and fifty colleges, of all denominations, throughout the central and southern part of the United States, appealing to the young men to give the best of their life to Christ. It was impossible for me to go through an experience like that without finding in every denomination men as Christ-like as were to be found in any other, and it was impossible for me to feel that there would be any serious barriers set up between Christians if only they could understand and know each other. The thing that has swept all denominational prejudice out of my mind has been simple contact with people of all Churches. I am persuaded that if we had met together twenty-five or fifty years ago in such Conferences as this it would have so greatly advanced our knowledge of each other that it would have been impossible for us to believe that any Christian Church was not sufficiently in sympathy with Christ to represent Him and carry His Gospel to any neglected portion of this world.

After two or three years of this kind of work I went out as secretary of the Young Men's Christian Association to Calcutta, India, and for ten years it was my privilege to work there face to face with Hindoos, Mohammedans, Buddhists and pagans. No missionary can long work under conditions prevailing in all non-Christian lands without feeling that all the waste of effort, and the waste of money, in competing one Church against another is a crime when the world is to be won. Here is a picture of Hindooism. The idea of the picture is to show that the cow is the most sacred thing in all the world. Any Hindoo will tell you that they have 330 millions of different gods. A Hindoo may have a different god for every day in the year, and if he lived thousands of years he would not be able to worship them all. And yet these people have no conception of the character of God. Why, the record of some of their gods it is impossible to translate into the English language. One who would do it would be prosecuted for publishing obscene literature! A while ago in Bombay a man was arrested for daring to translate and publish some of these vile sections describing some of the gods that the

Hindoos worship. Here is a symbol of Buddhism, a praying-machine! (Here the speaker exhibited a little box-like cylinder with a handle which operated to turn a wheel holding a coil of ribbon-like paper on the inside.)

Their conception of prayer is that it is a kind of work, and that the value of prayer depends on the number of prayers offered. On the coil of paper on the inside of this box a prayer is printed over and over hundreds of times, and as the person using it turns this handle the prayers are supposed to be repeated again and again. I bought this wheel from a Buddhist priest, as he was walking along talking to his friend and smoking his pipe, and industriously engaged in turning the handle of this little box and saying his prayers! They sometimes make these praying-machines on a much larger scale than this, many of them as large as a barrel, and fill them up with printed prayers. They have an ingenious mechanism by which they can be located alongside of a mountain stream, fitted up with a water-wheel, and can be worked without human effort at all. This is prayer by the barrel, by means of water power! I am fully persuaded that my little four-year-old baby girl, who kneels at her mother's knee and speaks to God, has a far better idea of what prayer is in its essence than the old gray-headed grandmothers and grandfathers of India and Africa and China who do not yet know how to pray! Is it not a strange thing that when you and I do know how to pray, we should pray that our Church should succeed and that the other Church should fail? Practically that is what we are doing in many cases, instead of praying, "Thy Kingdom come, Thy will be done," unto all the peoples of the earth. The harvest truly is plenteous, but the laborers are few.

I was up in the Soudan two years ago visiting our last opened station at Khartoum, and I brought home with me a lady's complete outfit, which I have here to show you.

(Exhibiting short skirt about six inches in length.)

There are many that do not wear as much as this, but I could not bring a smaller one and yet have anything at all to show!

One cannot look very long at a symbol of barbarism like this without getting some idea of the awful conditions prevailing among tens of millions of mankind yonder. Suppose your sister were living there wearing a dress like that, and you knew that the only way of changing the moral, intellectual and spiritual con-

dition of your sister was by doing more than you are now doing to carry the Gospel to her, do you think you would compete with any other Church in order to occupy the field they were willing to occupy, and leave these fields in which your own flesh and blood was perishing? From Khartoum I brought also a symbol of Mohammedanism. It is a slave driver's whip made out of a single thickness of hippopotamus-hide which is more than an inch thick.

(Exhibiting whip.)

Mohammedanism stands for slavery, and has done so from the beginning. Mohammed permitted his followers to have four wives apiece, to change them as often as they liked, and they might also have an unlimited number of female slaves. To satisfy this insatiable lust, the Mohammedans have devastated whole communities, killing many more than they captured, and carrying off their captives. When David Livingstone and "Chinese" Gordon went into the heart of Africa they estimated that at least 500,000 slaves were being carried out of the country every year and that about three were being slaughtered to every one who was captured. And that had been going on for two hundred and fifty years! I suppose there is no other portion of the earth's surface so literally soaked with human blood as Central Africa, on account of the cruelties of this slave traffic. It was only half a dozen years ago that Lord Kitchener with his British and Egyptian army went up into that country and forever put an end to organized slavery there, but the man who was at the head of the Mohammedan forces at that time had only a little while before captured a man that he thought had some money, and in order to get him to confess where it was concealed, ordered a thousand strokes with a whip like this to be laid upon his bared back. The man would not reveal where he had hidden his wealth, and the next day he was subjected to another thousand strokes from the whip, and the third day, another thousand still. The only Christian in the Soudan at the time was a European army officer who had been captured ten years before, and, seeing the outrageous treatment to which this man was being subjected, he went personally into the presence of the Khalifa and begged the privilege of ministering to the sufferings of this poor barbarian brother. The Khalifa saw an opportunity of humiliating this European, and he said that he would grant the privilege on one condition. What do you suppose it was? It is recognized all over

the heart of Africa as the most abject humiliation to which a man can be subjected. The Khalifa said that if he would prostrate himself on his face at his feet he would grant the request. Would you have done it? This officer instantly fell on his face at the feet of this monster that he might gain the privilege of ministering to his poor barbarian brother, but his ministrations were of little avail, for the poor fellow soon died, never revealing the place of his treasure. This may well illustrate both the merciless cruelty of Mohammedanism and the spirit of brotherhood, of sympathy, and willingness to sacrifice that ought to prevail among the disciples of Jesus everywhere.

I sat in a church which belongs to one of the Presbyterian branches less than ten days ago, where they were discussing Home Missionary work for an entire evening, and the enthusiasm ran high. One man who represented the aggressive Home Missionary work said, "Here is an emergency of opportunity," and to illustrate his point he remarked that over in a certain town there was a large section where the people were without a church, and he said, "We have found out that another denomination is thinking of planting a church there. They have said that unless we organize a church there at once, they will do it themselves." That was the tremendous opportunity, the emergency that threatened! I was afterward to speak, and I called attention to the fact that I knew of a district where there were millions of people who needed salvation, who needed missionaries, and nobody was working for them, and nobody was thinking of building a church for them, and I said, "Here is a real emergency of opportunity! It is not a question of whether you are going to occupy it, or some other Church is going to occupy it, but the question is, will you allow the devil to continue to occupy it and keep these multitudes in bondage for time and eternity?"

I do not believe there is a single one of our Christian denominations that has not sins of waste to confess in the presence of Almighty God. And I do not believe it would be possible for the most conservative of them to go through the experiences I have gone through, in facing different bodies of Christians in this land, and then in coming face to face with the awful degradation of heathenism that exists in other lands, without realizing that God is calling his whole army to an Advance Movement for the evangelization of the world. I am a United Presbyterian myself, but I am not interested in United Presbyterianizing the

world. I am tremendously interested in evangelizing the world! I believe it is a crime to waste money and to waste workers in competing with each other when half the world waits on the first messenger of Jesus Christ! The question that ought to be paramount in the minds of younger people and older people, too, ought to be this: How can I contribute most largely to the carrying out of the great commanding purpose of my Lord? How can I help Him to see of the travail of His soul and be satisfied? If I am one with Him, my purposes must coincide with His, and His prayer, put into modern language, is THAT THE CHURCH MAY BE ONE IN ORDER THAT THE WORLD MAY BE WON! We shall never win the world without we are one ourselves. I look with great hope on a Conference such as is now being held in this city. It seems to me to be the beginning of the answer to the prayer of our Lord. If we once go into this fight and see how much needs to be done, we shall be unwilling to waste money in any direction, either in erecting unnecessarily fine buildings for church purposes, or spending money extravagantly for any purpose. For every two dollars invested in foreign missions means that another heathen soul somewhere in the world will have an opportunity given him to know the Lord. There are 25,000 districts in this world each containing 25,000 heathen that are not occupied at all by Christian missionaries of any denomination, and this means that there are 625,000,000 of people who are beyond the reach of all Christian effort! Is not such a condition of affairs worthy of even large sacrifices that the Gospel may be published? I think I never had $10 put into my hands that was so hard to spend as $10 that was sent to us while I was out in Calcutta by an old lady named Margaretta Moses, out near Chicago. She had sent $25 the year before, and we were so unaccustomed to getting a gift of $25 from any one that we did not know, but we supposed she was a rich lady, and could easily give us another $25 the next year. So we wrote to her, telling of the needs of our work and hoping that she would be able to renew the subscription of the year before. In her reply she said: "You are evidently mistaken about my position. I am only a poor old woman, without anything in the world except what I make by baking pies and cakes and selling them around on the street, and the $25 that I sent you a year ago represented the savings of years. I have not very much to send now; I only have $10 that I can possibly command, but I am glad to send that. I wish I could send

$100, but I will pray that others who are more able will do so." It was not easy to spend that money! It wasn't very many weeks before we heard that Margaretta Moses had to give up baking pies and cakes for the Lord and go to an old lady's home to spend her closing days; and not long afterwards we received another message stating that she had been called to the eternal mansions. Tell me, do you have any idea that Margaretta Moses regrets today that she made real sacrifices for the spread of the Gospel of Jesus Christ?

I was speaking in one of our churches in Chicago a few weeks ago, and in front of me there sat an old lady whose smile as I spoke was an inspiration, and as I walked home with the pastor after the service I asked him who she was. He said: "She is a widow lady nearly seventy-five years old, and is very, very poor. She ought not to try to walk to church because it is nearly a mile from her home, and she generally does come on the street cars, but I have known her time and again when she had only five cents in her possession to walk to church and home again in order to have the five cents to give to the Lord." He also said to me: "A few weeks ago a man handed me a dollar to give to somebody who was needy, and I didn't know any one who needed it more than this old lady, and so I sent it to her. The next Sabbath she brought the whole dollar in a Thank Offering Envelope and put it into the basket as her gift of love and gratitude to Christ." There are some widows in the world who will have a place alongside of the widow of old of whom the Lord said: "She hath given more than they all. *She hath given all.*"

I was riding with a Baptist minister from Cleveland not long ago, and he said to me: "The most generous person in my congregation is an old colored woman who was born a slave, and who can't read a word, and she hasn't a penny that she doesn't earn over the washtub. Yet she gives $50 to foreign missions every year, besides giving to other purposes. I went to her a while ago and protested against her giving so much, and she said, 'You don't seem to understand that I get the very joy of my life out of this serving of my Master. I couldn't spend this money for anything else that would bring me half the pleasure. When I am working over the washtub, and the drops of sweat fall down off my brow into the soap-suds before me, the sweat-drops suggest to me the jewels I am laying up in heaven by this humble service I am able to render."

I wonder how many of us are doing anything that is so precious to Him as the loving sacrifice of the old ex-slave!

Somebody sent two dollars last year to support a missionary in Africa, which resulted in a girl sixteen years old being rescued and brought to a knowledge of Christ. The people at that mission are all very poor, yet at Christmas time they give their best to Christ. They come into the House of God and join in the service of praise and prayer, and then at the close of the meeting they come up and hand to the minister their gifts. They do not have much, if any, money; occasionally one will bring up a coin worth a penny or two, but most of them will bring vegetables, and some merely a bunch of flowers to show their desire to give something to the Lord. This girl came in with the rest and handed to the missionary a silver coin worth eighty-five cents. The missionary was so amazed at the size of the offering that he felt sure she must have stolen it. He called her aside and asked her where she got it, and he ascertained that she had gone to a neighboring planter and bound herself out as a slave for the rest of her life for that eighty-five cents, and had brought it and laid it down in a single gift at the feet of her Lord, the entire financial equivalent of her life of pledged service!

I am glad to have a Gospel to believe and to recommend to others that is capable of doing that for a heathen! And, while I do not recommend to any of you that you bind yourselves in slavery to any man, I believe that for Christ's sake we all ought to make sacrifices, and I ask myself this afternoon, as I ask you: Is there any higher use you and I can make of our lives than to bind ourselves in perpetual slavery to Jesus Christ, for lost humanity's sake, and to say to Him: "If God will show me anything that I can do for the redemption of the world that I have not yet done, by His help I will undertake it at once, for I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse His glory throughout the whole world."

I said, Let me walk in the field;
He said, Nay, walk in the town.
I said, There are no flowers there;
He said, No flowers, but a crown.

I said, But the skies are black,
There is nothing but noise and din;
But He wept as He sent me back,
There is more, He said, there is sin.

I said, But the air is thick,
And the fogs are veiling the sun;
He answered, Yet souls are sick,
And souls in the dark undone.

I said, I shall miss the light,
And friends will miss me, they say;
He answered me, Choose to-night,
If I am to miss you, or they.

I pleaded for time to be given;
He said, Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.

I cast one look at the field,
Then set my face to the town.
He said, My child, do you yield?
Will you leave the flowers for the crown?

Then into His hand went mine,
And into my heart came He.
And I walk in a light divine,
The path I had feared to see.

WHAT PRACTICAL RESULTS MAY BE EXPECTED FROM THIS CONFERENCE?

ADDRESS BY THE CHAIRMAN OF THE CONFERENCE SESSION.

The Rev. Bishop A. W. Wilson, D.D., LL.D.

I will say very briefly that I do not come here simply to represent myself. If I were not certain that back of me lay a great body of loyal Methodists, true to their own Church, who are just as true to this principle of Federation and fraternity with all the Churches of Christ, I should not be here. I stand as a representative of them, as I am sure my colleague in my work and representative of the same Church, Bishop Hendrix, will testify.

I want to say once more that this movement has been deepening and growing through the years past. I believe that Methodism—excuse me if it is a little egotistic—I believe that Methodism is a little more fraternal and a little freer than almost any other denomination. We have no barriers to cut us off from anybody else that believes in Jesus Christ; anybody can come in that has that fundamental faith; and we have been cultivating it, not simply in a formal way, but as a matter of spirit, for years past, and we have come to this Conference, not simply to give voice to a formal statement of our relations to the great visible body of the Church of Christ, but to give intense exhibition to our feeling of spiritual fellowship with the whole Holy Catholic Church, and we have done so.

If there is any place on earth where the Master would be sure to fulfil His promise it would be here. "Where two or three are gathered in my name, I am with them," but when all the branches of His great family come together and are represented before Him, you may almost see Him in your midst and feel the touch of His hand upon you and hear His voice. We are driven to lowliness before Him, and lift full hearts and streaming eyes to Him. We are giving the glory to Him of our union as a family, as families gathered together under one head. There is no other point of union; there is no other power that can bring us together; there is no attraction but that which finds its centre and its source in Him for whom every family in heaven and earth is named.

As to results in years to come. Fifty years ago this Conference would have been an impossibility. I remember the jealousies and distrusts and alienations of those years, and I know that nobody would have dreamed of entering into such a combination and Con-

ference as we have here to-day; and I am perfectly certain that in ten, twenty years to come we shall see results that we do not dream of to-day. This river is going to widen as it goes out from under the temple, and it is going to fructify all soils and all lands, and the day is coming when the richest harvests that earth ever saw will grow up and bless all lands as the fruit and result of our gathering and speaking and praying here. One soweth and another reapeth; we labor, and others in years to come will enter into our labors. I shall not live to see it, but before God I expect that in ten, twenty years to come we shall have results from this combination of Christian forces such as have not been realized by the Church of Christ in the last two centuries, and I thank God for the prospect. I need say no more. The blessing of God is on the Conference and will continue to follow its work in the years to come.

ADDRESS

The Rev. F. D. Power, D.D.

As God is God there is no such thing in all the universe as an unanswered prayer. Christ's prayer for the unity of His people was answered; is being answered; will be fully answered. We descend from our Hermon, where the "Sons of Thunder" and the "Men of Rock" have had their vision with the Master, to serve in the valley. We have been on the mountain top during these days. What are some results of this holy convocation?

We will pray for union. The spirit of unity is the spirit of prayer. We must depend more upon God and less upon our own plans, discussions and overtures. Heaven has a part here; nearness to God must promote the nearness of Christians to each other, and unless God's people are willing to bring themselves into humble submission to His will no effort at closer union can be successful. Nothing is more practical than prayer. "If two of you shall agree on earth"—agree in heart, mind, will, desire, faith—"as touching anything, it shall be done for them of my Father which is in Heaven." What power there would be in the religion of Jesus Christ if the multitude of them that believed should all agree touching their common needs and send their pe-

tition up before the throne as one man. If the supplication of all the family of those that love God and His Son, blended in one voice for the Father's ear, should roll up to the gates of Heaven, would not the gates fly wide, and the angels rejoice, and the cities of hell shake to their foundation with the shock? Would not Heaven drop down from above, and the skies pour down righteousness, and the earth open and bring forth salvation, and righteousness spring up from sea to sea? Would there be any longer strife and division, the body of Christ bleeding because of the warring of its members, and the sweet sounds of the ringing, thrilling Gospel of Christ be muffled and hindered by the noise of conflict among God's people? Let the whole Church come with deep, tender, yearning, solemn petition to the throne of Mercy, as Christ in the upper chamber in Jerusalem, and the dawn of the perfect day will soon gladden the Eastern skies. The Master taught us to pray for union. Let us pray.

We will recognize our Lord's disciples, wherever they are, as brethren. "I pray not for these alone, but for all them that believe on Me through their word that they may all be one." This prayer reaches out to all peoples, all lands, all ages. "Other sheep have I that are not of this fold," said Jesus. "I am of the Church of All Saints, and all saints are of my Church," says the true Christian. All spirit of narrowness, of bigotry, of intolerance, of exclusiveness, is opposed to the spirit of unity. No process of compulsion can ever bring unity. No plan of Christian union can ever succeed that does not respect every man's liberty in Christ Jesus. No religious body can ever effect it by lifting up its standard and crying "We are the people." No spirit can ever commend itself as the spirit of unity that is not as broadly catholic as the spirit of the Master on His knees, serving as the High Priest of all the human race. No progress can ever be made toward the bringing together of God's people unless we are willing to magnify our points of agreement and minimize our points of difference, recognize our brother's work and coöperate with him as far as we are able, and feel that Christian unity may be promoted and in a large measure realized in a united Christian service.

We will be willing to sacrifice for the cause of unity. Jesus is on the way to Gethsemane. The shadow of the cross is upon Him. Self is upon the altar. He is about to give His life for his brethren. Such must be the spirit of unity. Do we find that

party names and creedal statements hinder the coming of a united Christendom? Does the exaltation of the commandments of men in place of the commandments of Christ occasion strife? Do human contentions and quibbles over mint, anise and cummin fetter and cripple the mighty giant which has the conversion of the world on its hands? The spirit of unity demands the putting away or the subordination of these things. The spirit of unity is the spirit of concession, the spirit of self-denial, the spirit that says "I will eat no meat while the world stands if it make my brother to offend." "I would not surrender my denominational name for the world. No, not for the world; but for Christ's sake I will gladly surrender it." The spirit of Jesus in His intercessory prayer must be the spirit of the Church, and He alone be Sovereign.

We shall above all else be inspired by such Conferences as this to love our brethren. The spirit of sectarianism is the spirit of hatred; the spirit of unity is the spirit of love. Who can ever sound the depths of the heart of Jesus as He pleads: "I pray not for these alone, but for all that believe on Me through their word?" How can we ever be worthy of the exalted condition He asks for us, "As thou Father Art in Me, and I in Thee, that they may be one in Us," unless thoroughly dominated by this principle? Forbearing one another in love and endeavoring to keep the unity of the spirit in the bonds of peace, all barriers must be removed as if straws. The Thirteenth of First Corinthians must go with the Seventeenth of John in accomplishing the unity of Christendom. The fruits of the spirit of Christ in us are "love, joy, peace, long-suffering, gentleness, goodness, faith," and when these are exhibited in the lives of Christian men and women everywhere the unity of the Church will be mightily hastened. We shall not have restored Christianity according to the Apostles until faith, hope and love are exalted to their true positions. "There is a more excellent way."

Such has not been the spirit of the past. "Show me the peaceful reign of the Messiah," said a Jewish Rabbi, "and I will be a Christian, and not before." "Do you want schools on your reservation?" was asked of Chief Joseph of the Nez Perces tribe of Indians. "No," was the red man's emphatic answer. "No; the schools will bring us Churches." "Don't you want Churches?" "No, no; they will teach us to quarrel about God, as Protestants

and Catholics do. We fight each other, but we don't want to fight about God."

The world in its disunity was Babel; men were strangers, barbarians, aliens, Scythians—anything but brethren. Christ came teaching a new dispensation. Love was the new law, and men began to realize that they were one family. They had all things in common. They were no more strangers and aliens, but fellow-citizens with the saints and of the household of God, children of one Father, citizens of one Republic, brethren. So the work went forward until pagan temples crumbled, idols fell upon their faces, philosophers were convicted of their folly, the Roman eagle was hurled from the throne of the Cæsars, the standard of the cross was borne before the standards of all nations. To-day the same results may be reached in less than three centuries with the same concentrated effort. Are we not seeking the same end—the repairing of the evils wrought by sin, and the joy of a meeting before the throne? Two Scotchmen, a Burgher and an anti-Burgher, both lived in the same house, but at opposite ends. It was the bargain that each should keep his side of the house well thatched. When the dispute between their respective kirks grew hot the two neighbors ceased to speak to each other. But one day it happened they were both on the roof at the same time, each repairing the slope on his own side, and when they had worked up to the top they were face to face. They could not flee, so at last Andrew took off his cap, and, scratching his head, exclaimed: "Johnny, you and me, I think, have been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot His will aboot ourselves. Whatever's wrang, it's perfectly certain it can never be right to be unneighborly, uncivil, unkind, in fact, to hate one anither. Na, na, that's the devil's wark and na God's. Noo, it strikes me, that maybe it's wi' the kirk as wi' this house—ye're warking on ane side and me on t'ither, but if we only do our wark weel we will meet at the tap at last. Gie us yer han', auld neighbor."

My brethren, Demos is waking. He looks upon much of this state of things as belonging to the paganism of the priesthood. The people are tired of our differences; let their leaders confess and forsake their sins, and the great multitude of Christendom will join hands. Educate the masters is a needful word. Are we ever tempted to forget that we are Christians? Let us return to the spirit of Christ. Do we ask the kingdoms of this world to

dissolve their armaments, to decree that there shall be no more war? Let us see that in the Kingdom of the Prince of Peace the drum-beat of civil conflict is hushed. Do we speculate about a universal language, and so predict the unity and coöperation of the human race? Let us who have our speech ordained of heaven all speak the same thing and preserve the unity of the spirit in the bond of peace. Do we desire for our King that He may have the heathen for His inheritance and the uttermost parts of the earth for His possession, and that the kingdoms of this world shall become His kingdom? Let us pray with Him that all His people may be one, that the world may believe. As the President of the United States by touching a button set the great machinery of the World's Fair in motion, with one united purpose started the play of fountains, unfurled thousands of flags and banners in an instant, quickened all the stupendous forces of nature, harnessed there to do man's will and go forward in unity and harmony, so may the spirit of the Son of God quicken and move His people to their common service and their common victory.

ADDRESS

The Rev. D. S. Stephens, D.D., LL.D.

The most important result of this Conference, to my mind, will be the impulse given to spiritual solidarity—to oneness of mind among the Churches. I place unity of spirit above any visible effects this Conference may have upon ecclesiastical life. If a common life animates men, harmony of action is sure to follow. Any external coöperation that does not express an inward community of life is mechanical and meaningless. Uniformity of action signifies nothing unless it proceeds from the inward unity of the spirit. Where oneness of purpose and enthusiasm inspires men, efficiency of coöperation is guaranteed. Consequently, I say, the real significance of this movement will be its effect in fusing the spiritual life of the Churches into one common inspiration.

Protestantism has not presented a united front to the world in the past. It has split up into sects and separate organizations. Each has moved independently and been inspired by distinct enthusiasms. The powerful influence that comes from united action has been lost. Still this has been inevitable. The aims that have

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inspired the Protestant movement have made it impossible to be otherwise. It is no stigma on Protestantism that the first period in her history has been characterized by schisms and divisions. Her first great work was to secure the conditions that perfect the spiritual life of the individual. Her first concern was to establish that freedom which enables the individual soul to reach the fulness of its life. She perceived that the primary condition for the allegiance of the spirit to God is freedom from the domination of all outward masters. She therefore focussed her energies toward securing spiritual liberty. This alone is the condition through which the spiritual life of the individual soul is enriched and deepened. Vigor and sincerity of individual soul-life have, consequently, been her absorbing aim.

The first fruits of spiritual freedom are schisms and divisions. Eccentricity is the first stage in the development of new and untried powers. The undisciplined spirits of men assert their individuality by distributing the emphasis of their spiritual life according to their own wayward fancies. They make but little discrimination between that which is fundamental and that which is subordinate. The effervescence of newly acquired liberty brings sediment to the top. But as time goes on men gain their spiritual perspective. Things fundamental take their proper place. Things subordinate sink to their proper level.

Protestant sects a hundred or even fifty years ago were separated by what seemed insurmountable barriers. This was the penalty paid for spiritual liberty. The years have rolled by and to-day the stress of emphasis in Protestant Churches falls essentially on the same fundamental aspects of the truth.

This community of spiritual life in the Churches portends a new epoch in the evolution of the Gospel. It is prophetic of the realization of Christ's prayer that His followers might be made perfect in one. Protestantism has contended for fulness of individual spiritual life. She now finds that this has fitted men for entering into a profounder unity. Biology teaches us that differentiation lays the basis for deeper integration. Protestantism has gained for the world the conditions that differentiate the spiritual life of men. By perfecting the soul-life of the individual, she has prepared men for entering into the unity of the spirit. The era of spiritual differentiation draws to a close. The era of spiritual integration dawns on the world. The Kingdom of God is at hand. The rich materials of spiritual heterogeneity are now to be wrought

into organic corporate life. They must ultimately find expression in a common spiritual life and a common corporate existence.

In Nature the pendulum of life oscillates between movement toward perfection of the individual and movement which merges the individual in the deeper unity of integration. So it is in the evolution of the Gospel in human life. The Gospel first confers on men the liberty wherewith "Christ hath made them free." Then it calls them to the deeper unity whereby they are "made perfect in one." Protestantism has compassed the first swing of the pendulum. She has realized the conditions which secure Gospel liberty to men. She now faces a new problem, a new epoch in the evolution of the Gospel. The problem before the Protestant world now is to reconcile this liberty with the deeper unity which the day demands. How shall we preserve the hard-won victory of the Reformation, and yet move on toward the goal of solidarity?

Roman Catholicism has gained ecclesiastical solidarity by smothering the Christian conscience. Protestantism has achieved individualism at the expense of ecclesiastical unity. How shall these two be reconciled?

As Protestants we have lost sight of the obligation the individual owes to the species. We have overlooked the organic bond that unites the individual to the organic life of the race. We have not sufficiently realized that "no man liveth to himself alone." We have not perceived that the individual conscience is part of an integral whole. The Reformation has made possible vigor of spiritual life. How shall this precious heritage be harmonized with the solidarity of corporate life which is the demand of to-day? How shall the coöperation of men in the visible Church be made effective without destroying the robust faith of individualism?

There is but one answer. The life of the spirit must be exalted to the supreme place. The visible Church must step down to second place. The living Church which God establishes in the hearts of His children must be made supreme. The visible Church must become a true reflex of the common life which God's Spirit inspires in the consciences of the faithful. The religion of authority and tradition must give way to the religion of the spirit. Protestants must move forward to the life of the spirit in its fulness. They dare not stand still. They dare not go back to the Roman Catholic standards of authority and tradition. Protestantism is committed to a living religion as against a religion of legalism.

Such a subordination of the corporate Church to the rule of

the spirit can be found only in some form of democracy. The logical outcome of the Gospel is a form of social compact in which men move unitedly—not through the coercion of external authority—but through the impelling power of a common inward life. True unity of social life does not come through the pressure of hierarchical authority. It is realized only through the constraining power of love. When the same affections inspire men, then will they move in unison. Liberty and love are the two great forces that shall unite and redeem the world. When men love the same things they will be both united and free. Both Church and State must move toward that form of corporate life which responds to the movements of God's Spirit in the common life of His children. The social ideal of the Gospel is a connectionalism whose first concern is to preserve individualism. The world is waiting for this next great achievement of God's Church. The next evolution of the Christian Church must synchronize liberty of conscience—our common Protestant heritage—with solidarity of corporate life. Every conscience must be absolutely free and yet joyfully enter into fellowship with all of God's children. The efficiency that comes from a compactly organized social life must be achieved without the sacrifice of the dearly bought freedom of conscience that Protestantism has secured. Protestantism can never afford to seek any corporate solidarity that will sacrifice the autonomy of the individual conscience. This victory has been too dearly bought to be thrown away. The Church of the future, therefore, must seek an organic unity which is but the outward expression of the deeper unity of the spirit. No mere mechanical uniformity will do. The efficiency that depends on external authority is out of the question.

The corporate unity that will characterize the Church of the future must be the outworking of the common life which God's Spirit inspires in the hearts of His children. It will not depend for its perpetuity upon hierarchical devices. It will establish itself solely through the power of God's love enthroned in Christian consciousness. It will not depend for the success of its administration upon ecclesiastical machinery alone. Rather it will find its greatest efficiency in the consensus of moral conviction wrought by the Holy Spirit in the hearts of devout men. It will register a vote of confidence in the Almighty by allowing His Spirit to control the visible Church. It will seek to create legitimate channels for the expression of that moral conviction which God's Spirit, when unimpeded, always inspires in the common life of His children. I

know it will be urged that such a Church is impossible—a visionary ideal that cannot be realized. I cannot believe it. If it is an unattainable dream, then the Reformation was the colossal blunder of the ages. There is nothing left to us but to go back to the Roman Catholic standards of tradition and legalism.

We Protestants have espoused a great principle. That principle is, A LIVING REVELATION OF GOD IN THE PRESENT MORAL CONSCIOUSNESS OF HIS CHILDREN. But we do not consistently apply this principle. We do not give to it its rightful supremacy. We do not implicitly trust it. We are like the timid Indian who by his lack of courage earned for himself the name of "Young-Man-Afraid-of-His-Horse." We do not sufficiently realize that God speaks through regenerated human experience to-day as truly as of yore. It is hard for us to believe that the Holy Ghost will actually guide us into all truth. We enshrine the words of the prophets of olden time in holy reverence, but are too often ready to stone the prophets of to-day. We are alarmed when men assault the supernatural manifestations of God through human life in the past, but are indifferent when they deny the presence of the supernatural in human life of present time.

My friends, the true mission of Protestantism is to vindicate the truth that God touches human life to-day in supernatural power. We must bring to religion the power of realism. The world needs a fresh consciousness of the nearness of God. What the world needs is such an interpretation of the facts of regenerated human life as will awaken an irresistible conviction that God is revealed in it. The primacy of regenerated experience as the criterion of religious truth is the foundation on which the Church must take its stand.

Protestantism has won for the individual conscience right to free expression. Its work now is to find a voice for the collective conscience of the visible Church in its entirety. The individual conscience is very finite. Its vision of the truth is partial, narrow and incomplete. Often it is erratic and perverted. It needs the corrective of the social consciousness of the Church and of the race.

The most important result of this Conference is its contribution to the solution of this problem. The spiritual unity which has made possible the Federation which we have formed is the first great step toward that more perfect corporate unity which the future has in store for us. Time will complete the work which we have begun.

ADDRESS

The Rev. Charles A. Dickey, D.D., LL.D.

During the entire progress of this Conference the growing enthusiasm and hope has continually anticipated the subject presented for discussion this morning, namely, What Practical Results May Be Expected? I think, brethren, that we should, first of all, caution ourselves not to set our hopes too high at the start and not to permit larger expectations than we may possibly meet. I am fully assured that if we are satisfied with some good things that are possible we will more surely find the ultimate mark and goal, this complete and perfect unity of which we have heard in the able address just given. But I fear, brethren, that if we adopt organic union at the beginning we will fail to find the practical results of the Federation which by experience will bring us before we know, and to our astonishment, to this complete and perfect union.

I would like, in the few minutes allowed me, to try to look at this question from a Presbyterian standpoint, simply because it seems to me that we are each most likely to see, if we view from the standpoint with which we are most familiar. But before making a few statements from this standpoint I want to say as my conviction that this Conference is itself a practical result of things that have been transpiring, and if we separate with nothing else in view, and only to look back upon the memories of this Conference, we have enough of result to thank God and to take courage and to go back to our individual work in our individual places.

This Conference is the first great positive expression of the unity that is to convince a doubting world and to encourage a doubting Church. This Conference represents actually twenty millions of the population of this country.

I propose to treat the subject suggested for discussion this morning chiefly from the standpoint of the Presbyterian Churches. I am to speak of the practical results to be expected from this Conference.

The Conference is its own justification. It is a success, even if results hoped for should not soon appear. It may be best not to set our expectations too high—not to court disappointment by expecting too much.

The Conference itself is the expression of an existing unity, which shows a doubting Church and a doubting world that fully one-fourth of the population of our country is a unit regarding essential and revealed truth—a unit regarding the Headship of Christ, and the redemption of the world by His gracious atonement; a unit regarding the necessity of a higher Christian education and of a deeper Christian purpose, to destroy error and to make the truth a power; a unit in the determination to help the whole world to attain righteous liberty and Gospel rights; a unit in the purpose to uphold law and to put down lawlessness; in a word, a unit in a sincere and earnest purpose to glorify the Master with the deliverance of men from the distress of sin. Is this not enough of practical result to emphasize the significance and far-reaching influence of this remarkable gathering of the forces of Christendom?

The Presbyterian trend has been, increasingly, toward closer union with Reformation Churches, and we expect to receive new impetus and new encouragement from this Conference.

Thirty-five years ago we healed a breach, and the results in our own communion have been incalculable. Our increase of strength, the marvellous development of our resources and the reach and influence of the power of the Church have more than justified the union of 1869, and have more than fulfilled our hopes.

No agitation since this union has caused us to question the wisdom that consummated it, and no differences have changed the spirit that made the union possible a generation ago.

With this union began the discussion of confessional revision in the reunited Presbyterian Church. There were differences of interpretation among ourselves, which suggested revision, as a promise of less friction and of more confidence. Many believed that our machinery would run more smoothly and more effectively if we should apply the oil of revision.

But the chief consideration that suggested revision was a strong desire to remove misapprehensions that made those outside seem a little shy of us. Constructions put upon our confession by some within, but chiefly by those without, created barriers to union and federation and prevented coöperation and comity.

In the midst of our revision discussion some serious questions arose which disturbed our own peace, and it was thought wise to

attend to home repairs and to make sure of our own foundations before we began to alter the structure.

Revision was dormant for ten years, but with the dawn of the new century the discussion was resumed, and with a unanimity which surprised its advocates a satisfactory revision was adopted in 1903, and the Church commended a brief Statement of Doctrine, which this Conference might possibly accept as a basis of union, or at least as a basis for close federation.

The results of this revision action have been, prominently, two. First, the proposal of seven closely allied Churches to organize a Presbyterian Federation, and, second, the proposal of two of these Churches to come with us into organic union. I am not at liberty to discuss either of these propositions here. I only allude to them to show that the trend and drift in the Presbyterian family are strongly toward the mark of evangelical unity and cooperation.

With such a manifest trend, in the most conservative Churches, may we not expect that the action of this Conference, which embodies the representatives of all these Churches which are already alive and active, and which are fully committed to the desirableness and to the practicability of Federation, will result in practical findings and in practical determinations, which will revive the hopes and fire the zeal of all who "love the Lord Jesus Christ in sincerity"?

An influence potent enough to move this busy metropolis to throw open its gates and to give such a generous welcome for a week to nearly a thousand Christian workmen, representing more than twenty millions of believers; potent enough to rivet the attention of the world, and to enlist the deep interest of our own country: potent enough to formulate and to execute the splendid work of this week of Conference, and potent enough to inspire such enthusiasm in the cause of Christian unity, such an influence, we may well be assured, will not spend itself in the accomplishments and passing pleasures of this week of Christian communion.

From this spring must flow a river which will make glad the City of our God. Those who have gathered about this fire will light their torches and carry them to every camp. Having tasted, and having seen how good such fellowship of believers is, every lover of the Kingdom, every man whose hope is set upon the quickest possible cleansing and complete redemption of the

world, will feel the force of the federated power and the gain for Christ in the oneness for which He prayed, that the world might know that the Father had sent Him.

We will go back to work, wherever God has appointed our work, with a fixed resolve to study the things that make for peace, and the things whereby we may build one another up, and build ourselves together.

We are encouraged to believe that this Conference will create a mutual confidence, which will insure comity and close relationship in the defence of essential truth.

Discovering how much truth we hold in common, and at what few points there is variance, may we not expect, as a practical result of the Conference, that the unredeemed world will recognize the unity that we have recognized, which will incline us to emphasize our agreements rather than our differences.

No fault should be found with those who may frankly and forcibly present peculiar convictions, but is it not reasonable to expect that this mighty phalanx will move with one accord upon a resisting and imperiled world to convince the world of the sins which we condemn in common, and of the righteousness which, in common, we count essential for salvation.

We stand together in the defence of religious liberty and for a definite separation of Church and State. But I trust that one of the practical results of this Conference will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved.

Our Gospel is the fulfilment of the law. It is our province in the name of the Supreme King, and seeking the good of mankind, to ask rulers to respect the code of our Kingdom. Rulers may ignore sects, but they will respect the Church. This Federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument.

Just now, when the nation is awake and conscious of the perils that threaten the home, when the very foundations are being destroyed by Mormonism, and reckless divorce, the representatives of a third of our citizenship will surely resolve to stand and speak for the Scriptural defences of our homes and plead for the purity of the family, which is the hope of our nation and the hope of the Church.

Providence is showing us an open door, and there is great encouragement for effort. The great cities, whose throbbing life

will determine the destiny of our country, are aroused as never before and agitated by moral issues and movements of reform.

Great masses, feeling for their rights, and mistaking license for liberty, are ready to resort to extreme and evil methods to break their yokes and to satisfy their passions.

Wise and righteous leadership is needed in the crisis that confronts us. Will this Federation supply the leadership? It is competent. Will we be consecrated?

As the outlook is revealed it seems undeniable that we will fall far short of a realization of our responsibility and of our power if we fail to take advantage of the inspiration of this Conference and resolve before we part to provide ways and means to make the force of this possible Federation effective in the settlement of grave moral questions.

Let us go forth like an army with banners, loyal to our King, "holding fast the form of sound words," "holding forth the word of life," and holding high, above every symbol of difference, the symbols of our unity, the Cross and Crown of Christ, the signs by which righteousness will conquer wrong and the kingdom of this world become the Kingdom of Our Lord and Saviour, Jesus Christ.

ADDRESS

The Rev. John Baltzer, D.D.

To speak of the practical results of a movement as great and important as that of this gathering, composed of honorable and distinguished representatives of so many Churches in the Republic, may seem premature and prophetical to-day. Wait until the waves resulting from this movement reach the shore, and then add a new chapter to Church History. Nevertheless, the movement has begun. Let it be like the winds stirred by the Spirit of God, no man telling whence they come and whither they go. We are aware of the fact that this movement is born out of the love of Christ and His Church and the fellowship of the Holy Spirit.

As a representative of the German Evangelical Synod of North America, I may state that the object and aim of this movement has met with the heartiest sympathy on the part of the members of my denomination. We are governed by the motto (Ephes.

4: 3-6): "Endeavoring to keep the unity of the Spirit in the bond of peace. One body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all." We stand a union of men in the faith of our fathers, with the preparation of the Gospel of peace, preaching in the tongue of our mothers, and the language of our beloved country. Our creed bases itself upon the fundamental truths established by the enlightened leaders and chosen vessels of the Reformation. We overlook their difference in opinion upon dogmatical questions, but preserve the liberty of conscience governed by Scripture. The established union of these two branches of the German Church of the Reformation, the Lutheran and the Reformed, proclaimed by King Frederick William III. of Prussia in 1817, is by our fathers transplanted to this glorious country, and with a strong belief in its final cause upheld by us, their sons. How could we but greet with heart and soul any movement toward the establishment of a universal evangelical Protestant Church? We well understand that this body is not moving for unity in creed or government, but for coöperative work and effort.

First in the important results to be expected from this Federation is fellowship, not between individuals, but between the Protestant Churches of the country, as such. Our hearts awakened to grateful and sympathetic response when at the opening session the queen of musical instruments, the great organ yonder, at the masterful bidding of Mr. Gibson, burst forth in the majestic strains of "Ein Feste Burg," etc.

It is the birthday song of the Protestant, the Evangelical Church, whose children and grandchildren are assembled here to-day. It reminded me of those great historical days when the restoration of the Apostolic Church took place under the war cry and peace-melody of *Salvation in Christ only*, and when the opening Scripture Lesson, Eph. 4 : 1-6, happened to be the very motto of the German Evangelical Synod, we, the representatives of that Church, felt and knew with you, our English speaking brethren, that we are one in Jesus Christ.

The practical result therefore to the members of the German Evangelical Synod of North America shall be that we go home and proclaim with conviction in our pulpits and our press: The unity in Christ of the Evangelical Churches of this Republic is not a fiction but a fact.

We will tell our good, honest, church loving, Christian Germans that the church loving, big-hearted, broad-minded *Brother Jonathan* is our brother.

The flock of Christ is one under the great Chief Shepherd, Christ. The flock is fed on the one food, the truth of Redemption in Christ Jesus, and this food is *taken* out of the Gospel of Jesus. We are becoming fully conscious of our *consanguinity* in the blood of Christ. This means to us at the present time a great step forward to fellowship. And this fellowship paves the way for coöperation, far-reaching in its efforts, along the lines of mutual interests. At present this movement has drawn into its circle a number of Protestant denominations, who follow every step with the greatest interest. Questions of world-wide importance have been and are being discussed before this body. Men of very different dogmatic standing prove, perhaps along different lines, that the essentials of a Christian community or State are to be found in Christian education in the nursery, at home, in Sunday and week-day schools, in seminaries and colleges. Christ, His teachings, and the teachings of the Apostles with regard to the Father and the Spirit, *are the foundation rock upon which we are* to build the edifice of education, *without fear of structural* weakness. The practical result of this universally acknowledged truth would be to open channels for an everyday religious instruction, accessible to every child and youth of the country. If every Church in its foreign mission effort finds itself in duty bound to educate its adherents, both old and young, in schools of Christian religious instruction, is the home Church justified in neglecting her own children and depriving them of a thorough, systematic religious instruction? I think not! The statement of the Assistant Prosecuting Attorney of the State of Missouri, made at a Sunday School Convention in my Church this past summer, to the effect that the percentage of crime committing persons of both sexes who knew nothing of the Decalogue, and even nothing of the Living God, was astonishingly large, rings in my ears to this day. *More and better religious instruction is necessary.* That such religious instruction cannot and should not be included in the course of studies offered in our grammar schools, I admit. But would a *strong, persistent agitation* to grant an hour a day for this cause not find the support of the most influential and best class of our citizens? A morning hour deducted from the public school time, utilized for religious instruction, will bear a greater interest to family, Church and State than hours to the pursuit of studies

of questionable practical value. A practical result of this Conference would therefore be to set a movement on foot, treating religious education, not as an "ars libera," but as an "ars necessaria." The indispensable feeling of duty toward the neighbor, and the knowledge of accountableness to the Judge of Judges are the only solution for questions arising between capital and labor, in war and peace, family life and citizenship. A practical result of this conference concerning these questions would be a pledge to coöperative work along the lines of religious instruction in school, home, pulpit, periodicals and press.

Why do all Protestant Churches endeavor to unite? We all know that the enemies of Protestant Churches are well organized units of unbelievers, superstitious and heterodox. We recognize their aim in the destruction of the Church, and therewith imperilling the foundations of the State. A practical result of this Conference would therefore be an expression, as never before, of the substantial unity of the Protestant Churches of the country. This visible expression of unity will emphasize the need and opportunity for coöperation in securing the moral and spiritual welfare of the entire nation. United we stand alone, and divided we strand. Shall we wait until those dark forces drive the scattered troops of the Protestant Church into one army? It is far more practical to heed the spirit bidding us join hands, and to collect the rank and file of all Protestant denominations into one unconquerable army of outspoken followers, under the generalship of Christ Jesus, in unity of spirit and peace.

Two great evils confronting us daily, undermining family and State, are the laxity in administering and making oath and in regard to laws concerning marriage and divorce. A united appeal of this assembly to the respective legislative bodies of the States, calling for a greater respect toward the oath in the courtroom and elsewhere, and demanding more common and stringent marriage laws, guarding both the contracting and dissolving of marriage, would meet with the approval of every respectable citizen, and would be looked upon as a tangible result of this Conference. The Church has reasons to lament the carelessness with which the administering and making of an oath is practiced. Let it be the required duty of judges to explain the meaning of an oath before taking testimony. National and rigid marriage laws would *diminish* the *abnormal* number of *shameful divorce cases* daily brought to our notice by the press.

In the field of missionary and evangelistic work we may look for practical results. Every true Christian must be a friend of mission work, and feel in duty bound to support it to the best of his ability. Likewise every denomination recognizes the necessity of obedience to the Master's command: "Go ye therefore and preach the Gospel to all nations." At the same time the desire to preserve itself and expand and grow is a motive which is legitimate and must be respected among all denominations. In small and thinly settled communities especially it is of far greater advantage that the number of denominations engaged in missionary work be limited. This would make the speedy organization of self-supporting congregations possible and would do away with having, as is often the case, small Churches of various denominations, one trying to outstrip the other, and neither of them strong enough to be of actual service to the community in which they are located. The elimination of this obvious hindrance to effective mission work would greatly benefit the cause of evangelization, and would remove one of the greatest sources of secret and open reproach among the opponents of a united Protestant Church. Likewise, articles appearing in religious periodicals criticising other denominations, sometimes even ridiculing certain devotional practices which may be characteristic of a particular denomination, remarks made by pastors in and outside of their pulpits, calculated to bring public opinion to the point of criticism, are exceedingly harmful to the welfare of the Protestant Church, and must give offense to well-meaning Christian lay members. The treatment of creed and dogma by professors of theology should not be polemical in character, but should be impartial and characterized by a feeling of tolerance and respect for the brother's opinion.

It is well to remember that we are now gathered in council to deliberate whether we may meet with an army of ten thousand, the enemy, who is prepared to strike with twenty thousand. Let us consider whether we are ready and have the means to build that tower upon the one "Rock of Ages." As long as there are in God's City a number of unfinished towers and heaps of rubbish, so long will her enemies remain unconvinced that this City is an impregnable fortress. Our opponents are perfectly justified in openly or secretly sneering at us if we, on the one hand, strive to unite in work and principle on the Apostolic motto, "Have unity in the Spirit and peace," but on the other hand spend our best energies in maintaining strife and dissension.

ADDRESS

The Rev. Amory H. Bradford, D.D.

"It is the business of philosophy," among other things, "to answer the question—for what may we hope?"—was a saying of Immanuel Kant. But hope is one thing and expectation is another. It would be far easier for me to state my hopes as to the results of this Convention than my expectations. Disguise the fact as we may, the movement toward Federation has made comparatively little progress. A few persons have risen high enough really to desire its success, but the majority in the Churches are in a state worse than active opposition, because they are lethargic. Sentimentally they favor Federation; practically they care not a button about it. The masses even of Church members are not easily inspired about anything except business and politics.

My first remark is this: The value of this Congress ought to be judged by its remote rather than its immediate results. Its immediate results will, probably, be disappointing. It will be followed by a reaction, as such reforms usually are. In all progress there is an ebb and flow like that of the tides. Emerson once said that the test of a leader is his ability to bring men to his way of thinking twenty years later. Next year, or the next five years, may offer few signs of encouragement; but after twenty years the harvest of the seed here sown will be visible. The analogy of similar efforts does not prophesy immediate results.

My second remark is that the experiment in Great Britain can teach us little except the fact that Federation is possible. The Welsh revival would be an impossibility in most parts of the United States, and so would the Federation of Evangelical Free Churches. The territory there is small; ours is vast. They have in the State-Church a near and imperative issue which makes their cause both political and religious. The struggle for existence compels them to be vigilant as well as vigorous. Our issues are spiritual.

Our distances and diverse circumstances have caused some even to raise the inquiry whether a National Federation which should be the outgrowth of previously existing State Federations which had already succeeded would not give more promise of immediate victory than the one which is represented in this Conference which is attempting maturity almost without any youth. The British Federation is national in a limited territory; it faces

the Establishment; a hostile party, with its iniquitous education acts, opposes it at every step. Nothing unites like opposition. We have to meet lethargy, but no opposition. The splendid experiment across the water, which is no longer an experiment, teaches us that Federation under certain circumstances is a possibility; in other respects it will help us but little here. American problems cannot be solved by English methods.

I will now indicate a few results which may be expected to follow from this Congress:

I. Denominationalists will be placed in an attitude of apology. They will be ashamed of themselves. They may continue to assume an air of bravado, but it will be like a mask which is too small for the wearer. Sectarianism will appear all around it in spite of efforts at concealment. When a man has to apologize for his cause, he works with little enthusiasm, and less efficiency. These meetings will be a tangible example of the possibility of coöperation among the Churches. "United efforts are impossible in our community, we are so peculiar," Baptists, Presbyterians, Congregationalists, Episcopalians will insist, but when Christians of a larger type point to this Convention and say, "All these varieties of people worked and worshipped together there," our militant denominationalists will be sadly disturbed to find an answer. Sectarianism in the future will have to justify its existence.

II. While the growth of Federation will be slow, it will be sure. It will be sure because no reasonable argument can be offered against it. It recognizes and honors differences while it unites those who differ on the needs of our common humanity, and the call of the Kingdom of God. A movement for organic union would fail because it would ask subscription to a common creed, worship according to common rubrics and require obedience to a central authority. The days of authority in the Church are gone forever by. The spirit of man has at last won its freedom. It will never again submit to any kind of human dictation. Men will think and act as they believe themselves to be divinely led. They will differ in the future more than in the past, for they will think more universally, and, as a whole, more profoundly. This movement will grow because it recognizes the inevitability of this liberty. We shall not think alike, we shall not worship in the same liturgy, but we shall all work together for the Kingdom of God according to our individualities. If there ever should be an effort to force

upon these various bodies of Christians a common creed or form of worship, it would be divisive; but he who may open a new opportunity for mutual helpfulness will bind them more closely together. The service of man is the worship of God. This cause will grow because it guards individual and denominational liberty, and because its members are united in the bonds of a common service.

III. This Congress will put a new emphasis upon the weakness of organization and the mightiness of spirit. The whole Church has not yet learned that its progress will never be by might or by power, but by the Spirit of God. Most of us have more faith in the wheels than in the Spirit within the wheels—in the Church than in inspiration. Many have come to this Federation meeting with a secret feeling that at the end the superiority of their puny denomination will be increasingly evident. There is, even yet, little that is universal and elemental in our visions or our plans. Most of us are still provincial in our religious beliefs and practices.

In Frederick Robertson's church in Brighton is a window describing Jesus disputing with the doctors in the Temple. This inscription is on, or near, the window: "They were thinking of theology: He was thinking of God." And we have come up to these spiritual heights thinking of theology and of Churches, and planning to tinker ecclesiastical machinery, while outside and beyond sweep the cosmic tides of the Divine purpose.

The greatest blessing of this Congress will probably be its comparative failure. We have sung the same hymns and some of the best have been by authors whom we would not allow to sit in this Conference: we have studied the same high themes, but our theological convictions are unchanged; we have prayed together, and felt the joy of fellowship; at the end we may pass some very earnest resolutions. What then? We shall have stimulated a little the growth of a good cause, but what will such results be when compared with what ought to have been achieved? Five years from now the world will not be very different from what it would have been if this Congress had never been held. And yet it will not have been in vain, for it will have made the sin of a divided Christendom to appear more appalling, and the importance of unity that shall be vital, pervasive, and enduring, more imperative.

It will adjourn without having brought the masses of American

Christians much nearer together, and thereby it will show that what divides is mechanical and ephemeral, like the mud fences in India which disappear when the harvest has grown. Its apparent failure will show that vital and lasting unity is to be found only as we attain unto harmony with Him who has a place in His providence for all classes, all colors, all races, all creeds, all phases of religion, all eccentricities of belief and worship, all gifts of speech and service; and who by the use of them all, in no narrow and provincial way, but in accordance with laws wide as the universe and enduring as eternity, is bringing the Kingdom of God.

A UNITED CHURCH AND EVANGELIZATION

THE EVANGELIZATION OF AMERICAN CITIES

THE REV. FRANK MASON NORTH, D.D.

The Christian faith confronts a new civilization. Whatever its conquests in the heathen world, the Gospel will have won its complete triumph only when it has tamed the mighty forces which it has itself freed and has brought them into obedience to Jesus Christ. The material basis of civilization is new. The application to life of the marvellous forces of nature has reconstructed and refurnished the house in which the race dwells. Industry is reorganized. Flax is still flax, but the whirring factory's million spindles replace the spinning wheels of quiet rural homes. The principle of the lever has not changed, but the spade and the crowbar have been succeeded by the dredge and the machine shop. The intellectual viewpoint is new. The enterprise of mind is ceaseless, but realms newly exploited have congested the marts of thought, and our mental commerce is dealing with new symbols, new trademarks, new credits and new values. A new social order is emerging. The individualistic philosophy gives place to the communal. The discussion of *man* is not neglected, but the emphasis is upon man, *and the other man.* That other man may be neighbor, citizen, workman, employer; he may be Mongol, Latin, Czech, Slav; forth he stands as friend, foe, menace, opportunity, but of him the new social order takes significant account. The concepts of the faith are new. The Christ of the Yesterday, of the To-day, of the Forever, is the same. But the atmosphere through which men see Him is new, the life in which He moves is not the life of Galilee. The circle of that life He filled: the greater circle of this larger life He fills. He commands us because no circle outrims Him. He is changeless in that the amazing world-life to-day has not taken Him by surprise. But because men have not thus seen Him, because they have belittled His purpose, have left Him in the garden tomb, have accepted not Himself but His influence, have believed not in His Gospel but in its effects, in its philosophy but not in its power, the life of to-day is penetrated everywhere by impulses and by forces which are the unrecognized fruits of the very Gospel which multitudes in this restless age are not unwilling to patronize, to misinterpret or to ignore. Here is a realm for conquest, not heathen, not pagan, not un-Christian; but one that knows not Christ nor

acclaims nor obeys Him as Lord of Life and as Redeemer of the race. It is a new civilization, new in its material basis, in its industry, in its social order, in its intellectual viewpoint, in its religious concepts. Influences are at work which are changing the face, if not the heart, of the world. A crisis for the individual and society is created which lifts these early years of the Twentieth Century to the level of the great epochs—the invasion of Gothic hordes, the Crusades, the revival of learning, the discovery of printing and of a continent. Wise men are silenced not alone by the complexity, but by the unexpectedness of their problems. Heroism to-day meets not only the test of courage, but of surprise. Great indeed will be the gain if from these days of Conference, vital with the forces of the living faith of American Christianity, we may go forth conscious that that faith confronts the civilization not of a hundred, of fifty, of ten years ago, but a civilization strange, ardent, expectant, progressive, and in its progress listening for the new call from above, eager for the new spirit which shall inform and master it.

Of this new civilization the city is the centre. The forces of nature, trained to service, converge upon it. The materials and methods of industry demand it. The confluence of nations is at its gate. To it learning brings her problems; in its libraries and universities, in its treasures of art and of science, finds her resources; in its attrition and concentration becomes conscious of her power and her mission. The city is the test and the opportunity of mind. In the city the problems of the social order become acute, and there reach the beginnings of their solution. What a man is, in his rights, in his aims, in his equipment; what he owns, his labor, his property, his reputation; what the community asks of him in personal and property surrender, in sacrifice of privilege, of direct service for the commonwealth; under what laws, natural or artificial, the quest for bread, the conduct of trade, the education of childhood, the maintenance of the home, are to be guaranteed; how he is to be free though governed, and governed though free; how, out of racial frictions the personal life shall survive; how he shall be his own and his brother's keeper, and shall find the Master's answer to the question, Who is my neighbor?—these, the social problems of the world, are condensed, defined, formulated, vitalized in the life of the city. Here religion finds its test, its travail, its triumph. Can the Gospel be commercialized? The city will give reply. Is there power in spiritual motive to deal with materialism,

with goods, with recreation, with luxury? The city is the final test. Do truth and righteousness belong to the realm of fancy, or are they the pillars of human society, of the home, of the community, of organized government? The ultimate demonstration is in the city. Has Christ a place among men, not alone for blessed walks with disciples in quiet roadways, but for breaking bread for hungry multitudes? Let the city answer. The city is more than the hotbed of revolution; it is the fiery furnace for the test of faith; it is more than the Hope of Democracy, as some one has recently called it; it is the ultimate arena of the successive conflicts of the Christian Faith with the Power of the World.

If the new civilization is to be mastered by Christ, the city must be taken for Him. A scheme of campaign which plans only to ravage remote fields and to capture defenseless towns and leaves untouched the heart of empire would give men exercise at arms and increase their tactical skill, but would bring neither the full glory nor the final conquest. A method of treatment which describes and alleviates, which dulls the pain or quiets the spasm, or halts the fever, may encourage hope and increase fees, but this new civilization can be controlled only when the burning, passionate heart of it is reached, and out of the city to the remotest hamlet of the land, the warm, pure life pulses steady, strong and full. The nation may strengthen its commerce, perfect its policies, build large and strong its ships, discipline its armies; its destiny—who cannot see it?—will still be wrapped up and wrought out in the thronging life of the cities. The Church may build its schools, lift towers symmetrical and strong, endow its vast charities, organize ministry into system, and harden truth into symbol and creed, and still it will be true that the crowd, the seething, restless crowd of the cities, determines the future. Writes Josiah Strong, who by his pen and voice at the threshold of this age stirred the sleeping conscience of the Church: "The city is to control the nation; Christianity must control the city; and it will. It is yet to be the city of the great King. The first city was built by the first murderer, and crime and vice and wretchedness have festered in it ever since. But into the last city shall enter nothing that defileth, neither shall there be any more sorrow or crying, for the former things shall have passed away." Shelley said, "Hell is a city much like London"; but the city redeemed is, in the vision of the revelator, "the symbol of heaven, heaven on earth—the kingdom fully come." Said another in a book whose influence grows with the Church's growing conscious-

ness of duty, Canon Fremantle: "It is a vain thing to go back upon human progress. The industrial revolution which has made our great cities, and which through them supplies the needs of mankind, is part of God's Providence; and what we have to do, the real task of our generation, is to face the problems which city life presents, applying to them the light which the Bible gives us, and determining that, so far as in us lies, and by the power of God and of Christ, London and New York shall not be as Babylon, but as the New Jerusalem."

In the presence of this supreme task, the evangelization of the cities, the Church of America, as represented here, may take counsel, not indeed without conviction, but without despair. In the life of the past twenty years some striking changes have come to both the spirit and the method of the Church. Perhaps the most significant is its confident acceptance of its social mission. To-day the Church which does not concern itself with present conditions of life is obsolete. We are too near the facts rightly to measure the development of the new spirit of ministration in the Church at large, but its expression in concrete form is all about us. Parochial agencies have vastly multiplied. Organizations within the Church or auxiliary to it have afforded opportunity for every kind of service to all classes in the community. Church houses, settlements, clubs for men, for women, for boys, for girls, day nurseries, kindergartens, fresh air camps and cottages, educational classes, industrial schools, systematic visitation, the circulation of literature, medical attendance, aids to self-help—a glance reveals the new life of the organized Churches. Beyond them and acting with them are mighty agencies—the Young People's societies, the deaconess order, with its remarkable development in several communions; the kindergarten system, with its incalculable influence upon childhood; the brotherhoods, the associations for charity, the rescue missions and special missions to the peoples of foreign tongues. Denominational organizations for city missionary work are now potent factors in the enterprise of the Church. Whether local or national—a committee of presbytery, a diocesan society, a combination of independent Churches, or a National Union for City Evangelization—they have the same function, to bring Christ to the people in the cities, by building new churches, renewing the old, and by every kind of method reaching the unsaved with the invitation, the warning and the ministration of the Gospel. Never was the Church in the city so ingenious in invention, so convinced of its mission, so

industrious in its devotion. The messengers of God's grace, equipped with resources and training, backed by the convictions and purpose of the great body of believers as never before, are abroad among the thronging crowds of our great cities in larger numbers, with clearer intelligence and with far greater effectiveness than ever in the Church's history. The new civilization has not robbed us of our saints and heroes; in the records of our American cities is written the name of many a martyr of the Cross.

But if there need be no despairing note on this platform, there must be no shrinking from the truth. The evangelization of the city can be no mere incident in the Church's programme. Consider for a moment the tremendous import of the opportunity.

We are in the nation's metropolis. Here are over four millions of people. Since 1900, five years, six hundred thousand have been added to our numbers—a city larger than Baltimore or Brussels, Manchester or Naples. Imagine New England swept clean of its population. Let the inhabitants of New York City move out upon that great railroad which connects this city with New England. From that throng every city, great and small, from Mount Vernon to Boston, including the cluster of cities about the latter, might be repeopled; then Maine, New Hampshire, Vermont, Rhode Island and Connecticut could be supplied, and enough would remain to replace the population of every one of the seven great manufacturing cities of Massachusetts. Trace our commerce to foreign ports. Eleven of them must be massed together to equal the population now within these metropolitan limits—Glasgow, Liverpool, Manchester, Copenhagen, Antwerp, Bremen, Hamburg, Havre, Marseilles, Lisbon, Genoa. The rate of metropolitan growth is such that it will with little doubt in a dozen years carry the figures beyond those of greater London and make this city in population, as it surely will be in commercial power, the ranking city of the world. The people in our six cities of five hundred thousand inhabitants and over equal the total number who dwell in the seventeen great States and Territories west of longitude 97—the Valley of the Mississippi, excluding Texas.

That the urban population is now one-third of the whole is in itself sufficiently startling. But this condition is not stationary. It is not a quiet sea with gentle lift and fall; it is a current, flowing steadily, ever deeper, ever wider. The speed at which this stream of human life sets toward the cities slackened during the past decade. Yet the ratio of increase, twenty-one per cent. for the

entire population and thirty-seven per cent. for the urban population, is ominous. On the Atlantic seaboard only three States out of nine are left with a majority of their people outside the cities. Of every hundred persons added during the decade, fifty-eight are found in the cities. There are now one hundred and sixty cities of twenty-five thousand population and over, a net gain of thirty-eight in ten years. One out of every five of our people lives in such a city. Of the twenty cities of the first rank in 1800 but one reached a population of over sixty thousand, while the total number of their inhabitants was only two hundred and fifty thousand. Fifty years later there were six cities with a population exceeding one hundred thousand, with a total for the twenty principal cities of one million eight hundred thousand. At the beginning of the present century we have thirty-eight cities of one hundred thousand population and over, of which the first twenty contain nearly twelve million people. If cities of one hundred thousand as a minimum be classed as of the first rank, our country waited until 1820 for its first one, and in it at that time 123,700 people dwelt, 1.28 per cent. of the whole population. In eighty years this one has become thirty-eight, in which are now found over fourteen million, or 18.62 per cent. of the total population.

But to the alarm of numbers add the perplexity of kinds. "A million immigrants a year" is so familiar that we cease to understand what it means. Eighty languages and dialects mingle their alien tones in the great chambers of the gate on Ellis Island. In New England's "Puritan" cities seventy-five to eighty persons out of every hundred are foreign born or the children of foreign-born parents. In Chicago forty languages are spoken, fourteen by groups of ten thousand or more each. In this city we have found eighteen languages on one block. There is here an Italian city nearly if not quite as large as Rome. On Manhattan Island every fourth person is a Hebrew. Syrians, Armenians and Greeks are becoming an appreciable element in the population. The south of Europe is everywhere in evidence. The dominant class in immigration is no longer of the Baltic type, the sturdy children of Northern Europe, but of the Mediterranean, with discordant traditions and a set of false ideas, which even in free air do not evaporate except by slow process. To the ministries of our Protestant faith great sections of our large cities seem utterly impregnable.

But to the perplexity of kinds must be added the menace of conditions. Poverty is in the cities. A parade of the workless would

be possible in every great city of America. There is ever danger of hysteria when hunger is discussed, but even if it should prove that not quite ten millions of people in our land may be in the distress of poverty, as a high authority, Robert Hunter, says that they are; even though it may be that not fully one-third of the people of this city are either poor or on the verge of poverty, so that cessation of wages for two weeks would force them upon the bounty of either public or private charity, as that apostle to the poor, Jacob Riis, asserts, yet we know that of those who die in this metropolis one out of every ten is buried in a pauper's grave. Multitudes are continually underfed. Casual workers are ever increasing. Our horrible swarming tenements are crowded with those who suffer and starve.

In the cities vice becomes a system and crime is indifferent to law. Custom tolerates what conscience condemns, and the custodians of authority often become the promoters of the evil they are appointed to suppress. The ethical sense becomes dull, in trade, in social life, in government, and in the absence of its commands dishonesty, hypocrisy and falsehood have their way. In this vitiated social atmosphere lethargy overtakes even a man of good purpose, and behind the code of the many the individual conscience hides and gives no sign. Childhood in the cities has slight chance. The treasure of innocence is easily stolen in the playgrounds of the streets. The schools suggest, with the mental training, a moral basis, and urge the discipline of self-control, but for the most part the children of the hovel and the tenement come on into maturity with no conception of the spiritual realties which underlie morals, and with no sanction for conduct but custom and self-will. By the time they take the ballot in their hands or assume the dignities of a household they become opportunists in ethics. It is a hard heart which can beat unquickened in the presence of the religious destitution of the childhood of our great cities.

Before this alarm of numbers, this perplexity of kinds, this menace of conditions, the faith of the Church has sometimes weakened, and the faint-hearted have turned aside to easier tasks. But the tides of purpose are lifting. From the Church's broader life goes forth with a new ardor a new crusade for the recovery of the Holy City. The dream of a united Church has no field for its actualization nearer or more appealing than our great American cities. Nay, more! Before their swinging gates the Dream becomes a Duty. Division and conflict here are the betrayal of a

sacred trust. Here mere fraternal complacency is but the powerless platitude of sentiment. The claim of the crowding multitudes upon the heart of Christ becomes in the city a concrete demand, an inevitable appeal to realize for the sake of their need and for the sake of His love the answer to His prayer for the oneness of believers. It is not only true that in the American cities to-day is to be found for the Church the strategic opportunity of the Christian centuries for reaching men of every race and condition with the Gospel, but in these very cities as nowhere else and as never before its essential, vital unity finds its high prerogative of unchallenged expression. To those who are ever facing the problems of the great city the possibilities of such an expression in the federative idea which underlies this Conference have become an article of faith. They perceive that upon the basis of the Divine Headship of Jesus Christ, federation recognizes history, assumes the reality and right of private opinion and of non-conformity in creed and custom, takes for granted that law of "unity in variety" which is as potent in religion as in art. It asks no surrender except where birthright privileges have been usurped. It requires no concession, save of that which dishonors Christ. It interferes with no peculiarity, unless what is singular is also wrong. It claims no authority beyond the sanctions which mutual knowledge in the light of the presence of the one Lord of all reveal to the conscience of each. It is inevitable that as the Churches move forward to their certain conquest of the world, the phases of faith and of practice which survive will prove to be those which now are essentially common to all. The life out of which the variant forms have been developed is one life, and its center and giver is the one Lord. The past has proved that the hope of unity is not in the realm of the intellect, in the high altitudes of philosophy, but in the heart, upon the broad plains of human service. Words which, shouted from peak to peak, awaken only confused echoes, spoken in whispers in the well worn ways of weary men find the soul and reveal us brothers of the common life in loving obedience to Him who rules us all, because He—the Son of God—is also son of man.

Let us advance upon the citadel of the new civilization with such device of banner as each may choose, but with leadership unchallenged, with lines unbroken. Let us draw upon the best which each has found and cherished, that the common foe may feel the concentration of our force. Let none withhold for private use the divine gifts of invention, tact and wisdom, which should be the

heritage of all. Let the grace of dignity, the skill of organization, the keenness of reasoning, the reverence of tradition, blended and fused in the eager, hot heart of zeal, create in the living Church a new ideal and a new temper, and open to our feet the broader paths of service, and to our sight the radiant beauty of the City of God. Let us meet the expectation of our Lord! May the glow of Matheson's vision greet the united Church at every city's entrance, upon its crowded avenues, in its offices, its markets, its libraries, its schools, its labor halls, its homes.

"Thou art descending, O City of God. I see thee coming nearer and nearer. Tongues are dead, prophecies are dying, but charity is born. Our castles rise into the air and vanish; but love is bending lower and lower every day. Man says, 'Let us make a tower on earth which shall reach unto heaven,' but God says, 'Let us make a tower in heaven which shall reach unto the earth.' O descending city, O humanitarian city, O city for the outcast and forlorn, we hail thee, we greet thee, we meet thee! All the isles wait for thee, the lives riven from the mainland, the isolated, stunted, stranded lives. They sing a new song at that coming, and the burden of its music is this, 'He hath prepared for me a City.'"

THE "INNER MISSION" OF THE GERMAN CHURCHES

THE REV. C. ARMAND MILLER, D.D.

A notable assembly was gathered in September of the year 1848 in the old Castle Church at Wittenberg. The place is forever hallowed by the grave which it contains, in which lies the dust of Martin Luther. It was already associated in imperishable history with a great, transforming movement, for upon its door the "little monk" had nailed his Ninety-five Theses, with their latent, though unsuspected, seeds of Reformation, their repristination of fundamental Christian truth. It was not in the thought of the men who were gathered there from every district of Germany, men of note and leadership, burdened with the serious problems of their time and land, that again the old church should become linked with a great regenerative impulse, that their conference

should be counted memorable in after days because in it a new and mighty agency for the rescue of lost men was to take form. Scarcely had even a subordinate place on their programme been assigned for the presentation of the work, which, in the providence of God, was to dominate all other subjects with which they concerned themselves. They had come together asking the question, "What can be done to stem the tide of ignorance, crime and depravity that is sweeping over our country?" Many had given their answers, but no convincing response had come. Then arose one who had in his heart a message which would not permit him to be silent, and who pleaded in burning words that the Wittenberg Diet should not overlook the subject of the inner mission. The appeal was answered by allotting the first hour of that same afternoon to the consideration of this theme.

It was then that one of the addresses that have influenced the world was made. Johann Hinrich Wichern, without preparation, "except as his whole life had been a preparation," for that hour poured forth his heart. Fully equipped with the facts that showed the need, vividly depicting the unbelief, the scornful mockery of Christ and His Church, to which many were giving expression; voicing the conviction which years of experience had justified as to the merit of the plan which he was proposing; filled with unction from on high, he mightily prevailed, and from that hour the inner mission was the one subject that absorbed the attention of the diet. He said in his later days, "Only twice in my life have I had the certain, overpowering consciousness that God, in extraordinary measure, was allotting to me the full power of His Word," and this was one of those two occasions. Certainly the address which produces on its hearers the overwhelming conviction that a mighty agency for the rescue of wandering men had been revealed to them, leading them to undertake the work of the inner mission, with all of its blessed fruitage, had in it the strength of the divine might! Less than four months later the "Central Committee for the Inner Mission of the German Evangelical Church" was organized, and its influence has resulted in the multifarious enterprises of the inner mission of to-day.

Wichern, a young Candidat, had been engaged in the work of the Sunday School in Hamburg, and had shown a marked fitness for this field of service. Out of the experience thus gained he had been led, fifteen years before the diet at Wittenberg, to open a refuge for depraved youth in a little straw-thatched cottage on

the outskirts of Hamburg, in which at first three lads—in a few weeks twelve—found a home. The experiment so humbly begun soon developed into an established and successful institution, which has been ever since a model for all undertakings of similar aim. The principles of the "Rauhe Haus" have been applied wherever a careful study of such rescue work has been made. Finding that the success of his "Rauhe Haus" in the reclaiming of vicious lads depended very largely upon the training and character of his assistants, Wichern formed in connection with his refuge a brotherhood, or lay diaconate, giving to men who were willing to devote their lives to Christian work a training to fit them for the most useful activity. The years brought to the director of the "Rauhe Haus" the deepening conviction that in the lines of service here exemplified lay a mighty unused power for the Church. The name "Inner Mission" is first found in a book by Lücke, published in 1843. But it came into general use through Wichern and his circle, and it is forever associated with his name since that hour when his presentation of the cause to the Wittenberg Diet became the birthday, not, indeed, of the inner mission, but of its comprehensive activity.

What is the inner mission? The name has a strange sound to our ears. We need discriminating definition. Inner mission is to be contrasted with foreign missions, inasmuch as the latter are directed to those outside of Christendom, while the objects of the inner mission are within its pale. Inner mission is to be contrasted with what we call home missions, inasmuch as the latter are directed to the gathering together of scattered Christians, who are deprived of the privileges of worship and church fellowship, while the Inner Mission is concerned, not with the planting of Churches where there are none, but with the reclamation of Christians who have fallen away from faith and holiness, even in the very midst of the Christian community. Foreign missions seek to bring the Gospel to those who have never heard it. Home missions seek to bring the privileges of the Church to those who belong to it and desire its blessing, but who are out of its reach. The Inner Mission seeks to bring back the wayward child to the Father's house which he has left. It is not to be regarded, moreover, as a work solely for the poor and degraded. Wichern, in his address before the Wittenberg Diet, dwelt upon the thought that the Inner Mission is "independent of all distinctions of class; has in all classes its representatives, who work for it, in all classes its

peculiar offices, which it must discharge." He says also: "It is easy to imagine a community in which the rich and cultured might furnish the only field which the Inner Mission could choose, because they were poor toward God, whilst the poor, because rich toward Him, would be the bearers of the Inner Mission."

It is doubtless necessary fully to understand the significance of the name and the relation of the work of the Inner Mission to other Christian activities in the German Churches to have some light on the total conception of Christian life held in those Churches. The Protestant Church of Germany, predominantly Lutheran in faith, conceives of the beginning of the Christian life of the individual and the reception of the grace of God as mediated through baptism, and no child remains unbaptized. This new life thus begun is nurtured by Christian instruction in the home and in the school, and when the child has arrived at suitable age in the pastor's class, where the preparation for confirmation is given. The result of these methods is the ingathering of all the young into the Church through baptism and the instruction which is involved therein. But the power of sin, the strength of the three great foes—world, flesh, devil—succeed in drawing many away from the allegiance which they owe, and which they have acknowledged. A mission to these is not an outer mission. They are baptized members of the Church, the vows of their confirmation are upon them, but they have lapsed. The mission to them is an Inner Mission, and such its name declares it to be. The Inner Mission is the great revival agency of the German Church, not spasmodically or intermittently prosecuted, but continuous and systematic.

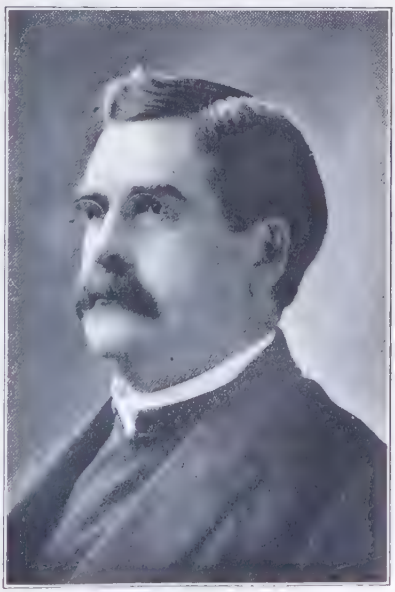
The circumstances which compelled the organization of the Inner Mission as a comprehensive movement, coming into effective existence at the time which saw its rise, are of various kinds. Germany was entering into the circle of manufacturing and commercial competition. Changes, considerable and disconcerting, were the necessary consequence. The new conditions and the pressure of their problems are indicated in the statement in Wichern's address at the Diet, in which he specified "mechanics, emigrants, railroad employes, the crowded masses in the cities, and the adherents of communistic and revolutionary leaders," as classes exemplifying the burning necessities of the widespread moral and religious destitution of the whole population.

The wars of liberation, the splendid struggles to throw off the

HON. PETER S. GROSSCUP

HON. DAVID J. BREWER, LL.D.

HENRY WADE ROGERS, LL.D.



REV. JAMES M. FARRAR, D.D

Napoleonic yoke, the internal disturbances connected with the endeavor to secure a larger civic freedom, the revolution of 1848 and the rioting which followed it only a few months preceding this great Diet, conditions which had most important and even beneficent effects in the sphere of government, were attended by the usual results of war and strife on the moral life of the people. In the city of Hamburg at least one-tenth of the children reached the age of fourteen years without knowing the alphabet. There were capital cities in Germany in which half of the children born were illegitimate.

The educated classes in embracing culture had abandoned faith in revealed religion. The great philosophers had led men to rely upon reason and to find in education the equivalent of salvation. Pastors, as well as people, were rationalistic, so that it becomes a thing worthy of note when Bismarck, attending Church services at Frankfort, finds "the pastor not a particularly brilliant man, but a believer," as he writes to his wife. The usual refuge of the unbelieving pastor was in an ethical essay, devoid of energizing power. Supernaturalism did not help matters much. Its God was above the world, and not actively interested in it. Pietism had a strong influence on individuals, but it had no genius for cohesiveness or organization, and was not adapted to produce cooperation in religious work.

But there were also influences that had been making directly for the work to which Wichern had called the Church. Urlsperger's "Christian Society" (1780) distributed religious publications, cared for orphans and other dependent children, and sought to quicken spiritual life by concerted prayer and strict observance of the Lord's Day. It included in its membership rich and poor, high and low, and taught the value of voluntary association for common need, and emphasized loyalty to the Church, while permitting great variety of opinion among members. The Bible societies, of which the oldest in existence is the Canstein Bible Institute (1782), in close connection with the Francke institutions at Halle, began a more active distribution of the Word of God. "As the Lutheran Reformation began with a republication of the Bible, so this revival of social beneficence was closely and casually connected with the larger circulation of the inspiring book," says a writer in the "American Journal of Sociology." The Sunday School, revealing the ignorance of the children, and, through the visitation of homes connected with it, the depraved lives of the

multitudes, had much to do with the personal preparation of Wichern to be the father of the Inner Mission, and was one of the formative influences leading up to that work.

The invention of means of communication for deaf mutes; the work of John Howard and of Elizabeth Fry for the betterment of prisoners; the improvement of the conditions surrounding the insane; the impetus given to the establishment of schools for saving neglected and abandoned children, by Pestalozzi (whose lack of practical sagacity resulted in the failure of his immediate efforts); by John Falk, with his society of the "Friends in Need," and his house of rescue at Weimar; and by Zeller and others, with similar institutions; the work of women for the poor and sick, led by Amalie Sieveking; all these and the movements like them yielded important contributions to the Inner Mission.

Two other indispensable things came just on the eve of the organization of the Inner Mission—the restoration of the diaconal service of women, recognized in the Apostolic Church and renewed by Theodore Fliedner of Kaiserswerth, and the restoration by Wichern himself of the male diaconate, or the lay brotherhood, which also found its roots in the Apostolic days.

The Inner Mission, then, was not in its essence a new thing. Its soul is as old as the Gospel of Christ, is the soul of that Gospel, the spirit of ministering love. Its central conviction that sin is at the root of every form of man's suffering, and that Christ is the Saviour for all of earth's ills is certainly not new. Its conception of the duty of Christian men to provide for the needs of the bodies as well as for the wants of the souls of the wretched is a conception that at no time passed out of the thought of Christendom. Its method of using the services of laymen in the ministry of mercy is not more recent in origin than the days following closely upon the outpouring of the Holy Ghost. Its emphasis upon religious education is older than Christianity itself. No one of these things belongs to modern times. Each of them is a factor in the work called the Inner Mission. And their combination, or totality, in an organized and coördinated movement, forms the Inner Mission, which, in the words of Wichern is, "not this or that particular activity, but the combined work of the love begotten by faith which seeks to bring about the external and internal renewal of the masses within Christendom who have become subject to the power and mastery of the manifold evils which spring directly or indirectly from sin, and who are not reached, as for their Chris-

tian renewal they ought to be, by the established offices of the Church." Reimpell has clearly indicated three sharply defined points characteristic of Wichern's conception: "The Inner Mission is (1) *mission* (this constitutes its Christian, united, churchly character); it is (2) *inner* mission (herein lies its social character); it has (3) a special form of manifestation (recognizing the universal priesthood, involving participation of the laity, and the work of societies)." In view of these points the definition is offered: "The Inner Mission is the work of the Church, wrought through its living members, on the ground of the universal priesthood, for the spread of the Kingdom of God in the common life of the people who outwardly belong to the Church."

There are three main currents, as another (Schaefer) expresses it, which have flowed separately through the history of the Church in all its principal periods, commingling, in the Inner Mission, in a common stream of activity. First come the words of mercy. In the early days of Christianity, when the love of the disciples of the Master extorted the astonished admiration of the heathen, such works assumed the simple forms of feeding the hungry, caring for the sick, clothing the naked, sharing possessions with those made destitute through the sword of persecution, etc. Later came a greater variety of provision for all diverse forms of want; not only free food, clothing, shoes, but free baths, free bleeding, with the gift of a strengthening draught, free fuel, innumerable hospitals, offering refuge to the sick and leprous, as well as to aged and abandoned ones. A multitude of religious orders gave themselves, often with amazing self-denial, to such ministry to want. These things illumine the history of the Church of the Middle Ages. Yet, beautiful as are these deeds of mercy, they are all isolated, disconnected, committed exclusively to the hands of priests or monks, administered without reference to the need and circumstances of the recipient, impelled by the conviction that giving was in itself a meritorious act, and that beggars were a praiseworthy, even a venerable, class of people. Little wonder that poverty increased under these conditions.

The Reformation, along with its other fruits, brought a thorough investigation into the Scriptural principles concerning riches and poverty, beneficence and the taking of charity. There was an earnest effort to provide for the supply of the necessities of life, for the education of the poor and for the care of the sick. A great number of associations and organizations were established,

based on evangelical principles. Begging was forbidden. The administration of the funds for the poor, contributed by the Church, was largely committed to laymen. The trend was back toward the practice of the ancient Church, the congregational care for the needy.

The modern Inner Mission has a far more diversified work in its ministry of mercy. To name only some of the many kinds of misery it seeks to relieve requires no few words. Besides all that is common to this with earlier periods, such as provision of food, clothing, hospitals, there are day nurseries, orphan homes, institutions providing manual training and teaching trades in the hours when children, free from school and without restraint, would be learning the lessons of the streets; Christian hospices, or inns, for young men, young women, and for various classes of workers; rescue homes for incorrigible children; homes for the blind, the deaf and dumb, for idiots, for epileptics, for the crippled, the deformed, and the defective, particularly institutions for the mentally sick. Add to these the associations or societies for the care of the needy in time of pestilence or of war, and those which seek the betterment of the poor, by securing improved dwellings, by labor colonies, and by encouraging the investment of surplus earnings, however small, in savings banks, and we have caught a glimpse of an untold work of Christian helpfulness in active and manifold operation. Let us remember, too, that these are not disconnected efforts, not separate drops of refreshment, but a mighty stream of mercy, an organized mission, bearing the imprint of Christian love and appealing to the world as the expression of the spirit of the merciful Christ, in His Church.

The second great current which has flowed into the stream of the Inner Mission may be described as the free preaching of the Word of God, in speech and print, by such as are indeed duly authorized, but outside of the pastoral office. The springs of this river also are found in the Apostolic days, and may be traced through the whole history of the Church, although the very general neglect of preaching in the Middle Ages was one of the sins of the Church of Rome which had the most fatal consequences. The Reformation not only restored preaching to its rightful place in the public worship of the congregation, but opened the door to the full and free proclamation of the Gospel, by word of mouth and by the printed page. The Inner Mission, through Bible societies, tracts and pamphlets, printed sermons, such as those of the famous

Dr. Stoecker, of the City Mission of Berlin, whose weekly sermon is distributed by the tens of thousands; Christian public libraries and colportage, besides the preaching of the Word by means of the living voice, emphasizes its reliance in the last analysis upon the "Word of God that liveth and abideth forever." To estimate the force of this current it must be remembered that in every institution and society of the Inner Mission the preaching and teaching of the Word is daily and unceasingly employed. Not only in the various institutions of mercy already referred to, but in the Sunday Schools, the little children's schools, the societies for education, the Young Peoples' societies, the societies for the spiritual care of those whose work takes them from place to place, such as the bands of turf diggers, of harvesters, of railroad employees, of laborers on the highways, of canal boatmen, of those engaged on the vessels that navigate the rivers, the seamen's missions, the organizations that care for and protect the interests of those who emigrate, the chaplains and visitors to almshouses, and the like—all included in the Inner Mission, the preaching and teaching of the Word of God lies at the very centre of their activities.

There remains to be mentioned the third current of the Church's life, which has entered into the Inner Mission. This may be described as the effort at reform. The great Reformation in the sixteenth century is an indication of this tendency in the Church in the past. A later and less successful instance may be found in Pietism, and the Inner Mission as a whole partakes of the same spirit. Many of the specific departments of the Inner Mission already referred to under another classification might be included here, especially the rescue homes, and much of the preaching and colportage work. But to these should be added certain agencies directed almost exclusively at the reformation of classes of corrupt and corrupting men and women. Here belong the multitude of Magdaleniums, or refuges for fallen women, and the asylums for inebriates. Here also must be named the organized efforts for the spiritual care of the prisoners, and for all needed encouragement and aid to them and to their families when the term of imprisonment is ended, that the new start may be wisely made. Shall we not mention here, in addition, the agents of the Inner Mission who at fifty-five principal railroad stations meet young women who must travel alone and direct them to safe homes, to Churches and to women's societies?

And let it not be forgotten for a moment that these streams of

Christian influence are not distinct, but united and commingled in the one great river that we call the Inner Mission, the Church, permeated by the spirit of believing love, at work, to relieve, to guard, to save its people, not overlooking any external or internal need which Christian love can supply. "The Inner Mission is that movement for reform in the Church of the twentieth century that seeks to improve the inner condition of the Church by bringing the works of mercy, as well as the free proclamation of the Gospel, into organic and permanent connection with its life and making them effective there."—Schaefer.

It is easy to understand that the desired results could not be secured in this varied work unless the workers were inspired with a true devotion rooted deeply in a spiritual life, and were, moreover, equipped with training for their difficult and delicate tasks. Wichern, who was the first to realize that it is not good for depraved boys to be kept together in large numbers, that the true method for their betterment is to reproduce as closely as possible the divine plan for the upbringing of children by giving them a family life, with the surroundings of a Christian home, as he sought to put this idea into practice was confronted immediately by the difficulty of finding the right men to be placed at the head of each family in his "group system." He met the problem by himself training young men who were willing to devote their lives to the service of Christ in the Inner Mission. Out of this beginning developed the Brother House, in which these men are prepared for their work, experience going hand in hand with instruction, and as the Inner Mission grew one Brother House after another was established, until now there are eighteen houses and over 2,600 "brothers." They serve as house-fathers in institutions, and as lay preachers, teachers, city and seamen's missionaries, overseers of labor colonies, etc.

Almost at the same time that Wichern was beginning the renewed diaconate of men Theodore Fliedner, at Kaiserswerth, led by very similar circumstances while attempting to help fallen women, restored the diaconate of women. The Mother House at Kaiserswerth is the pattern after which all the sisterhoods of mercy in the Protestant Churches to-day have been formed, and without the work of these consecrated women, who are found in all parts of the world, the Inner Mission could have accomplished far less than has been done. There are now at least seventy-six Mother Houses in the world, counting only those affiliated with the Kaiserswerth Union of Mother Houses, and from them have gone out over

14,000 "sisters," laboring on almost 6,000 "stations" all over the world.

These deacons and deaconesses, with the many pastors directly engaged in the Inner Mission and the great number of voluntary helpers, constitute the working force of the world's greatest practical agency for the rescue of the wandering.

The Inner Mission, then, has really a three-fold object. It seeks to aid the family, the Church and the State. By distinctively Christian methods and in a Christian spirit, as distinguished from the methods and spirit that are merely philanthropic and humanitarian, it attempts to help the fallen, the indifferent, the poor, the sick and the neglected of every age and class, and to protect the imperilled and save the abandoned. It finds in the gracious figure of the God-Man its example and its inspiration; in His blessed revelation of the Divine Love, its efficient means for reaching hearts and renewing lives, and in His parable of the Great Supper, with its injunction to the servants, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame * * * go out into the highways and hedges and constrain them to come in" (Luke 14:21-23), the Inner Mission has its authoritative and comprehensive commission.

NOTE.—The most recent statistics procurable may be summarized as follows:

There are connected with the Inner Mission of Germany 102 day nurseries with places for 3,901 babies and 208 caretakers; 2,700 Little Children's Schools, with 187,817 pupils, under 3,251 teachers. Over 20,000 children were cared for and taught in the hours after school, saved from the streets, in 332 refuges, under the care of 982 teachers and assistants. In 251 orphans' homes 8,697 children were cared for by 371 workers. Besides this there are 140 societies for placing in Christian homes orphaned or neglected children.

There were 1,993 Young Men's Societies, with 103,787 members; 3,049 Young Women's Societies, with 83,844 members; 163 industrial schools for girls, 38 for the training of domestic servants, 89 homes for servant girls, 35 Christian lodging houses for factory girls, and 11 for women engaged as bookkeepers, stenographers, etc., 465 Christian inns, and at 42 ports seamen's missions have been established and emigrant houses at the principal German ports. There are 329 reformatories after the pattern of the "Rauhe Haus"; 35 Magdalen homes, 24 labor colonies. The Inner Mission controls 359 hospitals, with (1897) 157,145 patients cared for by 2,349 nurses, and 375 homes for aged and infirm, with 7,077 inmates under 433 caretakers; 9 institutions for cripples, 7 for the insane, 33 for the feeble-minded and 9 for epileptics. There are 71 City Missions, with 433 workers, in all their diversified activity.

The 9 principal German Bible Societies, with smaller local societies, the 9 large tract societies, the 56 publishing houses, the 10,114 popular circulating libraries, the 200 or more Christian papers for the general public and the 50 periodicals devoted to Inner Mission subjects, together with the weekly distribution of about 220,000 printed sermons, form an antidote for the irreligious secular and socialistic press.

THE WORK OF EVANGELIZATION AMONG THE NEGROES

THE REV. BISHOP W. B. DERRICK, D.D., LL.D.

Over forty years ago a fresh and invigorating breeze blew across the nation, resurrecting from the wilderness of moral, mental, social, physical and spiritual wretchedness fully five million human beings. The act which brought about this startling change was performed by the man whose mortal remains are sleeping in the sacred vault at Springfield, Abraham Lincoln, of precious memory. It was then for the first time these five millions of people were called to face the stern realities of life. Suddenly thrown out in the world, they were naturally helpless, ignorant and poor. Yet in this sad condition, having faith in God, they fixed their eyes on the polar star of hope and, in the language of the Psalmist, cried out: "Hope thou in the Lord, oh, my soul!" They were sick from the soles of their feet to the crown of their head, as there was no soundness in them, but wounds and putrefying sores, which were not bound up, neither mollified with ointment. The Christian Churches of America with haste ran to the relief, sending among these people preachers and teachers who, in their efforts to relieve their helpless condition, would cry aloud to them the precious promises of the merciful Creator. "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

With this assurance the man of color entered upon his voyage, allowing nothing to weaken his faith in the Word of God, no abstruse and fanatical explanation of the Scripture to bewilder his imagination. But with humility, charity and

patience under the fiercest provocation, he has continued until this day. In God he has and is still trusting, and he is ofttimes heard to say: "The Lord will also be a refuge for the oppressed, and a refuge in the times of trouble, and they that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee." It is with this hopefulness he has depended upon the everlasting arms, showing that dependence is one of the laws in the physical, social, moral and spiritual world. "I am the vine and ye are the branches." Then, as such, there is nothing surer than the omnipotent arms of Jesus, on which we can safely lean as individuals, families, churches and nations. The colored man during these forty years has advanced. This advancement must be attributed to the evangelizing influences of the various Christian denominations, chiefly Presbyterians, Congregationalists, Methodists, Baptists, Episcopalians, though divided in different divisions and called by various names, such as Methodist North, Methodist South; Presbyterian North, Presbyterian South; Baptist North, Baptist South; African Methodist, Zion Methodist; nevertheless, they are the centres from which radiate the intellectual and religious influences by which the colored man is uplifted. We need no stronger evidence to combat the enemies of religion as to the enlightening, uplifting and cleansing benefits which accrue to the individual, people or nation which is brought under the power of the Word of God. As is to be seen in the negro population of the country, which once represented a people rising from death whose tomb has been burst asunder by the strong arm of liberty, and in an almost semi-conscious state hampered by the shackles of both limbs and intellect, he has been made to walk erect through and by the power of the Gospel. So much so that ancient and modern history fails to chronicle so startling a result.

The various denominations may be truthfully styled the nurses which took these people into their arms and nourished and cherished them until fully four millions are actual suckling babes at the bosom of the Christian Church, and there are other millions nominally so, for which we say: "Oh, give thanks unto the Lord for His goodness, for His mercy endureth forever. Let the Redeemed of the Lord say so whom He hath redeemed from the hands of the enemy, and gathered them out of the lands from the East and from the West, from the North and from the South." The question is often asked, where are the evidences of the benefits accruing from the evangelizing efforts on the

part of the various denominations among the negroes? We want no stronger evidence than the words of the eloquent and learned Bishop Galloway of the Methodist Episcopal Church South, who on last Thursday in this hall pleaded so earnestly on behalf of a continuation of the efforts being put forth by the various Christian denominations for the uplifting of the negro.

And may I be allowed to add in the same strain, the appeal to you to dull the edge of your criticism, which is so often thrown at the section which he leads as to the way they conceive and express their ideas. I, too, would ask of you to dull the edge of your criticism toward the negro as to his ignorance and certain deficiency which he is deficient in, as the causes of these delinquencies which are to be found among them are traceable. We would ask you to discriminate between the good negro and the bad negro, as you would between the good white man and the bad white man, between the learned and refined negro and the ignorant and uncouth negro, as you would between the learned and refined white man and the ignorant and uncouth. For we sincerely believe that as in proportion as the negro's ignorance disappears, so will the prejudice of the white man disappear.

Another witness which testifies to the beneficial influences of the evangelizing efforts of the Churches will be found in the Methodist Episcopal Church official paper, published at Kansas City, Missouri. Bishop E. E. Hoss, of the Methodist Episcopal Church South, contributes an article to that journal in which he writes: "The influence of the schools and colleges of your Church in the South has been wholly good. It may easily be seen in its effects upon the character of the colored people in many ways. Let nothing dismay you or stop you. Neither the opposition of narrow-minded whites nor the indifference of unappreciative negroes should cause you to doubt that you are doing what the Lord approves. Knowledge is better than ignorance always. Instructed piety is the salvation of the negro race." Now, this is strong evidence as to the wonderful changes that are now going on in the evangelizing efforts of the whole nation, for Bishop Hoss, as well as Bishop Galloway, is a distinguished representative of the Methodist Church South, which separated on the question of slavery from the Methodist Church North nearly fifty years ago. Still further testimony. The Corresponding Secretary of Education of the Church South, Dr. J. D. Hammond, in his Eleventh Annual Report, says: "We make no war on social equality; our war is rather on social unity.

We encourage the negro to bring up his social standard as near as possible to that maintained by his white neighbor, and if he should equal or even surpass this we should be the first to rejoice with him, and, while we admit the great value of industrial training for the negro, we at the same time believe that the higher college and university training is of still greater value in the present state of his development, because his advancement cannot be secured without competent leadership from its own midst."

By this you will see the drift of public opinion as to the possibility in the coming years of the negro securing a place in the Church, as well as in the republic of letters, for which he is fitted. The Methodist Episcopal Church has for his training the theological schools in Gammon and Drew; the Presbyterian has its Lincoln University; the Congregationalist, its Straight; the Baptist, Spellman; the Zion Methodist, Livingstone; the Episcopalian, King's Hall, and the African Methodist, Wilberforce University. These schools are having among their faculties some of the brightest intellects belonging to the negro race, such as Bowen, Scarboro, Atkins, Weaver, Tunnell and Jones. The beneficial results, I repeat, are to be seen in the capabilities of the negro to grapple with the spirit of the age, both in Church and State. It will not be out of place to give the following figures, showing what the negro has been able to do through the sanctified influence of the Church. He is having in school fully two million children (public schools); there are 45,000 students in the higher institutions; 30,000 teachers; contributing thirteen million dollars to the cause of education; acquiring property as follows: Forty millions in Church property, fifteen millions in schools, 450 millions in homes, 325 millions in farms, and 165 millions in personal property.

The teachers of the race who are qualified by education and character are not only teaching the masses how to get ready to die; they are energetically at work teaching how to live correctly in this present time, by the adapting of one's self to his environments. Not only to have adaptability, but stability also; as water has adaptability and will take the shape of whatever vessel it is put into, it will become anything, but stays nothing. The teacher wants them to be plaster of paris, for it retains its shape. So the negro has proved his adaptability in assimilating the civilization of the American nation, but we are still more anxious for him to prove his stability in retaining it without any pressure from outside.

Now, to do this we are trying to impress upon his mind that it must be done by mental and spiritual powers, as in all our animal characteristics we are surpassed by the lower order, as no greatness of attainments in animal qualities determines manhood. When Stephen was stoned those who stoned him saw only a man sinking down in death, but Stephen looked up and exclaimed, "I see Jesus." So must we try to impress upon the hearts and minds of the coming generation that they must see more than business, wealth, opportunity, power and conquest; that they must see the spiritual reality behind the visible form, and when we get to this point we will have Christ in this life and the life which is to come.

And now, who knows but that the Western world is to be the theatre in which the final drama of the three boys shall be played? And New York, metropolis of the Western Hemisphere, the stage upon which the different acts of the drama are to be performed; New York, great in commerce, great in wealth, great in learning, great in social contact; yet still greater in religious endeavor, as is now seen in this wonderful assemblage, where fully eighteen million souls are represented through thirty evangelistic denominations. Though different in doctrinal ideas, nevertheless, they are one in Christ Jesus, the Lord. Thus indicating Shem, Ham, Japhet. Shem, who went eastward establishing systems of religion, dynasties and kingdoms; Japhet, going northward instituting literature, formulating treaties on civil government, science, commerce and art; Ham, going south and westward erecting pyramids symbolizing exaltness and durability of their thought, thereby opening the fountain from which has flown the mighty ocean into the public of letters, starting from the alphabet. Thus, we repeat that the three boys shall meet again, not as master and slave, but as men and equals.

Then shall the truth be told before the bar of enlightened public opinion of the various nationalities of the world, congregated as we are to-day. The inventive and philosophical German; the witty, eloquent and industrious Irishman; the trafficking, cunning Jew; the polite, fashionable and colorless Frenchman; the liberty loving, aggressive, God-fearing Englishman; the learned and granite-minded, inflexible Scotchman; the musical, artistic and wandering Italian; the brave, modest, olive-eyed Japanese; the pagan Chinaman; the unconquered Indian; last, but not least, the patient, devout, forgiving, Christian negro. They shall all meet as one at the throne of heavenly grace.

INTERDENOMINATIONAL EVANGELISTIC WORK

THE REV. J. WILBUR CHAPMAN, D.D.

If the Church should maintain the position which in the plan and purpose of God she was ever meant to hold, special evangelistic meetings would be unnecessary. I doubt not but that it is true that an evangelistic campaign is in a sense a rebuke to the Church as the representative of Jesus Christ on earth, but since we are all human, easily tempted and liable to err, and therefore sadly fail in fulfiling the purposes and will of the great Head of the Church, it is essential that every means should be used to recover the ground lost because of our failure, and to have restored unto us the joy of our salvation. The character of the evangelistic service to be held must therefore be determined upon, and the question to be decided is, Shall these meetings be denominational or interdenominational?

One does not require very much experience to realize that it is vastly easier to make Christians of the unconverted than to manufacture Presbyterians or Methodists or Baptists. It is almost universally true that at the time of conversion the question of denominational preference does not enter into the thought of the one accepting Jesus Christ.

That which saves the sinner is the common property and universal belief of all evangelical denominations. The denominational preference is as a rule an expression of a choice as to form of worship or the interpretation and explanation of a doctrine. In the book which was given some little time ago to the world, entitled "Hiram Goff's Religion," the eccentric shoemaker was represented as saying: "Denominationalism is valuable, but it is not everything. If you lose the Christ in the Church and simply hold to the denomination you have very little left; but if you lose the denominational mark and hold to the Christ, which is the heart of the Church, you have lost very little." That which saves the sinner is the gift of God and is eternal life, and on the bestowal of this gift no denomination has a copyright or a monopoly. Since it is true, therefore, that with the one who has just accepted Christ the particular denomination is rarely considered, it would seem to be true that interdenominational work would the more effectually

appeal to the masses of people out of sympathy with the Church of Jesus Christ.

THE NEED.

In a financial paper published in the West the following significant statement was recently published: "The greatest need of America to-day is not an enlarged navy, nor an increased standing army, nor protection of the tariff, nor the impartation of new life to the American industries, but a revival of old-fashioned piety, that sort of piety which in other days made the head of the household take time enough in the morning to call his family and his household about him for prayer and led him to give up his work a little bit earlier on Thursday evening in order that those about him might have the privilege of attending the mid-week services of the Church." It is, alas, too true that family religion is almost a thing of the past in certain quarters, and when this is true the nation is in danger. Nothing could restore the home to its former position of power like a great revival of religion. A revival is also needed in the business life of the country. The recent evidences of greed and graft, the remarkable exposure of dishonesty in high places, all indicate that almost more than ever before we need a gracious outpouring of the Holy Spirit of God.

THE REVIVAL HERE.

I have been in the habit of saying until recently that we were soon to be visited in this country with a great awakening. I have now changed my statement and believe that the American revival is now on. It is manifesting itself in such an influence as flows forth from the White House, and from the Executive Mansions in States like Indiana and Missouri, and from those who have in charge city governments like the cities of Minneapolis and Philadelphia. It is manifesting itself in the quickened consciences of the American people.

Governor Folk of Missouri recently made use of the following significant expression:

> The next few years will be distinguished as the time in which industrial problems are settled, the reign of special privileges brought to an end, the doctrine of equal rights fixed in national policies and in the conscience of mankind.
>
> The revolt from political oppression is rearing its head in city after city and State after State. A civic regeneration is going on all over the land. The elections of last week were but the taking of the first breastworks of the opposition. The fight will go on with unceasing vigor, and the time will never come when the people can rest on their arms in idleness.

And, last but not least, it is manifested in the fact that Churches everywhere are being aroused to the fact that the unsaved are not indifferent to the Gospel and may be won in great numbers to Christ if only approached in the proper way. We may have as much of this revival as we wish. It is ours for the claiming.

THE PROBLEM SOLVED.

Denominational evangelistic campaigns fail of the very greatest results for the following reasons:

First. No single church is able to arrest the attention of the city, and the chief value of the great campaign is the creation of an atmosphere. The majority of ministers know that their work is difficult because there seems to be an insurmountable barrier between them and the unsaved. To have this barrier removed makes the work easy. A great interdenominational campaign compels thoughtful men everywhere to stop and think, and even the careless and indifferent are arrested.

Second. It is not possible in a denominational campaign to direct the entire force of the Church. If the work is progressing in a Presbyterian body the Methodists and Baptists may have their attention diverted by social duties which would prevent their giving their heartiest sympathy to the work in progress. It is only when the entire Church forgets the world and the things of the world that the work is effective.

Third. A denominational campaign is ofttimes calculated to arouse prejudice. So long as the unsaved feel that we are attempting to win them to our particular Church they are disposed to be indifferent. When they realize that our first and principal aim is to win them to Christ they cannot but be impressed.

PROGRESS.

I have had an experience recently myself which indicates that the bond of sympathy and union between the Churches is growing rapidly. I have within the past few weeks received from the Bishop of an Episcopal diocese an invitation to preach in an Episcopal church. I was graciously received by the Episcopal ministers, and without vestments of any sort stood in the Episcopal pulpit to preach the Gospel. At the close of my message a special prayer was offered for Church unity, and as I left the church the great audience was singing, "Blest Be the Tie That Binds Our Hearts in Christian Love."

I heard some time ago a story which aptly illustrates the sort of an evangelistic campaign for which I am now contending. Out on one of the great wheat farms of the West a little child wandered away and was lost for a day and a night. The parents and employés on the farm sought the child without success. After a while it was suggested that the neighbors and people from the nearby town should come together and unitedly search, and they did it in this fashion. They stood in a solid line stretching out at arm's length until the company of people was long enough to almost reach across the field, and then as a solid army they moved through the wheat until at last there was a cry from one who had found the little one nearer dead than alive, and carried him back to the house. It lingered for the night and then passed away, dying as a result of its awful experience. The only way in which I would change the illustration is this: That we who move forward as a solid army representing all the denominations will actually find those who are dead in sin, but we have the secret of life eternal, and under the power of the message we bring the dead may live.

EVANGELISM THE HOPE OF THE CHURCHES

THE REV. NEWELL DWIGHT HILLIS, D.D.

All things in Jesus' life converged toward one hour—that hour on Mount Olivet, when He pointed to the towns and cities lying in the plain beneath, and bade His disciples go forth to spread the evangel of God's love. For three and thirty years He labored to achieve the evangel. Every step of the way from Bethlehem to Calvary and the open sepulcher marched toward Olivet, when the redemptive message should be made ready. His earliest, latest, profoundest, last thought was the evangel of God's love. Great was His body of teaching, that explained the evangel; wondrous His sinless life—it illustrated the evangel. Divine His sacrificial death—it lent efficacy to the evangel. He promised to His disciple band the Comforter, to interpret the evangel. But once all things were ready, and world evangel was complete, He committed it into the hands of His apostles, to be spread everywhere. And from that hour the test of every man and institution whatsoever was power

to spread the evangel and propagate Christ's ideals. Wisdom is useful, if it enforces the evangel; gold is useful if it supports the evangel; eloquence is good if it becomes wings and feet for the evangel.

Setting forth from Olivet, His evangel journeys like a beautiful summer and civilization, from continent to continent, and clime to clime. Christ's evangel is leaven that becomes a loaf, a seed that enlarges into a shock, a spring that widens into a river, a sun that hurls its beams out into every corner of the dark world. Every Church is to be a teaching centre for its disciple band, but every Church is also to be a centre from which the evangel is spread. The decay of the evangelistic spirit in the minister or the people is a searching criticism of those who profess His faith, just as a declining audience is a deadly criticism of the sermon. In the centre of the grain of wheat is a golden spot that is at once the seed germ and the world's food. So at the centre of this divine book our sacraments and the Church's institutions is a golden heart—the evangel of God's love to sinful men.

THE RETURN OF THE WORKING PEOPLE.

More wonderful than all else is the eagerness with which the common people listen to the evangel of love. Ten years ago a man could get an audience by the lecture or the popular address. Biography, historical themes, the romance of heroes, social problems, would draw people to a common centre to hear an exposition of literary truth or social truth. But suddenly all is changed. A new spiritual warmth has crept into the air. Go where you will now, you can get an audience of the common people on any day in the week, on almost any hour of the day, in theatre or church, on street corner or in park. During the last eight months I have preached, out of doors, I suppose over fifty times. Sometimes from a platform in a park, many times in the grove and Chautauqua. At noon in theatres, again and again at night in the opera house, a score of times to working men, at the dinner hour. I have seen five hundred men give up twenty-five minutes of their noon hour to gather around a wagon to listen to a discussion of the importance of Sunday, of the duty of educating their children, on temperance, on patriotism, on righting one's record, and becoming friends with God. On conscience, on how God forgives sin, on living above poverty and trouble, on forgiveness of one's enemies, on the fatherhood of God, on what Christ may be to a working man. On im-

mortality, and the hope that if a man who has made a failure of life, and has repented of his sins, and been forgiven of God, may retrieve himself beyond.

Standing in a cart a while ago, at the noon hour, I told a group of several hundred workingmen to go on smoking while I was speaking. Do you say that these men are not interested in the great themes of God and the soul? I answer, that before my twenty-five minutes' address was complete the pipes had all gone out. And when I was through I saw from two to four hundred men reach for a match, scratch it on the thigh, and light their pipes, while they stood and discussed, and talked for a few minutes before hastening back to their work. Why, in Brooklyn, there are fifteen shop meetings at the noon hour where the men give half of their hour to a study of the life of Christ, and there are from fifty to three hundred men in a class. In Cleveland these noon shop meetings in one week included 20,000 men. And this movement is spreading over the entire country. The hope of the land is in our working classes, in the boys in our villages, on the farms and the working people in our factories. With hungry hearts the people are ready to listen to the old and ever new evangel. Oh, it is a wonderful moment in the history of the Christian Church. Strategic the union of events in the apostolic age, when society was ripe for the new message! Marvelous the plasticity of the age of Cromwell and Hampden! Plastic the people under the stroke of Wesley and Whitfield, but never in all history have the common people been more responsive, more plastic, more eager for guidance. The Churches, they think, are for those who are already members, and the pews are all taken. But happy are those who go out into the highways, to the unchurched multitudes, to be bread for their hunger, light for their darkness, to be life for those who are in the shadow of death.

WHAT THE FEDERATION CAN DO TO PROMOTE THE EVANGELISTIC MOVEMENT.

Now comes the question, what this great Federation, representing eighteen millions of disciples, can do for a world-wide movement. One thing, plainly, we can do -each preacher can return to his own church, determined not to give up his Sunday night service, along the old lines. A good sermon in the morning writes a message on the hearer's mind; it ought to remain on the tablets of memory throughout the week, as a mother principle. To preach

another to the same man in the evening is to wipe off the inscription of the morning, and put another on the blackboard of memory. Perhaps what with the morning service and the Bible schools, or the family church, the evening service is unnecessary for the regular members. That ought to leave the preacher free for his evangelistic work and the active propaganda. Let him go with his best workers to the theatre, in the heart of the factory town, and call the people in. And there let him tell the great story, that this is our Father's house, and that God's face is light and His name is love; that this is a moral universe, that to sin is folly and death, that to seek pleasure by passion or disobedience to God is as irrational as to try to satisfy hunger by eating redhot coals, or to satisfy thirst by drinking scalding water.

That the solution of all these vexed problems that give us trampled cornfields and bloody streets is in the Golden Rule, the spirit of good will and obedience to the laws of God. Why, these forty closed theatres on Sunday afternoon and Sunday night are challenges to the preachers of New York. And mark one word—last Sunday night a great theatre was opened for a play, for the first time. The manager kept within the law by not raising or lowering his curtain. His plea was that there were 1,000,000 people in New York who had nowhere to go in the cold months of the winter. Now either we can go into these theatres on Sunday nights and reach the people, or we will find within ten years that Sunday night will be a theatre night in practically every city from New York to San Francisco. In the eighteenth century, when the country people were unreached, God raised up Wesley in England, to reach them by open air preaching. In the nineteenth century God raised up General Booth to reach the submerged classes in the great cities. Now the hour has come, in a country where open air preaching is impossible for eight months in the year, for some new apostle of evangelism to rise up and organize a new denomination! To utilize all the theatres of the country in the great cities and the small factory towns for evangelistic preaching on Sunday evenings and Sunday afternoons. If we are going to keep the Sunday in American life we must use the Sunday. What folly for the Church to be in full retreat before the downtown masses and marching ever toward the suburbs! What folly for men to raise $200,000 to build a new church away uptown, a church that shall be open only on Sunday, and closed during all the week, when forty theatres are open during all the week and closed on Sunday! I have found

that the people, assembled in these meetings, by their offerings support the movement.

My young brother, with your great audience in the morning and your Bible school in the afternoon, stop breaking your heart over a small Sunday night audience! Get out your knife and cut the red tape. With courage launch out into the deep. Tell your deacons and elders to go to bed and sleep there, instead of in church. Give yourselves to the people, in sympathy and compassion, and an abandon of service. Lecture and support yourself! Pour your life blood out in unstinted tides, and leave the issue with God and the common people. Know that the people will never betray any confidence reposed in them. You have come to the Kingdom in one of the greatest moments in the history of the Church and the history of the world. Don't be afraid of new methods in evangelistic work. Everything else in society has changed, excepting the routine of the Church. Having traveled in palace cars for thirty years, it is about time that we clergymen climbed down out of our old ox-carts and met the new times with the new methods. God hath set before us an open door and we must enter it.

A FORWARD MOVEMENT FOR ALL THE ENGLISH-SPEAKING PEOPLES.

It is also to be hoped that our American Churches will unite with our English brethren in their plans for an eight days' mission, some time next spring or summer. The great leaders of the old motherland are planning for meetings that shall be held in every cathedral and church and chapel and hall in England, for meetings in the parks in the afternoon, and meetings at the corners of the streets at night—meetings at which educators, editors, jurists, statesmen, preachers, all who are interested in the things of the soul, and who believe that in a moral universe you can have a great nation only by making great individuals—all these are to unite. Now, when the full announcements of their plans are made, can the leaders of the religious world in America do anything better than to recommend to all our Churches a recognition of that week? What if for eight days our pastors should leave their great churches and go out through the cities speaking on the great themes of the day? Suppose that on one day every man in the city was made to think about the importance of the Sunday as the soul's library day, its brooding day, its day for the ideals, in that

the very springs of poetry, and invention, and eloquence, and liberty, and inspiration are threatened, if it be turned into a day of pleasure and physical exercise, until all the people become mere pleasure getters, dollar chasers, and breeders of more dollar chasers —until the visions die out into the light of a common dead day.

What if we discussed the importance of parents nurturing the great religious ideals in their children, emphasizing the fact that the world's noblest souls, the poets and reformers and scholars and statesmen have been reared, line by line and precept upon precept. What if for one day every merchant and politician and grafter, and man who has betrayed his ideals in his haste to get rich, were to find that the whole city was thinking about the testimony of that rugged old hero, who said: "I have seen the wicked flourish like a green bay tree, and when a few years had passed, I looked toward his house, and lo, he was not; for the memory of the wicked shall rot." What if for one day we told the common people the old story of the pity of Christ, of His compassion to the poor, and made them see that Christianity is simply a great, dear Person, standing with outstretched hands. Our political leaders would know how to handle a week like this! They are not afraid of excitement or large movements.

AN APPEAL TO PASTORS.

In this critical hour, the one duty is for heart searching. Perhaps the time has come for us all to make a fundamental change in our methods. For some years, as preachers, we have been in the critical era. Our spirit has been the analytic spirit. Becoming apologists, we have argued, exhibited proofs, Christianity has been in a crucible. But now that the Higher Criticism has passed, the great essentials of religion have come out with no smell of fire on the garments. The Bible is literature, but the Bible is full of life —divine life. As never before it is a two-edged sword, that burns while it cuts. But some have been mere teachers and historians and lecturers so long that they have over-emphasized the method. Now comes the hour for the evangel, and the spreading of the evangel. Christianity has won out all along the line. We have an evangel of God's love, we know the reasons why we have it; we know what it is worth; we are no longer on the defensive; and lifted up on this Olivet, the old, sweet words are heard: "Go ye out into all the world and spread the evangel." And it is the evangelistic note that is to save our preaching; a passion for Jesus Christ,

and a passion for men were the characteristics of the apostles and of Paul. Passion is the one thing that is left to the preacher.

The press sows the land with wisdom, and the preacher has ceased to be the only teacher. The magazines publish universal information; the preacher has ceased to be the only instructor. The scholars are here to write the essays, the poets are here to write the songs, the novelists are here portraying reform and putting life in philanthropy, but there is one thing that libraries, and books, and magazines, and essays cannot give—passion. Jesus found religion a system of morals; He left it a holy hunger and passion for God. He found religion a thing of self-culture; He left a flaming heart. He found a system of Judaistic rules, like unto a musical score of Handel. He left religion a hallelujah chorus, glorious in prayer and life. The sermon must cease to be an essay with a subject, the sermon must be a theme with an object. The minister must cease to read what gives him culture and think of what can save broken-hearted and sinful men. They tell us there are a million folk in the palaces and hovels of this city that never cross the threshold of a Church—Catholic or Protestant—and forty millions in the land. Verily the Church is encamped on the edge of a dark continent of worldliness and selfishness and pleasure and sin. Through the air comes the old sweet searching command, shivering through us like a trumpet call, "Oh, to die for men's souls! And live to win their lives! Here and now let us forswear ease." Ease will come yonder. Here and now let us perchance postpone culture—there will be time for that there. One passion ours—to spread the evangel. One purpose—to gather our multitude in out of the wilderness and lead them toward the shining city. Enough for us that for the broken-hearted and the sinful we have shown the path that leads to the Christ, who is indeed the heart of Christianity and religion—a great, dear Person, standing with outstretched hands.

A UNITED CHURCH AND THE NATIONAL LIFE

THE POPULAR CONSCIENCE

THE HON. PETER S. GROSSCUP

Mr. Chairman, Ladies and Gentlemen:

I know of no word, no sentence, no entire language large enough, and plastic enough, to put fully before your minds all that lies embodied in the phrase, The National Life. The side of that life, perhaps, that comes first to mind, is the political side—the majestic procession of political development that out of scattered local authorities has built up on this continent a massive central authority; that out of races poured in from every quarter of the globe has created a distinctly new race of people; and that from a little republican experiment, lost sight of almost in the remoteness of a new and faraway hemisphere, has created a nation great among nations—one of the three or four great nations of the earth.

The emblem of the nation's life is the flag. Established first along this eastern rim of the continent, the flag now floats over soil belonging to the Republic half way around the earth. At the moment that the morning sun, rising out of the Atlantic, begins to pour its rays into the national colors that stand guard over the Atlantic, the afternoon sun is still lighting up our colors in the far Pacific, some portion of the Republic at every moment of the day being under the full light of the great orb of light on its way to the meridian.

But interesting as our territorial development is, our constitutional development is still more interesting. To say of us that we are a self-governed people is an old phrase. To say that we are a self-developed people is accepted usually as meaning that without much aid from the outside world we have originated and developed the material side of our national life. But when history comes to be finally written it will be disclosed that in a much deeper sense we have been self-governed and self-developed—the evolution of a strong, unified nation out of liberty loving, independent communities, the massing of power without taking anything from liberty. The theme of that story will be this: That beginning with liberty rescued from power—the rights of the individual man rescued from government massed into tyranny—those rights have been remassed into a government so liberal that the liberty and strength of each

individual is unhampered, and so powerful that behind each individual is the weight of the nation's strength—individual opportunity backed by the nation as a whole.

Commingled with this political life is the nation's commercial and industrial life. Some one has said that were the people of the earth to sell to the people of some other planet all that has been accumulated during the life of mankind and at the money value now set by mankind upon such accumulations, the sum realized, if laid out in living on our present scale, would be spent and gone in less than three years—the race left after that brief holiday to begin all over again, with nothing to start upon. The calculation reveals why the interest in the struggle for livelihood is the predominant interest. As a race we are not, economically speaking, on solid ground. We are in a craft. Down stream lies famine; up stream plenty. But to get up stream, to remain even where we are, requires that our strength be put to the oars. Commerce and industry of every kind are the oars that keep us from drifting down stream.

Thirty-six millions of our people look to the workshop for bread. To them, at least, the possessing thought is looms, and shafts, and wheels; the subterranean tunnels through which the coal and ore, laid aside by nature, are transposed to the uses of men; the great furnaces and sheds in which the transformation is completed; the great stacks that kindle new lights in the sky at night; the straggling tenements that, along river and mountain, crouch close to these lights; the economic order of things that holds these thirty-six millions to the rest of the world; and, acuter perhaps than all other thought, the attitude that the rest of the world takes toward them.

Millions more look for bread to the railroads, to the flashing signals, the changing switches, the flying trains. Millions more to the great ships that, in every port of the world, amid the flags of the other nations, are planting the commercial flag of America; and to the little craft that away out upon the submerged banks fading into the mist gather cargoes that are to add to the food supply of the nation. Millions more look to the counting house, to the mercantile establishment. Millions are in the country, canopied by the sky, set apart by circling hills and green woods—stage scenes all their own—from the rest of mankind, while occupied in getting from meadow and grain field all that meadow and grain field can give. But in this industrial and commercial life, as in the nation's

political life, the process of massing is going on—individual energies massing into a united power. And here, too, as in the nation's political life, the time is coming when the massed energies will be wielded so as to take nothing from the man, but to put behind him —behind the independence and opportunity of each individual man—the weight and momentum that honest concentration gives.

Commingled with the nation's political, commercial and industrial life is what may be called the benevolent side of the nation's life. Nowhere else, and at no previous time, has so much been provided for the help of others, or so well provided. The school, the college, the university, are the thought of people for the education of other people. The hospital is the thought of people for the alleviation of suffering of other people. The asylum is the thought of people for the infirmities of other people. Wherever a tower stands out from the slums, or a spire shoots up from some grove, the human impulse thus marked is an impulse for others. And here, too, the process of concentration is in motion—the enlightened process that, giving full play to the individual love for others, allies that love with the whole movement that is going on—that benevolence may not waste itself in overlapping or leave waste places that by proper concentration might have been supplied out of the abundance at hand.

Another side that cannot be overlooked in any review of the nation's life is what may be called the nation's domestic side—the breaking up, when the sun has gone down, of all the great common concerns in which men are woven as threads in a common cloth into nearly twenty million separate and independent concerns called Home. Walk out some evening after sunset, through some quiet street or along a country road; note here and there a light come out, emblem that within that window an independent people are living their independent home life; bring to mind that all over this land lights like this are coming out from other windows, emblems of other independent people living their independent home lives; bring to mind that though the lights shine far and wide, twinkling like scattered stars over the great plains of the West, there is no home so remote that unto itself it is not sufficient; and though the lights shine thick in town or city street, there is no home that is not remote enough that it is not in the highest measure independent of all others; put this picture before your mind, and some impression will have come to you of the space filled in the nation's life by these millions of little republics, into which the life

of the greater republic every evening dissolves, and on whose foundations the security of the greater republic at all time rests.

But here, too, although the possessing thought is the individual home, there is at work the modern process that draws individual entities into common action. No longer is the fruit laid upon our breakfast table brought from our own gardens; it is brought, in common with that which goes upon every other breakfast table, from the gardens of the earth. It is a massing of our energies that lays upon our table each day the thought of the world; that puts each house in the land within speaking distance of every other house; that moves as by common impulse every fireside the country over, flashing around its circle the joy or the catastrophe that has come the earth over into the hearts of men.

But why continue to epitomize. Could we mount to some high ground, whence this broadened vision and sharpened insight could be surveyed, the whole vast scene; could we compass our political dominion that, circling the globe upon an unbroken band of sunlight, is developing the still greater underlying purpose for which it was instituted; could we take in the great industries the country over, every industry in action, feeling their throb on the minds and hearts of the millions to which those industries are the world; could the farms be unrolled as on a map and the heart of the farmer photographed before our eyes; could we witness at one glance the thousand flying trains, piercing darkness and daylight, meadow and mountain, like projectiles from mighty guns; could we measure at their true value the heroism of the men who hold the reins on these missiles of civilization, and of the women who watch and wait for the men at home; could we measure in one look the benevolence of America; could the homes of America stand out to our eyes as the stars stand out to one looking into the sky, each star a region by itself, but subject to an order that involves the universe; were every material thing within the boundaries of the nation, and every thought and hope that centers around these material things, brought into the eye; were we to grasp the great law of social gravitation that holds these things, one and all together, bringing them every moment more closely together even as they swing their independent orbits; were all these clearly seen and clearly comprehended, one-half would not yet have been told—the great primal fountain of the nation's life, the depths out of which all things else spring, would remain untouched.

I stood one night on a busy corner of a busy street. Up and

down past the place I stood moved the people-laden cars, propelled by a power I could not see. I looked across the square. A splendid tower lifted itself into the night sky, banked with electric stars, as if the young stars had swarmed and settled there. Up the street and down the street, as far as eye could travel, other swarms had settled singly, in bunches, outdoors, indoors—the night air captured and held in the halo of these celestial visitors. But what brought them there, and on what they fed, I could not see. A voice came to me, a familiar voice that belonged to lips a thousand miles away, bearing words under whose spell all distance dissolved. But on whose breath was it that these whispers came? Whence the invisible power that moves the material world? The invisible power that illuminates the world? The invisible power to which a thousand miles are as nothing? Whence this power?

I went to my books for knowledge. All that I could learn was that it was not a man made power, as steam is partially man made. The dynamo does not generate, it only gathers the electric forces. Nor a man destroyed power; when released from its work, whatever electricity is, it rejoins its kind, the vacuum filling up as air disturbed restores its equilibrium. Universal, omnipotent, self-poised, what is this unseen power?

Behind the nation's life, moving it, lighting it up, holding it together, the primal source of everything done, is an unseen power. Like the greatest known force behind nature, this great primal power behind mankind has always been beckoning us from the skies —pressing itself upon us, sometimes by bolts that terrify, sometimes by flashes so soft and clear that the dark places stand out revealed. Like the great force behind nature, this primal unseen power behind the life of nations has shown itself in events. Up and down the coast of history, like headlands, these providential events stand out. The giving to this world of Lincoln was such an event—a leader stepping out to us, not from the ordinary process of political evolution, but from the skies. May I not detain you long enough, diverted from my subject perhaps, to briefly fill in this illustration.

The conflict that in 1860 was coming on was a conflict involving politics; but that was not the whole of it. The conflict was to be a physical conflict, the balancing of physical weight against physical weight; but that was not the whole of it. The conflict was a moral conflict also, the balancing of mind against mind, of conviction against conviction. In such a conflict the so-called border States were bound to be a potent element; and this involved that our leader

should have a sure insight into their local politics, their physical weight, their way of looking at things; above all, the state of their mind and heart toward the institution of slavery. In the coming conflict the abolition feeling in the North was bound to be a potent element; and this involved that our leader should have a sure insight into the convictions of men habitually dominated by conviction. In such a conflict the commercial feeling of the North was bound to be a potent element; and this involved that our leader should have a sure insight into the world of industry, of trade, of finance, and of the men who made up that world. In such a conflict the attitude of Europe was bound to be a potent element; and this involved that our leader should have that rare intelligence that judges accurately what men the world over are likely to do, or not to do, under given circumstances. And one man alone of all Americans then living possessed this mental and moral equipment.

Born in Kentucky, reared in Indiana, and matured in Illinois, Lincoln absorbed the mental and moral atmosphere that made him a man both of the South and of the North. Without education, he was thrown wholly upon his original intellectual strength—a strength that sank its shafts unaided to the foundations of every subject studied. Without the constraint of hereditary environment, his charity encompassed the world. He felt the wrong of slavery as keenly as Wendell Phillips of Massachusetts felt it; but he saw the danger of precipitancy as clearly as Crittenden of Kentucky saw it. He judged without flaw what was going on in the mind and heart of Europe, at the same time that he was judging without flaw what was going on in the mind and heart of all classes of Americans. More nearly than any other man of his day, his was a cosmopolitan mind and heart—flawless mirror of the mind and heart of mankind.

How came it that the great seat of power, that just at that time needed just that kind of man, was found by that man? It was not accident that opened up to Lincoln the Presidency, for he was not nominated by accident. It was not the ordinary evolution of politics, for Lincoln was almost unknown. It was nothing less than Providence transferred to the affairs of men—the throwing into the affairs of men, as a shaft of light from an unseen tower, the great, furrowed face, the great universal character that was to lead us through the vicissitudes of the nation's peril.

Ah, the unseen life! Bursting in upon us on every hand, silently but triumphantly, as the bud bursts out of the bark; pour-

ing in upon us, silently but powerfully, as the power behind the thunderbolt pours into motor and carbon; revealing behind the tree and thunderbolt the great paternal provision.

Ah, the unseen life! It comes to us in the sunset, brightening gateway to somewhere beyond; in the sunrise, emblem of resurrection. It comes to us in the ocean, chanting eternity. It comes to us through the mouths of the great organ—the humdrum clouds that hang about ordinary moments, opening into abysses through which the soul flies straight to the skies. It swelled up in the hearts of men with the tick of the cable that revealed to us a city in the ocean, lying prostrate under the great black hand of a great black mountain. It swells up in the heart of the friend, when the friend of our friend lies dead. Ah, the unseen life! Primal source of all things that are, empire over the visible empires of the earth.

But the Church! A United Church! What is its relation to this boundless national life, seen or unseen?

There are in this hall perhaps twelve hundred electric bulbs. They are fed through metal strings that run to them from the place where the electricity is gathered. The string is a single string, its capacity a constant capacity. Now turn off a light; the dynamo keeps on gathering as before, the capacity of the conveyor keeps on as before, the remaining lights keep on burning as before. Turn off one hundred, one thousand, all the lights but one—the dynamo keeps on gathering as before, the capacity of the conveyor is as before, the remaining lights keep on burning as before, the intensity of the light neither increased nor diminished. Reverse the process, and the law is the same as before. However rapid or varied may be the turning on or off, the bulbs in action go on with steady radiance.

More than any other institution of civilization the Church is the agency that injects equilibrium into the national life. Reaching back to the primal sources of that life the Church, more than any other institution known to mankind, balances and steadies them. It does this by revealing to every individual soul a true perspective of the universe to which it belongs. A human soul wandering through space, an isolated atom without destiny and unguided, is one thing; the human soul connected up with all that is gone before, and all that will come after—swinging in its orbit an essential member of the constellations that light up the universe—is another and an infinitely greater thing. With one life is a play

day, melancholy in the shortness of the hours granted; sadly inadequate when the morning promise is measured by the evening reality. With the other life is opportunity; the mind and heart aglow with the splendor of the great things of which it is a part. With the one ambition turns into selfishness. With the other ambition is inspiration. One works that he may live. The other works that mankind may live. With the one the day is measured by the rising and setting sun. With the other the day is a moment only in a waiting eternity. As birds obey the silent voice that with the changing seasons calls them north and south—as in all nature it is the great inner law working outward that stirs and directs the energies of nature—the really fruitful deeds of mankind have sprung from those lives that in inspiring consciousness are linked with the life of the Eternal One.

The Church balances and steadies the national life by helping to develop in the souls of men a love of justice. The love of justice! To stand obedient at the boundaries that separate another's right from your own, to do unto others as you would have them do unto you—this is the corner stone on which the whole civil fabric of government rests.

The Church more than any other institution known to mankind balances and steadies the national life by dropping into the souls of men that mysterious thing called conviction. Science has not revealed what conviction is, nor why it so powerfully affects the affairs of mankind. But history reveals it as the one sure compass that holds a nation to its courses, the one sure anchor that holds a nation to safety, when the storm breaks along a dangerous coast.

The Church more than any other institution known to mankind balances and steadies the national life by putting to the front the light of conscience. To a conscienceless people honesty is a superstition, and therefore an encumbrance; to a conscience obeying people, honesty is a duty that becomes a habit. To a conscienceless people, politics become the personal asset of those who personally engage in politics; to a conscience obeying people, politics is opportunity—high opportunity to lift the nation to the uplands of better living. To a conscienceless people, the toil of others is gold, but gold in the quartz, of no account except as it may be smelted and coined into their accumulations; to a conscience obeying people, the toiler is a fellow toiler, a neighbor within that great commandment, "Thou shalt love thy neighbor as thyself." To a conscienceless people, the confidence of mankind is the opportunity of the pick-

pocket; to a conscience obeying people, every institution built on confidence, every office involving confidence, is a sacred trust. A conscienceless people is a decaying people. Before a conscience obeying people a long future stretches out—a highway that at every turn ascends to firmer and better ground. More than any other institution known to mankind, I repeat, it is the Church that balances and steadies the national life by bringing out these transcendent qualities of the nation's heart.

Why not take steps here, then, for the process going on everywhere else? Why not a Uniting Church? By that I do not mean the elimination of the individual convictions that have built up and sustained the great Churches represented here. What I mean is that there shall be laid a greater emphasis on the great conviction on which they are all built, that in everything that promotes the welfare of mankind there is the pervading presence of God. By a Church uniting I do not mean that there shall be massed into one common form either the polity or the beliefs of the individual Churches. A Church without beliefs—without distinctive beliefs—would lose its hold in a soil instinct with the spirit of conviction. What I mean is that, leaving to each Church the selection of its own way of working out the destiny of its people, there may be found by those who seek it a united way of more effectually breathing into the nation's outer life the breath of the nation's unseen life. I would leave the Churches as they are, each the chosen channel through which men seek communion with their Creator. But I would so adjust and balance and mass their influence upon the life of the nation that here, as in the civil side of that life, while nothing was taken from the strength of the individual Church behind each individual Church would be put the strength of all the Churches. Why not, then, I repeat, the influence on the nation's civil life of a Uniting Church?

A year ago last February I happened to be in Baltimore on the night of the great fire. Stopping with some friends in the north end of the city, we passed on our way to where the fire was burning the Catholic College of Loyola. The cross that surmounts the college instantly attracted my eye. Gleaming in the reflected light of the conflagration, it appeared to have no connection with the college itself, almost submerged in darkness, but looked as if hung out from above—a gleaming cross hung out from the skies.

The fire had started in one of the older business sections of the

city, and under a south wind had crept northward, gathering volume and fury as its pathway lengthened. When we arrived it had reached the vicinity of St. Paul's Church and the Cardinal's Cathedral, its red eyes straining toward the region of homes beyond, its red tongues leaping toward them as the tongues of serpents leap for their prey. But across the path hung the gleaming cross, as if some power in the skies were saying, Not here, not here.

Baffled, the fires turned eastward. Here architecture had built its commercial masterpieces—granite and steel, that stood out like fortresses against the invading foe. But one after another the fortresses were overrun. One after another the fortresses were overwhelmed. One after another they went down. And then, for a moment, the red eyes turned northward again. But there still gleamed the cross, the sign of some power in the skies that said, Not here, not here.

Eastward the fires turned again. Factory after factory went down, warehouse after warehouse; whole blocks, whole streets. But to the northward still gleamed the cross, and still it said, Not here, not here. And not until the baffled fires had licked up the wharves to the water's edge and gone out to sea did this emblem of our common faith cease to stand sentinel against a common danger.

Men and women of the Church: We are even now under this common emblem the world over—an emblem that commemorates the noblest scene in human history; that has been supreme in the march of human destiny. It stands for order and government among men. It stands for justice between men. Under it men do their duty to the State. Under it men do their duty to their fellow men. Wherever it is seen, however absorbing may seem the affairs of mankind, the cross signalizes that God is still walking among men. And this banner is wide enough to include us all. Shall it be written of this great Council that here and now began a new life that in its width, its depth, its single-heartedness, approached more nearly than was ever approached before the boundless love of man, the divine concern brooding over the affairs of man, that gave to us the cross of Christ?

LAW AND JUSTICE

THE HON. DAVID J. BREWER, LL.D.

Denominations exist, will exist and ought to exist. Their existence is in no manner inconsistent with the spirit of unity which should animate all. They only illustrate the great plan of the universe, unity in variety. Not one flower alone, but a countless number, with differences of form, color and leaf, mantle the earth during the summer days, yet a single thought of beauty pervades the whole floral world. No one mountain peak is like another in elevation, form, display of rock and forest, but all appeal to our sense of grandeur. There is a marked apparent difference between the falling of the leaf, the dropping of the aeronaut from his balloon and the stupendous majesty of Niagara's falling waters, yet all obey one law—the law of gravitation. Man, though made in the image of God, is of all creations the most varied and complex. No two faces are exactly alike. No two minds are identical in their processes and conceptions. The chords of feeling and passion in no two hearts are tuned to precisely the same key. Yet, notwithstanding the infinite variety, there is a manifest unity in face and mind and heart. So while differences of creed, in ideas of worship and governmental polity separate the Christian world into many denominations, all are united by a common devotion to a single Master. These various denominations, responding to the different wants of the human soul, make known in the language of the apostle "the manifold wisdom of God."

As the federation of the States in this Republic makes the single nation stronger, so a Federation of the denominations will make the Church universal stronger. It will help in winning the long fight with sin and evil, for the single thought of a common purpose will bind all the efforts of each. In the battle of Ivry were gathered on the side of King Henry a multitude of battalions, fighting with different weapons and in different armor, but all animated by a single thought of victory. Macaulay put into the mouth of the great commander on that field of battle—

Press where ye see my white plume wave amidst the thickest of the war,
And be your oriflamme to-day, Prince Henry of Navarre.

So the hosts of the great army of the Church Universal may hear from the lips of its leader the inspiring cry:

> **Press where, amidst the strife for good, my cross you see,**
> **And be your oriflamme forever the Christ of Galilee.**

I look and hope for a Federation broader than that expressed in the call for this Conference, and yet in giving utterance to that hope I mean no criticism of the action in calling this Conference. Very likely it was wisely thought that a short, sure step forward was better than a long jump into possible confusion and failure. But why should not every one who names the name of Christ be federated in the effort to make His life and teachings the ruling force in the world? The man who could not work harmoniously with such men as Edward Everett Hale and Cardinal Gibbons in the struggle to better humanity, in my judgment, has not a clear conception of the spirit of the Master's final prayer "that they all may be one." If it be said that some do not recognize the divinity of Christ, I reply in the words of the Master, "If any man keep my commandments, he shall know of my doctrine." Indeed, I go further, and say that as Christians we claim no monopoly of good intentions or good deeds. Doubtless a continuing Federation may properly be limited to Christians, for they believe that the life and teachings of Christ are the inspiration of humanity and its great redeeming power, but that does not prevent us from working in many ways with those who do not believe as we do, providing only that they are trying to make the world better. Had I been a citizen of New York at the last election I would have worked and voted with anybody if he only had the name of William Travers Jerome on his ticket. Indeed, without detracting in the least from the special significance and value of a Federation of those who name the name of Christ, I see no injury to His cause resulting from a coöperation of all, Gentile or Jew, who, looking up with reverence and the spirit of worship through the eternal blue to the infinite power outside ourselves which makes for righteousness, are toiling to bring on the better day when love and peace shall rule the world, and who by their lives are numbering themselves among those to whom the Master will say in the last great day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Drawing a parallel between the Church and this Republic, it may be said that there are various denominations, but only one

Church; separate States, but only one nation. The States united are many; the United States is one. The thirteen original colonies grew up separate States through differences of chartered rights, business conditions and local influences. The existence of these differences did not prevent the federation into one nation. Indeed, the strength and glory of the States come from their union into one nation, and the enduring strength of the nation comes from the continued vigorous life of the States. The weaknesses and antagonisms of the separate States created the United States.

In like manner denominations have grown up through differences of opinion about lesser matters in religion, and the antagonisms between the denominations constitute the great weakness of the Church. Their federation would result in increased strength and glory to all. The federation of the nation does not destroy the States, does not abridge their independence in their separate affairs, permits their free development along lines suggested by locality and business conditions, while at the same time it binds them all into one great nation, powerful among the nations of the earth. The old fable tells the story of the difference between the bundle and the separate sticks of the bundle. So a Federation of the Churches, in no manner interfering with creeds or forms of government, the peculiar habits and thoughts of the separate denominations, will result in one great, overwhelming Christian power.

I concede that this parallel may be pushed too far. There is a governmental power in the United States. There is absolute control over certain matters, with authority to enforce obedience by all. No such governmental power could be recognized in a Federation of the Churches. The analogy fails in this respect, because in one case we are dealing with a political organization which is bottomed on force and which must establish itself in the world. In the other we are dealing with religion, in respect to which there must be freedom from governmental control. To each Church and to each individual in the Church must be given the open way of approach to the Father's throne.

Yet Federation by bringing the various denominations into closer touch will give to each a clearer conception of the real value of the others. It will tend to minimize in the thought of each the differences between them, and thus diminish the old antagonisms. Each will see more of the good in the others, forget the minor differences, be filled with a higher and better spirit and spurred on to greater

efforts in the common cause. More than that, Federation will enable the throwing of the entire and compact religious force of the nation against wrong, and for the upbuilding of the right. And what may we not expect to result therefrom? Let me illustrate:

Every federal judge is required to take an oath that he "will administer justice without respect to persons, and do equal right to the poor and to the rich." This oath, while defining the official obligations of the judge, with equal emphasis states the duty of every citizen. One of the purposes of the Constitution, as declared in its Preamble, was "to establish justice." Every citizen called upon to support the Constitution receives from it a personal mandate "to establish justice." It is a great mistake to suppose that the lawyers and the judges are alone responsible for justice. As well say that religion is the duty only of the ministers. Justice as well as religion is the universal duty of all. Both are commanded in the Bible. "Judgment also will I lay to the line, and righteousness to the plummet."

Law and justice ought always to agree. Unfortunately they do not. Law is a creation of man and carries his infirmities. Justice is the offspring of the divine, and is perfect. Our struggle is to make the law, whether found in statutes, judicial decisions or the lives of individuals, absolutely synonymous with justice. Every successful effort in that direction is a step forward and upward in the line of humanity's advance.

What loftier conception of justice can be found than in the declaration of Scripture, "Love thy neighbor as thyself"? A single day's lifting up of all to that standard of justice would shake the nation like an earthquake. Once established as the permanent ruling of every life, courts might close. Strikes and lockouts, trusts and monopolies would cease. Banks and insurance companies would need no supervision, State or federal. There would be no contested elections. The writ of injunction would pass into innocuous desuetude. The despised Chinaman would have a new revelation of American justice. Accumulations of wealth would be consecrated. There would be no tainted money. Material development would glow with the strange, sweet light that guided the wise men of the East to the Babe of Bethlehem. Differences of position and wealth would be ignored. The Master was no respecter of persons. Indeed, He may well be said to have written by anticipation the judicial oath in our Constitution. The widow's mite and the alabaster box of ointment, very precious, were equally wel-

come and equally blessed. In all this would be seen no matter of creed or denomination. It would be simply pouring the life and spirit of the Master through the far reaching channels of justice in the land. What better means can be found for accomplishing this than the united action of the Federated Churches of America?

Let us look in another though kindred direction. A great problem pressing on the attention of the American people is the purging of municipal life of its corruption and filth. Grafting is the city's horror; the slum is the city's shame.

The failure of the attacks upon these two forms of municipal dishonor is largely owing to the fact that they are too often partisan, spasmodic and desultory. A gross instance of municipal corruption is exposed. Public indignation is aroused. Turn the rascals out is the cry, which frequently only means turn the party out to which the rascals happen to belong. Even if a non-partisan movement is undertaken, its thought stops with "turn the rascals out." That accomplished, the partisan spirit reasserts itself. But successful reform means not merely turn the rascals out, but keep them out. When the popular wrath is raging corruption hides and waits until the storm abates. Believing that the movement will, as it has in the past, prove to be either partisan or spasmodic, the corruptionist simply bides his time. In order to be permanently effective there must be a general realization that the disgrace of corruption is worse than the defeat of the party; that the obligations of citizenship are not temporary, but permanent. "Render, therefore, unto Cæsar the things which are Cæsar's," is no more satisfied by the mere payment of taxes or temporary efforts for civic purity than "Render unto God the things which are God's" is satisfied by contributions to the minister's salary and an attendance on Sabbath services. Eternal vigilance is not only the price of liberty, but the price of civic purity, and we shall never have a permanent purity of civil administration until the people awake to the fact that purity of administration is more important than party success, and that it is to be attained only by a constant and universal watchfulness.

So the disgrace of the slums will not be removed by mere gifts of money or property, by separate and desultory action of individuals. A handful may do noble work in one locality and another handful in a different part of the city, and their work is to be commended. A few model tenement houses may be put up, a few parks or breathing places established, but the slums continue. Driven from one locality, they seek another. Mere gifts of money to the

unfortunate inhabitants of these slums are as apt to injure as to bless. It would be a sad day for any community when half of the people live and expect to live on the charity of the other half. Into the lives of these unfortunates must be put aspirations for better things. Of course, the change in environment is no little, but unless the impulse and desire for better living are created the environment will fail of half its possible blessing.

What better method of overthrowing these enemies of municipal well-being than by hurling against them the united force of the Christian Churches? Here, too, is no matter of creed or denomination. It would mean simply that the Christian Churches have awakened to a consciousness that responsibility for municipal well-being rests upon them as a body, and that as a body they will carry on a permanent effort to establish it. Such a united Christian effort would ere long redeem New York, make Philadelphia good and Chicago clean.

Again, the longing of humanity has been for peace on earth. That was the song of the angels at Bethlehem, and the more that song stirs the hearts of men the nearer will be the glad day. This nation, where the people rule, should ever be strong for peace, for the burden and curse of war rest upon them. The united voice of the Christian Church of America, the united effort of all denominations, would compel the government to take a higher position. Do not turn the peace movement over to the Quakers alone. Let us all catch the sweet echoes of Bethlehem's song, and, as one, affirm that the time has come when the sword shall be turned into the ploughshare and the spear into the pruning hook. Our country in many respects has a noble record. The grand declaration of Secretary Hay that American diplomacy is founded on the Golden Rule lifted this nation into a higher position as a world power than the victories at Manila and Santiago de Cuba. The great triumphal peace between Russia and Japan was largely due to our chief executive. Yet, notwithstanding all this, we cannot be oblivious to the fact that there is much itching for more and larger battleships, and the "pride, pomp and circumstance of glorious war" still make a large appeal to many. We love the power that is material. As against the war spirit I invoke the spirit of the Master. As against the call for battleships I invoke the action of a united Church, and I am sure that a Federation of all the Churches will soon make it plain that as for this nation there must be no longer war nor a getting ready for war.

One thing more: From the first settlement in these United States to the present hour the unequivocal utterances, both official and unofficial, of the nation have contained a constant recognition of Christianity. The first colonial grant, that to Sir Walter Raleigh, made in 1584, authorized him to enact statutes for the government of the proposed colony, provided that "they be not against the true Christian faith now professed in the Church of England." The celebrated compact of the pilgrims in the Mayflower declared that their venture "was undertaken for the glory of God and advancement of the Christian faith," and the last proclamation of our chief executive summons the people of this Republic to thanksgiving and praise to Almighty God for all the blessings they enjoy. Let a Federation of all the Christian Churches in this nation come into being. Let there be unity of effort and a oneness in sympathy, and it will show to the world that this is in the highest sense a Christian nation. Its history will be told in these words of Leonard Bacon:

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

Thou heardst, well pleased, the song, the prayer—
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth and faith in God
Came with those exiles o'er the waves,
And where their pilgrim feet have trod
The God they trusted guards their graves.

And here Thy name, O God of Love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

GOVERNMENT BY THE PEOPLE

DEAN HENRY WADE ROGERS, LL.D.

Abraham Lincoln forty-two years ago yesterday dedicated the National Cemetery at Gettysburg. In splendid language, which his countrymen will not forget, he summoned the living to the high resolve that those who died on that field of honor should not have died in vain, and that government of the people, by the people and for the people should not perish from the earth. Each successive generation must renew the solemn consecration to which Lincoln's was invited if the Republic is to endure.

Political philosophy teaches that that form of government is ideally best in which the people, through a representative system, conduct the affairs of state. Government by the people recognizes more nearly than any other the brotherhood of man. We are told that Jesus Christ was the first democrat, and the Church the first organized democracy. The history of the world discloses, as Mill has pointed out, that all free states, while their freedom lasted, attained a more brilliant prosperity than any others. But man, as Zenophon has said, and Aristotle and Plato agreed with him, is the most difficult of all animals to govern. He may govern himself well, so long as he is intelligent and moral, but when he is ignorant or immoral history shows that he will be governed by a force outside himself. Government by the people, when the people become degenerate, leads to anarchy, and the end of anarchy is despotism.

Government by the people is still on trial, and the final outcome no man can predict. Democracy, Lowell said, is nothing more than an experiment in government. The dangers to which the government our fathers established is to-day exposed are quite as menacing as any in our past history. There have been many republics before ours. A few of them flourished long. One of them became mistress of the world. Sooner or later they fell, undermined by the corruption to which they became a prey. The American Government has endured long enough and has become great enough to demonstrate that it need not fear any force from without. But in nations, as in individuals, that which is to be dreaded most is a malignant disease within.

The end of all political struggle is to establish morality as the basis of all legislation. Emerson spoke well when he said: "'Tis

not a democracy that is the end—no, but only the means. Morality is the object of government." Free institutions exist that laws may be founded on just principles, and enacted for the benefit and not the oppression of men. When the source of power becomes corrupted, when offices are bought and sold, when legislative privileges are conferred upon the few for money, the time has come not alone for shame, but for the deepest concern.

A government by the people has in the United States established religious freedom and religious equality. It has established political equality and bestowed for the first time in history universal suffrage. No man can here be legally denied the right to vote on account of race, color or previous condition of servitude. The universal law of the brotherhood of man is more nearly recognized here than in any country on the globe. It has given liberty of speech and of the press. It has diffused universal education and made it free to all classes and conditions. It has established the common school and the great universities, which are the beacon lights of civilization, and more numerous and better endowed than any other country can boast. Those who have fled from the old world that they might escape from poverty or oppression have been received, watched over, encouraged, defended, and admitted to citizenship. This government by the people has bred men whose achievements are the glory of the race. Lowell has said that institutions which could bear and breed such men as Lincoln and Emerson have surely some energy for good.

The country has become the richest and perhaps the most powerful nation of the world. To this proud position it has come not by sending forth its conquering legions, as Rome did, to plunder and pillage and subdue by force. It has held back

> The armaments that thunder strike the walls
> Of rock-built cities, bidding nations quake
> And monarchs tremble in their capitals.

This government by the people has attended to its own business, and left other people to attend to theirs, until, in obedience to what it supposed were the claims of civilization, it intervened to give liberty to Cuba. It has stood for peace and not for war. It has believed in international arbitration. When all the nations of the world wanted an end to the war in the East, but seemed powerless to accomplish it, the President of the United States became the Great Pacificator, and won for himself and his country the plaudits of mankind.

Thus government by the people in this our Republic has made marvellous achievements. This structure of popular government has expanded and grown great. It looms high and unobscured above the horizon of the world, and men as they have gazed upon its graces of symmetry and proportion have fancied that they saw "the ever rising temple of God upon the earth." It extends from the coast to the mountains, and from the mountains across "the plains of sunset" to the Pacific sea, and occupying the vast domain is a united people having in their hearts but one sentiment—

> **The union of lakes, the union of lands,**
> **The union of States none can sever;**
> **The union of hearts, the union of hands,**
> **And the flag of our Union forever!**

If government by the people, as administered in the United States, has achieved splendid results, we have also to admit its humiliating failures.

The Secretary of War has recently said: "I grieve for my country to say that the administration of the criminal law in all the States of the Union (there may be one or two exceptions) is a disgrace to our civilization."

In his opinion the country had reached an age when youth, sparse population and newness of the country could not be pleaded as an excuse for laxity in the enforcement of law.

He stated that since 1885 there had been 131,951 murders and homicides, and only 2,286 executions. In 1885 the number of murders was 1,808, while in 1904 the number had increased to 8,482.

Another authority has stated that in the city of London in 1903 there were but 24 murders, and every murderer was executed except two, who committed suicide. In the city of Chicago, with less than one-third the population of London, the number of murders during the same period is said to have been 128, while only one murderer was executed.

In the United States there is a widespread lack of respect for law, which is a most serious imperfection in our civilization and a menace to our institutions. Lawlessness is everywhere a badge of barbarism. The suppression of the negro vote by force in the South in the years immediately following the reconstruction period, the use of intimidation and violence in the North to prevent strike-breakers from working, the resort to lynch law and burning and torture as a punishment, the habitual violation of the laws by great

corporations, the purchase by rich men of the privilege of evading the laws, and the frequent non-enforcement of the laws by the sworn officers of the law are some of the indications of the lawlessness of spirit which characterizes so many of our people.

The President has said with great truth: "The corner stone of all free government is respect for and obedience to the law. Where men permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of our civilization and increasing the chances of its overthrow and of the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny."

It is an inauspicious fact that respect for law has been steadily declining in the United States in recent years. It is written in human history that lawlessness opens the door of the State to the dictator.

In a government by the people it is eminently the first duty of the citizen to respect and obey the law. "Let respect for the law," said Lincoln, "be breathed by every American mother to the babe that prattles on her lap; let it be taught in schools and colleges; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

It is in the government of our municipalities that government by the people has been most unsuccessful. Municipal government in the United States is conceded to be inefficient, extravagant, and in an alarming degree corrupt. A burden of taxation is laid upon the citizen heavier than any laid elsewhere, but our streets are not clean, our police often levy blackmail upon the lowest classes, and our city councils bestow gratuitously valuable privileges upon those whose hands proffer the necessary bribe. In "The Shame of the Cities" Mr. Steffens has made public a story of political degradation and corruption that is appalling. He has also indicated why so many municipal governments are graft factories. "The typical business man," he writes, "is a bad citizen. * * * If he is a 'big business man' and very busy, he does not neglect, he is busy with politics. * * * I found him buying boodlers in St. Louis, defending grafters in Minneapolis, originating corruption in Pittsburg, sharing with bosses in Philadelphia, deploring reform in Chicago, and beating good government with corruption funds in

New York. He is a self-righteous fraud, this big business man. He is the chief source of corruption, and it were a boon if he would neglect politics."

The recent investigation into the methods of the insurance companies which has disclosed their unauthorized contributions to political campaign funds, their use of money for "legal expenses" covering a multitude of sins, their doctored records and secret commissions and betrayals of trust, has shown the prevalence of dishonesty where it was least expected and most alarming. We are told that Europe has come to think that the United States is crowding Turkey and Russia hard for the championship in corruption.

The spirit of commercialism and the greed for money and for the power it wields have blunted the moral sense of too many of our people. Its effect is seen not merely in the misgovernment of our cities, but its malign influence appears in the legislatures of the States and Nation. In the Senate of the United States sit men who are under indictment for crime, and other men who are the representatives of special interests rather than of States. It was a Senator of the United States, at the time the presiding officer of that august body, who brazenly said: "Politics is a battle for supremacy. Parties are the armies. The Decalogue and the Golden Rule have no place in a political campaign! The object is success. * * * In war it is lawful to deceive the adversary, * * * to purchase mercenaries, to mutilate, to kill, to destroy. The commander who lost a battle through the activity of his moral nature would be the derision and the jest of history." Too many men reach the Senate Chamber crawling, leaving behind a slimy trail. It was not so in the earlier days, and it was not so in the days of Webster and Calhoun.

The "boss" system of political rule is a deadly menace to our institutions. It is a system of insufferable insolence. A boss looks upon politics as a game to be played for profit. He is a conspirator with the enemies of the Republic. He enters into sinister alliance with freebooting financiers who seek illegitimate privileges. As he grows in power he grows in wealth, and dares not answer WHERE HE GOT IT FROM.

That such a personage should intervene between the people of this country and their public servants, that these public servants should be accountable to him and not to the people, is an intolerable condition. It is a condition which has grown up because the great body of the educated men of the country and the great body of the

business men of the country are not good citizens. They are so absorbed in their own private affairs that they neglect the primaries, they neglect organization and allow unscrupulous men to construct a machine which manages for them all things political. The fault is their own if the collar is on their necks and the shackles on their feet, and the overseer's lash is on their backs.

This vicious system would supplant government of the people, for the people and by the people. It would establish in its place government for graft and by graft. An indignant people have recently hit this system, and hit it hard. A political Savonarola, a brave, rugged, faithful servant of the people, raised the standard of revolt in this great city. No party placed his name on its official ballot. He fought the battle alone, and won the splendid fight for the freedom of the people.

> What constitutes a State?
> Not high-raised battlements or labored mound,
> Thick wall or moated gate;
> Not cities proud with spires and turrets crowned,
> Not bays and broad-armed ports,
> Where, laughing at the storm, rich navies ride;
> Not starred and spangled courts,
> Where low-browed Baseness wafts perfume to Pride;
> No; MEN, high-minded MEN.
>
> Men who their *duties* know,
> But know their *rights*, and knowing, dare maintain;
> *Prevent the long-aimed blow*,
> And crush the tyrant while they rend the chain;
> *These* constitute a State.

The history of political upheavals has been that when they have been accomplished those who brought them about have settled back and allowed things to drift again into the old conditions. History will repeat itself unless citizens take to heart the maxim that the price of liberty is eternal vigilance. The tremendous political overturn which swept the bosses from their strongholds of power in cities and States does not necessarily indicate a permanent movement in the political life of our time. An occasional toppling over of the bosses will not of itself put an end to the degenerate system. The past has shown us that corrupt machines crushed to earth will rise again. The trouble is that citizens do not journey far on the highway of political reform without becoming tired of the march. What is needed is more iron in the blood. What is wanted is a revival of civic virtue which shall be not spasmodic, but enduring.

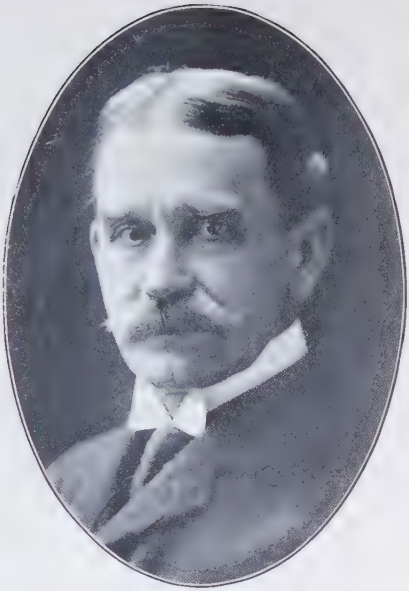
If the devils have been cast out, the herd of swine has not yet run violently down into the sea and perished in the waters. What we need to remember is that once when an unclean spirit departed out of a man he went and took unto himself seven other spirits more wicked than himself, and they returned into the house from whence he came out, and that the last state of that man was worse than the first.

The country needs more men capable of high leadership. It needs men who have breathed the breath that inspired the founders of the Republic, and who can walk in their spirit. It needs men who can lift the silver trumpet of liberty and blow a blast that shall roll "through the forest, and along the mountain side, and spread wide over the prairies," and put an end not merely in a few cities and States, but throughout the length and breadth of our land to the political boss system and its corrupt and corrupting alliances with the evil forces of our time. But the trumpet will sound in vain unless it reaches the conscience of the people and stirs men to a more faithful performance of the duties of citizenship. One of the ministers of this city said in his pulpit yesterday, and I want to repeat it on this platform to-night, that what is wanted is that men should belt their lives to the mechanism of spiritual power.

> God give us men! A time like this demands
> Strong minds, great hearts, true faith and steady hands;
> Men whom the spoils of office cannot buy;
> Men whom the lust of office does not kill;
> Men who possess opinions and a will;
> Men who have honor, men who will not lie;
> Men who can stand before a demagogue
> And damn his treacherous flatteries without winking;
> Tall men, sun-crowned, who live above the fog
> In public duty and in private thinking.

We have recognized the fact that in a republic universal education is indispensable. A government by the people is not possible unless the people are intelligent, and popular intelligence is impossible unless popular education is provided. Universal suffrage without universal education is simply a delusion and a snare. But education is only one of the necessary pillars of the State. Alone it is incapable of supporting the superstructure. Unfortunately education and morality are not one and inseparable. If piercing intelligence suffices to make men good, then, as Spencer has said, Bacon should have been honest and Napoleon should have been great. The founders of the colony of Massachusetts under-

REV. CHARLES CUTHBERT HALL, D.D., LL.D.



RT. REV. DAVID H. GREER, D.D.

REV. S. PARKES CADMAN, D.D.

REV. DONALD SAGE MACKAY, D.D.

stood this when they enacted the venerable statute of 1647, of which it has been said that it spread far like a benediction. "That learning may not be buried in the grave of our fathers," it was ordered that every township of fifty householders should maintain a school for reading and writing, and every town of a hundred householders a school to fit youths for the University. The example thus set other colonies followed. The result has been that there is no other country in the world where the average of intelligence is as high as in the United States. No other nation has paid as much attention to the education of the people.

You can keep the people in ignorance and have government *of* the people, and even government *for* the people, if your despot is benevolently inclined. But an educated people are not disposed to render obedience to the tyranny of either an oligarchy or an aristocracy. Sir William Berkeley, the colonial Governor of Virginia, appreciated this when he said in 1671: "I thank God there are no free schools in Virginia, nor printing, and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them. * * * God keep us from both."

The relation of an autocrat to popular education finds expression in the adage: "If a horse knew as much as man, I would not be his rider." In a government by the people questions of high and urgent import which relate to the public welfare have to be submitted to the people for discussion. It is for them in the last analysis to say whether the country shall adopt a free trade or a protective policy, whether we are to have two standards of money or only one, whether there shall be municipal or private ownership of public utilities.

The public schools, the academies, the universities, have helped to prepare the people for the consideration and decision of all such questions. "I have learnt," John Stuart Mill wrote to Motley, "to have great trust in the capability of the American people * * * to see the practical leanings of a political question truly and rapidly when the critical moment comes." The explanation of the capacity of the people to decide great questions intelligently is in the fact that the State provides an education for all its citizens, and makes that education compulsory upon all.

The diffusion of education is not only an essential condition of political progress, but of industrial progress as well. The United States has become the leading manufacturing nation of the world

This is due not alone to the fact that nature endowed our land with remarkable wealth of coal and iron, of gold and silver and copper. Labor is productive in proportion to its intelligence. The economists say that in the efficiency of labor the American workman stands first.

Government by the people cannot be for long successful unless the people themselves are virtuous. The Greeks recognized the fact, and in Plato one finds this dialogue:

Socrates. If, then, you wish public measures to be right and noble, *virtue* must be given by you to the citizens.

Alcibiades. How could any one deny that?

Socrates. *Virtue*, therefore, is that which is to be first possessed, both by you and by every other person who would have direction and care, not only for himself and things dear to himself, but for the States and things dear to the State.

Alcibiades. You speak truly.

Socrates. To act justly and wisely (both you and the State) *you must act according to the will of God.*

Alcibiades. It is so.

In the political philosophy of Washington religion and morality were essential to national prosperity. "Reason and experience," he writes, "both forbid us to expect that national morality can prevail in exclusion of religious principle."

"I have lived, sir, a long time," said Franklin in proposing that the sessions of the Constitutional Convention be opened with prayer, "and the longer I live the more convincing proofs I see of this truth, that *God governs in the affairs of men.* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? * * * I firmly believe that without His concurring aid we shall succeed in the political building no better than the builders of Babel."

A minister once said to Mr. Lincoln that he hoped the Lord was on our side. To this Lincoln replied that it gave him no concern whether the Lord was on our side or not, as he knew that the Lord was always on the side of right. He added with deep feeling that it was his constant prayer that he and the nation might be on the Lord's side.

From the days of Socrates to this hour the philosopher and the statesman have recognized the fact that government must rest upon morality. God rules, and nations and individuals alike who violate His laws must pay the penalty.

We may look to the State to educate its citizens. But we must look to the Church to train men in morality, which is as indispensable to nations as to individuals. In the degree in which the Church accomplishes that mission we approach toward that ideal condition of which it may once more be said that

> Then none was for a party,
> Then all were for the State;
> Then the great man helped the poor,
> And the poor man loved the great.

The men who laid the foundations of the Republic were religious men. When the first Congress met in 1774 a motion was made that it be opened with prayer. John Jay, himself a devout man, opposed it on the ground that as some of the members were Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, they could not join in the same act of worship.

Thereupon Samuel Adams, a Congregationalist, arose, impressive and venerable, his gray hairs hanging about his shoulders, and said that it did not become Christian men who had assembled for solemn deliberation in the hour of their country's extremity, to say that on account of their differences in religious belief they could not as one man bow the knee in prayer to the God whose advice and assistance they hoped to obtain. Enemy as he was to all prelacy, Mr. Adams moved that the Rev. Mr. Duchè of the Episcopal Church be desired to read prayers to the Congress.

In this the most momentous assembly that had yet been held in America the Episcopal service of the Church of England was read, and the clergyman then offered an extemporaneous prayer.

The most brilliant men of America were there: Washington, Richard Henry Lee, Patrick Henry, Gadsden, Rutledge and Samuel and John Adams. The fervor, the ardor, the earnestness and the pathos of that prayer for America and for the Congress moved to tears the representatives of the people met together for the redress of intolerable grievances.

Patriotism led these men to sink their denominational differences in a day when religious prejudices were potent. Shall not patriotism lead the men of our generation once more to forget differences about non-essentials and federate the Churches to the glory of God and the welfare of our common country?

This Inter-Church Conference on Federation assembles at a time when thoughtful men are deeply concerned with great moral

issues which existing conditions in the commercial and political life of the country have made exceedingly prominent. If the purpose which brought us here is realized we shall have strengthened the foundations upon which government by the people forever depends. Let us federate the Churches that we may have a more effective agency for the prevention of that corruption which all history teaches leads to the overthrow of the liberties of the people and the downfall of states. Let us federate the Churches in the hope that we shall thereby the better aid in making impossible in this our country a government by privileged classes, which in the end inevitably leads to anarchy and then to despotism. Let us federate the Churches that a more determined effort may be made to establish the kingdom of God upon the earth, and that all classes and conditions of men may love one another and do unto others as they would that men should do unto them. Let us federate the Churches that the army of the Lord God Almighty may have greater moral courage and a more determined purpose as it wages battle to establish righteousness and justice and mercy in the earth.

The Ship of State must hold her course true between the Scylla and Charybdis of anarchy and despotism. There are times of storm ahead as severe as any which have been encountered, and in which the ship will be

> In what a sea of troubles toss'd.

The stars will be hidden in darkness. The seas will be

> Rough with black winds and storms.

But the ship will gloriously voyage on if only the hand which holds the helm takes counsel of no other compass than that of the Word of God and His righteousness.

In God we trust. If our faith in God is stamped not on our dollars, but in the very character and fibre of our people, the American Republic will endure. May the people have that faith in God's supremacy over the affairs of men and nations which led David to say: "Blessed be thou, Lord God of Israel, our Father for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all: and in thine hand is power and might; and in thine hand it is to make great and to give strength unto all."

A UNITED CHURCH AND CHRISTIAN PROGRESS

ECCLESIASTICAL FRATERNITY

THE REV. S. PARKES CADMAN, D.D.

Mr. President, Fathers and Brethren:

The title of my theme was assigned and not chosen or I should have been tempted to name a better term as suggestive of our genuine brotherhood. For we are not one in the Church, and we are not one in the Bible; no uniform system of polity or doctrine makes for us the bond of unity. We are one in Him whose personality and redemption embrace all men in all time. We are one in our vital fealty to the Living and the Present Christ as the Revealer of God the Father, and as the Elder Brother in that Father's house. We are one in the correlated experiences of the Christian consciousness which created the Church and the literature of the New Testament. We are one in a universal sense of sin and of deliverance from sin. The Personality which is the gateway of all revelation in God and the creature is also the fountain of those vital forces which issue to all alike in streams of grace and healing, purity and goodness. And our holy ambition for the fruits of righteousness which are by Jesus Christ unto the glory and praise of God, is the product of the divine life in men which enthrones justice and wisdom and hails their sovereign sway, whatever hazard is entailed.

Hence true Fraternity is not of the Church, nor is its fate bound up in any formulated beliefs about the Church or the Scriptures. It is the direct product of God in Christ; it is found in all believers and in all Churches; it increases in intension and extension as Christ is the more appreciated by men everywhere in all His fulness; and the only separatists I know are the men who deny this unity for supposititious advancement of their peculiar sect. The disintegration of our brotherhood can be attempted by one class alone; those who harbor the root of all schism and mischief by asserting that the universal life and love of the Father and the Son are limited to their organization and to their symbols. Even then they are bound to fail: as well attempt to bind the planets as restrain the catholicity and simplicity which are the ministries of God's Spirit to this age.

Moreover this vital union has prevailed always and everywhere in the Kingdom of God. The rivalries and antagonisms

which have destroyed the heart and hope of millions, abolished their sympathy, quenched their enthusiasm and provoked their indifference, have bulked largely in the popular view. The warrings in thick mists of passion and of prejudice when brother slew brother, not knowing whom he slew, are sadly familiar to us all. Our critics have not been willing they should lightly pass, nor is it well they should.

But one of the main ends of this Conference is to call attention to another history, to the permanence of love and service, and to emphasize the defeat of those elements of human wrath which obscured the world-purpose of God. With gentleness the greater because unaided by any outward circumstances, the delicate but inviolable plea of the divine life within men has ever renewed its yearning and asked for a satisfying confederacy of charity and character.

We are favored by Time's ameliorations; we are aided by the stronger light of the increasing truth. Let us reflect for a moment on a unique gift of God which all saints of all schools—Patristic, Scholastic, Roman and Protestant—possessed together. Their devotional literature, their meditations, their desires, their songs and prayers, bear in upon you one comprehensive message, and if I may dare to put it in a single word used by Dr. H. H. Reynolds, their supreme petition was for "Reconciliation through union to Christ with the Living God."

Segregated in much else, bigotedly assertive concerning doctrinal cast and ecclesiastical form, willing to burn and be burned for their opinions, they were also tragically unaware of the hidden vitalities in which friend and foe participated. When you penetrate beyond their outward turbulence, and in the quiet confessional of the spirit listen to their speech, it is one language for all souls. It renews itself with every consciousness of sin and failure and helpless insignificance. It breaks into praise in rapt contemplation of Eternal love and the mercy which endureth forever, and no man can read these ancient records without dimmed eye and agitated breast, and the irresistible conviction that these sundered and militant people were a brotherhood at the base.

Despite the violence of their age, the Queen of Navarre and Cardinal Pole adored the same Lord and met at one altar of the spirit. Lancelot Andrewes and John Knox cast anchor together, not in the "historic Episcopate," but in the Gospel of maturity written by St. John, and those foes in all else, William

Laud and John Eliot, were blended in the deeps of the boundless life of God as they made ready for mortal ending in the Tower of London.

There is a tendency in our revolt against denominational experiments to decry their real value. During the centuries the Protestant sects have flourished, Christianity has made considerable advances. Neglected aspects of the truth, weakly and imperfectly held, and, at intervals, entirely obscured, have been restored to the orb of Christian verity; and the services of evangelical Protestantism to the modern world have given it rights in morals, in philosophy, in literature, in freedom and in religion which take equal place with older forms of the faith.

Who knows the far-reaching reciprocities of our ecclesiastical revolution? That which we complain of as a rent in the walls of the city of God may be, and I think it has been, a necessary fissure, if the healing light were to shine through upon those that sat in darkness. But the point upon which I dwell is this: these typical segregations were in seeming more than in reality. The earnest Friend, the reverent Romanist, the devout Anglican, the ardent Methodist, the godly Presbyterian, the catholic Congregationalist, partook of one manna and drank of the same spiritual Rock, and their Rock was Christ.

Methods of appropriating God to the soul and the soul to its God may have been sacramental or legal; temperament, tradition and environment did undoubtedly color and mould the allegiance men held, but the appropriation was made and the allegiance was caused by God's life operating upon the best there was in men.

To push the inquiry, how does this federal spiritual nature and condition make a common kingdom inclusive of us all? The reply is taken directly from the teaching of Jesus. He gives this life to you, to me, to all believers, and in the mystery of godliness to many beyond the pale who by patient continuance in well-doing seek for the capacities of immortality.

Such a union, so vast, so boundless, so noble, is the eclipse of miracle, the inner genius of a world-compelling Gospel. It is more than a message, or a ministry; more than the bond of a common employment and an identical aim. It is the invisible manifestation in us of the Eternal Existence and the Eternal Will which takes its final shape in the regenerated universe where holiness shall reign through sacrifice, and justice be held in love.

One is distressed when he seeks to define such an overwhelm

ing wonder of grace. Notwithstanding the plain teaching of the Master and His Apostles, it is beyond our forms of thought and speech and worship. We name it, and know its invincible hold upon us, and push our poor speculations into its domain. It dominates all consciousness of God and all experiences of His Will concerning us. It interfuses all hearts and creeds, and its beatification rests upon all altars and all covenants. The comprehension is Pentecostal, but it is not sufficient. And we bow in lowly reverence before the mighty truth of our fraternity, that we shall live forever in the eternal life of God, and after the pattern of His Son.

The most pungent application of this divine vitality in the Church is found in Psalmody and Hymns. The gifts of minstrelsy and poetry subserve fraternity because they are our truest expressions of this living union. Christian hymns follow the best of the Psalms in the divine heights and depths men have been able to explore. They are magnificently independent of doctrinal and disciplinary restraints and penalties.

They have kept alive the larger ideals of Jesus as creeds have never done. Who cares so desperately that August M. Toplady and Charles Wesley fought over the trampled battlegrounds of the Calvinistic controversy? That one of these men should write, "Rock of Ages, Cleft for Me," and the other, "Come O Thou Traveller Unknown," means infinitely more for the defense and establishment of the Gospel than their disputes about Calvinism meant. In these lyrics they imparted sweetness and light to evangelical movements, and they rose superior to their painful misunderstandings.

Surely I have said enough to expose a region of veritable experience cleared for sympathy, heroism and service. May not the glowing joy which fills the reconciled spirit confer afresh on us that real sense of brotherhood which we perceive in the past, and sing of now? I am being made aware in this assembly as never before that though we do not think alike, we live alike; that this life's glorious catholicities are ours and all men's who share it, and that the august anticipation of an inseparable union in bliss and in worship beyond the Church on earth has its reasonable basis in the thrilling evidences of our present experience.

The flower of Anglican culture and saintliness in the last century, Bishop Lightfoot of Durham, concluded his Introduction to a Commentary on The Philippian Epistle thus:

"While we are expending our strength on theological definitions or ecclesiastical rules, this letter recalls us from such distractions to the very life of Christ and the life in Christ. Here is the meeting place of all our difference, the healing of all our sects, the true life alike of individuals and of Churches; for here doctrine and practice are wedded together and here is the Creed of Creeds involved in and arising out of the Work of Works."

Again, the controlling idea, the apprehended reality, which makes us brothers in the Truth, is before the Conference. We hold in unison "the autonomy, supremacy and ethical quality of the spiritual principle." We deem this the greatest of heavenly purposes, the loveliest of earthly dreams, the most undying of historic forces; it is the Kingdom of God and every true Church is an active medium for its realization. The best assurance in the region of Truth for this end is the sovereignty of Jesus over the whole life of man.

We fearlessly appeal to history, and ask if there be any religion which has purified and regenerated the life of the ages as Christianity has done?

Dr. James Martineau rejoiced that he could look on Jesus as the Prince of Saints, who reveals the highest possibilities of the human soul and their dependence on habitual communion between man and God. We rejoice that we can go beyond the statement of so illustrious a Doctor of Theology, and that we can look on Jesus as the Saviour of the Saints and of the Sinners, too. The authority of Martineau is subordinate; the authority of the New Testament is final. The Christianity that does the work, that redeems the millions, that knows no distinction in color or culture, that has verified its claims in a thousand legitimate ways, and will verify them in a thousand more, is the truth of God for us; and compared with it the conceptions of the speculator are confused dreams which vanish in the dawn of its rising.

Not the less, but the more, are we under obligation to see that whatever is transient and perishable in our beliefs is purged away. We are not to be hindered in articulating the unchanging Gospel with modern immensities by the illusions left over from obsolete stages. The chronic accuser of the brethren, who lies awake at night to guard the Ark of the Covenant, and views the prospect of religion in the shadows cast by his own fear, is not of faith's order, and he certainly promotes no fraternity.

Two classes of men who apply the truth to life are noticeable:

those who starve that life by withholding necessary elements, and again, those who smother it by an undue insistence upon superfluous details.

We must yield to neither class, we must cherish a generous belief in the final outcome of the conflict between truth and error, and we must show to men at large that, notwithstanding our traditions, Churchmen can have as great a passion for veracity as any profession of scientific inquiry. Reverent and constructive toil to reconstruct the theology of the Churches done by competent hands and loyal hearts, increases the grip of faith upon humanity and more clearly reveals the love and the aims of the Father.

Every truth which teaches the Fatherhood of God and the Brotherhood of Man is involved in the supremacy of Christ. Christianity is betrayed at the centre when He is denied in any sense as the Eternal Word. And it has always seemed strange that those who are most anxious to proclaim the Fatherhood are prone to ignore the only sufficient warrant and proof of such a revelation.

Our fraternity flourishes in breadth, but it lives in depth, and spiritual geography cannot follow the policy of the skittish verse I once heard from an old professor. It represents a map undisturbed by any measurements, which a captain showed to his crew:

> He had bought a large map, representing the sea,
> Without the least vestige of land;
> And the crew were well pleased when they found it to be
> A map they could all understand.
> What's the use of Mercator's North Pole and Equators,
> Tropics, zones and meridian lines?
> So the captain would cry, and the crew would reply,
> "They are only conventional signs."

Temporary and localized phases of thought which have borne no large part in the essential mission of God's redemptive agencies cannot be magnified at the expense of cardinal announcements which have the witness of revelation and experience.

For these latter show that the Person of Christ will continue to be the sun and the centre of the Christian System when all our theologies have been superseded by a nobler interpretation of God. And while we welcome any fellowship in the spiritual principle which aids it against the o'erweening greed and materialism of our day, we rightly insist that Christ Jesus is the One Divine Lord.

We do this because it is an easy and a pleasant thing to do. We resent the importation into so important a question of any personalities. It is not before us under this head that this man or that is a useful and honored member of society, without whose company heaven would scarcely be preferable. Such observations illuminate very little. It is because the Person and the Gospel of Jesus stand and fall together; it is because men are not saved by bewitching legalities, but by faith in Christ's revelation of God in His life before and during and beyond His death; it is because self-obliteration and self-sacrifice are not substitutes for faith, but the fruits of faith in the Divine Saviour and High Priest, that we know no man here save Jesus only. And permit me to add that the blessing of man, leave alone that of God, has never conspicuously rested on any other Gospel. For if we are saved by works, then the whole battle of St. Paul with Judaism, and later of the Reformers in the Sixteenth Century, must be fought again.

Our Fraternity is further strengthened by our companionship in Christian effort. This world of divine and abiding realities is about us always; it becomes our possession by faith, and the life which is life indeed is meant to transfigure and perfect all human interests. These interests, in suburb or slum, princedom or purlieus, city centre or mission field and any far-off lands of darkness, are under the rule and sway of a general redemption that casts nothing aside, and is forever striving to rid our earthly existence of the blight which has fallen upon it, and bring it out from the shadow of defilement into the light of God.

Nor can we regard our Christianity as complete until human history is purged of its false ambitions and its sinister aims, until human society with all its possibilities is a sharer in the general welfare of life's highest form. So the Christian comrade lives in this power of "the world to come," and fights what St. Paul aptly called "the beautiful fight," impatient with his own heritage until he has shared its benefit with his brethren, and keeping his own Gospel by always imparting it.

And here we find ample room for many who, because they are not against us are for us. They do not see this life eternal from our angle; their perception of the truth is not in harmony with ours, but they have heard the call to duty, the call peremptory and absolute, and are earning their fraternal recognition in the practical arena where all gifts and graces are put to the test. Let us gladly welcome them here, for the broader lines of demarcation are

drawn in this outer world, and a strategist in the Holy War will know how to adjust the pent-up energies within him to the immediate demands of his day.

We must avoid the weakness of a cloistered belief, and because we are firmly fixed in our unutterable and profound conviction about Jesus Christ and His religion, we can the more freely accept the brotherhood of a common effort. It may fall short in places of the regenerating demonstrations which are the sacred trophies of the Church; but even Evangelical Christianity, so called, has had no monopoly of successful toil, and in the dimensions of the Christian system there is a place for the humanitarian, the ethical teacher, the social pioneer and the prophet of a new order. God forbid it should ever be otherwise! And we do well to recall the directing Head who can use that which we repel, and in its incompleteness manifest His perfect will.

When we read of the trenchant advances of Christianity in the past, despite the demoralizing influences of that ecclesiasticism which is but the snake of selfishness in another guise; when we soliloquize upon the humble peasants who became the masters of a new type of humanity, and brought a Cæsar in worship to the feet of a crucified Jew, and how this creed and its advocates have taken the seats of the mighty, and continued the reign of the best, shall we not also consider from what varied sources of Greece and Rome and Alexandria and the desert places the welding of our Church was clenched? We owe a great deal to variety, as well as to unity. Give us the Risen Jesus, the Shepherd and Bishop of all souls, and then let God fling what civilizations He pleases in the pathway of our forward movement. In the march, the strife, the victory for a glorified race, the Church of God will discover its larger mind, its purer self, as it can never find them in debate and convention.

And this is said without unsaying aught in my previous words. Confident that Christ will be preached, because my fellow men will hear of none other; confident that He will redeem, because His intercourse with my fellow men shows Him Priest and King; confident that He will instruct and govern the generations, since all goodness flows from His character and influence, we freely confess the Great Name, and clasp hands to-day with all who, wittingly or unwittingly, sustain His cause. "For to-morrow, they will know even as they are known."

MISSIONARY ACTIVITY

THE REV. J. ROSS STEVENSON, D.D.

For six days we have been in conference regarding Church unity, and in the wonderfully illuminating and inspiring addresses which have been made, no one, so far as I have heard, has been rash enough to propose an exact definition of the Church. What would happen if we should try to agree upon all the distinguishing marks of the true Church it is easy to imagine. And yet, if we are to work together as Churches, we must have some common conception of what the Church is and of what business she has in the world. I therefore make bold to call your attention to a definition of the Church that is scriptural and apostolic, that is simple, yet most comprehensive, that furnishes a basis upon which each denomination may work, and all work together: It is this—the Church is a missionary society. In 1897, the Lambeth Conference of Bishops of the Anglican Communion declared that missionary activity constitutes "the primary work of the Church, the work for which the Church was commissioned by her Lord." More than half a century ago, the denomination to which I belong uttered this testimony: "The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object." And later the highest court in our Church passed this deliverance: We regard "the whole Church as a missionary society whose main work is to spread the knowledge of salvation." This accords with the divine purpose running through the ages, to redeem mankind; with the ultimate aim of revelation that all may know the Lord from the least to the greatest; with the supreme passion of our crucified Saviour and risen Lord, who will have all men to be saved; with the distinguishing characteristic of Christianity itself, since, as Max Muller once said: "Christianity is missionary, aggressive, world embracing; if it ceased to be missionary it would cease to exist." And it accords with what should be the commanding purpose in every Christian life, since a Christian life in which missionary activity has no place "is as great a moral contradiction as one which is indifferent to the elementary virtues of

the Christian moral ideal." Therefore, the missionary idea is the great unifying idea of Christendom. There is not the slightest probability that in these latter days an Ecumenical Council will be called to settle matters of dogma, or to decide upon some satisfactory ecclesiastical polity, or to arrange some form of common worship. But we do have, and we will continue to have, our Ecumenical Conferences.

We regard this as the missionary age of the Church. The kingdom of God, which has been defined as the Church at work in the world, has made her greatest progress in missionary territory, and in order that this progress may continue, in order that it may be adequate to the task before us, and the command behind us, and the passion which should be in us, there must be a united Church.

I. Are we as fully aware as we should be that Christian progress in Missions has been the strongest unifying element in the Church?

1. The world's evangelization furnishes an objective which will bring and hold Christians together so long as it is kept prominently in view. In the time of the apostles, when no small dissension arose regarding the Mosaic ritual, and a division in the Church seemed imminent, it was prevented by a missionary meeting often called the Council of Jerusalem, when the testimony of three missionaries as to what God had wrought among the Gentiles was heard, and the Apostle James gave an exposition of the missionary teaching of the Scriptures. The differences of those early Christians seemed insignificant when placed over against the divine enterprise of giving the Gospel to every creature. When troubles arose in particular churches which Paul had planted, he quieted the disturbance either by sending one of his missionary helpers, or by writing a missionary letter. It was easy to keep the unity of the Spirit in the bond of peace when the presence of the Spirit was dominating the Church, and that Spirit had been given for the missionary purpose. When, on the other hand, spiritual life ebbed, when aggressive work ceased, when there was nothing to call the Church outside of herself and engage her noblest endeavors, her energies were wasted in controversies which were often bitter and fruitless. The most disintegrating periods of the Church, the times when Christians waged such war among themselves that they lost the ground which had been won at great cost, have been marked by the lack of missionary interest and activity. But since the dawn of modern missions the

old apostolic fire has been melting the various denominations in their icy isolation and has been making them flow together into one great stream of missionary benefaction.

2. It is notable that the movement for a united Church has its greatest strength in connection with missionary enterprise. Have we forgotten that some of the earliest missionary societies formed in revival times when the Spirit of God was at work in the Church were Interdenominational; for example, the London Missionary Society, established in 1795, and composed of Congregationalists, Presbyterians, Wesleyans and Episcopalians, or the New York Missionary Society, established in 1796, and embracing Presbyterian, Baptist and Dutch Reformed Churches, or the American Board, which has numbered among its commissioners not only the Congregationalists, but Presbyterians and members of the Associate Reformed, Dutch Reformed and German Reformed Churches? Great Interdenominational agencies, such as Bible and Tract Societies, Young Men's and Young Women's Christian Associations and Volunteer Movements have, for the most part, the missionary aim. Our attention has already been called to the coöperation that has been found to be practicable and effective in city evangelization on Home Mission territory, and especially in the foreign field. In India, China, Japan, Korea, Mexico, Brazil and the Philippines measures have been taken to bring together different members of the same ecclesiastical family, to establish evangelical unions, and even to form one Protestant Christian Church, as in Korea, where the Methodists and Presbyterians are planning a corporate union.

3. This spirit of unity and Federation on mission fields must make itself inevitably felt upon the whole Church. We have profited beyond estimation from the reflex influence of missions. Confidence in the Gospel has been strengthened by the evidence of what it can actually accomplish when faithfully preached in any region. Christian life, by having such an outlet, is no longer stagnant and pestilential, but fresh, healthful, joyous. Activity in the work near at hand has been quickened since, as Jacob Riis puts it, "for every dollar given to those in need abroad, the spirit that gives it provides ten for home use." But there is a more comprehensive influence, that which emphasizes the essential points in which Churches are all one, and the truth that must first of all be propagated. The Church that is tall enough to see the needs of the regions beyond is easily able to look across denominational boundaries. The hand

that can reach out to the uttermost part of the earth has back of it an arm long enough to encircle the whole communion of saints. The missionary who is intent upon giving the Gospel to every creature can join heart and hand with every Christian of whatever name who has the same dominating purpose.

II. But the reverse is just as true. In order to make that progress which Christ commands, the Church must be united.

1. If there is one clear, explicit obligation resting upon the Church to-day it is to give the Gospel to every creature. A large number of young people, especially those in colleges and institutions of higher learning, representing every evangelical denomination in the country, have adopted as a watchword expressive of their missionary desire and duty the evangelization of the world in this generation. By which they mean that every man living ought to have the opportunity to know Jesus Christ as his Saviour and Lord, and that the Church is responsible for giving him that opportunity. Nothing more, in fact, than Jesus Himself had in mind when He gave the sovereign command: "Go ye, and make disciples of all nations." This is not an impossible task when you think of the open doors, and the appeals which are ringing in our ears for more laborers; when you think of the vast resources of the Church, and that the cost of such an enterprise would never be felt; above all, when you think of the divine equipment, the Gospel, the wisdom and power of God unto salvation, and the Holy Spirit, able to shake whole communities with Pentecostal upheaval, as in Wales and the Punjab to-day. In other words, there is available what the world most needs, and what the Church agrees upon as being essential to salvation. There is available that irresistible force, prayer, in which all Churches can unite, and if, as we look upon the waiting harvests, we should unite our petitions to the Lord of the harvest, the whole Church intent upon a universal ingathering as the supreme thing to be desired, I, for one, believe that prayer would be heard. Chrysostom once said: "God can refuse nothing to a praying congregation," which is the same thing as saying that a united Church filled with the spirit of God is omnipotent.

But in addition to this, there must be, in order to speedy evangelization, the distribution of force most advantageously, which will require such an occupation of the field as avoids overlapping or overcrowding; such economic use of hospitals, presses, literature

and institutions of higher learning as will prevent reduplication and extravagant waste. In other words, that very unity which our missionaries are pleading for, and which they ought to have for the sake of the work; that the world may believe; believe, not because they behold a dead uniformity wherein liberty and love of the truth have been killed, but a unity which evinces a oneness of believers, because of their oneness in Christ and membership of the same body. Principal Cairns, of Scotland, said before he died: "We are engaged in a great conflict in which, if we all unite, there will be a great victory." And the veteran missionary of India, Dr. Jacob Chamberlain, made this appeal several years ago: "Fellow soldiers of Christ's army of conquest, the time for skirmishing, for isolated fighting, for sending disconnected squads of soldiers into the same fields, independently to do the same thing, has passed away. The time for locking arms, and shoulder to shoulder pressing to the final conquest has come. Happy are we, if we have part in its inauguration."

A few years ago, while in London, I crossed the River Thames twice each day. In the morning, I noticed that the river was running very low. Large craft, heavily laden, were stranded high and dry. Smaller vessels were stuck fast in the mud, while in the narrow, shallow stream a few more zealous boats were almost fighting for the right of way. But when I passed over the same bridge in the afternoon, the whole scene had changed. Boats of every size and description, carrying their valuable freight, were gliding along side by side, and were being carried to their destination, and there was no conflict, no confusion. You know the explanation. The tide had come in. And what we need now is such a tidal wave of spiritual power and missionary fervor as will cover up the rocks which raise an angry surf when the water is low; as will cause dividing shoals to disappear; as will lift up Churches of whatever name from their low estate, sever them from their moorings of selfishness and worldly ease, and carry them out like one great fleet under the same banner and the same commander, all sailing on to extend His dominion from sea to sea, and from the river unto the ends of the earth.

WORLD CONQUEST

THE REV. CHARLES CUTHBERT HALL, D.D., LL.D.

Mr. Chairman, Fathers and Brethren:

I regret with you the absence of the Rev. Dr. Stires, upon whose address I had very largely depended as a fitting inspiration for my own soul. If I take his time it is only that I may leave mine for him in the hope that a kindly providence may yet bring him here to address this Conference.

The subject of "World Conquest" has been assigned to me. It is manifest that this subject, under the present circumstances, can be discussed only in principle and that no opportunity exists in this brief space to point out the advances that are being made on every side in conquering the world for God.

The title "World Conquest" is a splendid title, and yet, unless we have our lives very powerfully restrained by the Spirit of our Lord Jesus Christ, this title of "World Conquest" may be made a misleading title. For, as a figure of speech, it suggests to the mind the progress of an invading army, with sharply defined files, with regimental banners flying, passing into an enemy's country and there laying down terms of submission to a foreign authority. To permit ourselves unrestrainedly to indulge this view of the subject would be to reproduce the mistakes, the bitter mistakes, that many Western nations and Churches have been making before our time. It is necessary that we be restrained in our thought of world conquest and of its method by recollection of and submission to the Spirit of our Lord Jesus Christ. The Spirit of Jesus Christ will guide us in this thought in proportion to our faith in Himself and what He is to us. For one, speaking for myself, as I am sure I speak for my brethren here this morning, Jesus Christ is to me the very manifestation of the Godhead, the eternal preëxistent Son in the Godhead, who for us men and for our salvation, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, came down from heaven to reconcile the world unto God by the blood of His Cross.

With such a view of Jesus Christ shared by us all, it is manifest that Christ's conception of world conquest and of its method is the only conception that can have authority for us. As one

thinks of Christ and of His way of bringing the world to God, one sees certain things very distinctly, or seems to see them, in His spirit and point of view.

First of all, one sees in the spirit and point of view of the Son of God, in His conquering of the world, an attitude and temper toward those not wholly in sympathy with Himself that is at once trustful and inclusive. How sweet and how touching are the illustrations of this temper of the Son of God as we reflect upon them. There is His attitude toward the young, the feeble, the undeveloped. It was supposed that the bringing of the children to Him would be an intrusion, but He said, "Suffer little children, and forbid them not to come unto Me." There is His attitude toward the socially ostracized, those from whom the world of virtue turned away. Behold Him as He speaks to the woman of the city, who was a sinner. See His recognition of the spirit in which she pressed toward Him. Behold His attitude toward the woman of Samaria and the interest with which He poured out His thought on behalf of one from whom the Judaism of His time turned away. Behold His attitude toward those uninstructed ones who dimly and almost unconsciously placed their faith in Him: the woman that was a Greek, the woman of Syro-Phoenicia, who, speaking in an unstudied and uninstructed way, won from Him recognition of a faith that was not yet sufficiently developed and formulated to be classified in the categories of accepted belief. Behold His attitude toward the teachers that were attempting to do work in His name, yet were not able to come into full sympathy with His disciples. It was the spiritual John who said to his Master, "We saw one casting out devils in Thy name, and we forbade him because he followeth not with us"; and the answer of the Saviour was: "Forbid him not; for he that is not against you is for you"; and, as if the spiritual John was slow to learn that great lesson, almost immediately after occurred the incident of the Samaritan village, where Christ was repudiated by those at whose hands He sought hospitality. John and his strong-spirited brother said, "Master, shall we call down fire upon them and destroy them?" His answer was: "Ye know not of what spirit ye are, for the Son of Man is come not to destroy men's lives, but to save them." Such was the attitude of our blessed Master, the Image of the Invisible God, the Brightness of the Father's glory, the express Image of His substance, toward those who were not within the inner circle of the faith.

Behold Him in His attitude toward the teaching messengers. He gathers them around Him. He lays His ordaining hand in blessing upon them. He says: "Behold, I send you forth. Go ye into all the world; make disciples." It is the ordination of the teaching messenger, not the giving of the sword of conquest, but the ordination of the teaching messenger. What is to be their message? It is to be the essence of the religion of which He is the Divine incarnation; it is to be the anointing of knowledge and power whereby all the minds of men shall at last be led into the vision of the Godhead, baptising them into the name of the Father and of the Son and of the Holy Ghost. And behold Him, last of all, in this: His declaration is not that this army of the teaching messengers whom He sends out for the conquering of the world shall do the ultimate work. The teaching messenger is not the final fact in the conquest of the world. It is the living, risen Christ Himself. "I am with you alway. And I, if I be lifted up, will draw all men unto myself."

This is the thing that has authority for us this morning as we speak together of this mighty theme of world conquest. Here are the three messages that the Blessed Saviour gives us this morning, to guide us in our thinking on this line of our duty, in drawing the world to God.

There is His trustful and inclusive attitude toward those who are not as yet within the inner circle of the faith. All over the world to-day, as anyone knows who has made a study of the facts, the seed of the Gospel planted here and there long ago is springing up, not only in those direct results which are incorporated now into Christian congregations and recognized as Christian Churches, but in indirect and semi-developed results which are appearing in all kinds of struggling and often pathetic and yet ever noble movements within the great fields of the Eastern world, to attain a more spiritual self-realization. In Mohammedanism, in Hinduism, in Buddhism, wherever you look you see these indirect and semi-developed results of the great Christian message taking the form of struggling and untutored and unformulated aspirations toward that nobler and more spiritual thing, which I believe God recognizes as the outgoing of the soul of humanity toward Himself, in whom we live and move and have our being, Who hath made of one blood all nations of men, for to dwell on all the face of the earth, and of all of whom it may be said, as St. Paul said of the Greeks, "We also are His offspring." Toward all these strug-

gling, half developed, pathetic and yet most glorious exhibitions of yearning in the non-Christianized world for a higher and a clearer conception of God we must extend the gentle, trustful, inclusive spirit, in order that, under the guidance and growing power of the Divine Spirit, these also may come at last to the fruition of an enlightened faith.

And again, with regard to the teaching messengers. He sends them forth not as the representatives of sects. For Him there were no sects, so far as anything in His Word goes to inform us. By Him there was no provision made for this later development of the Christian society along its many sectarian lines. Therefore, as we advance into this great and Christlike mission of the teacher, the teacher of truth, the sect that we represent must be in the background, and the Christ whose messengers we are must be in the foreground. If this is not our conviction, we are shut up to one of two alternatives: either it is left to us individually to claim that the fulness of the truth is in our sect, and that the ideal that we have in view as representing our sect on the foreign field is that ultimately that sect may become victorious in the conquest of the world, which is, of course, an impossible idea, held by no one here, or else that Christ is divided, an equally impossible and unthinkable idea. Therefore, we go out as His teaching messengers not necessarily ignoring sect with its nobler traditions—for I should be the last to disparage the nobler sectarian traditions or to depreciate their value in organization and the forwarding of the great business of the Church—but we are to go out with sect held in subjection, placed in the background, and with all our energies centred upon the single idea of interpreting by the help of the Holy Ghost this super-important essence of the truth, the truth of the blessed Godhead, God the Father, God the Son, God the Holy Ghost, baptizing men into the name of the Father and of the Son and of the Holy Ghost—this great interpretation, which is God's answer to the yearning and struggling of the whole world after Him.

And then, last of all, there is not only this gentle and inclusive spirit toward those who are not yet within the inner circle, and there is not only this noble conception of the teaching messenger as the apostle of the essence rather than the apostle of the sect, but in all and above all is the everlasting and vivid remembrance that the Church as we know it, organized in the Western world and developing along Western lines, is not the thing that shall

conquer. There is One only that shall conquer: it is the crucified, risen, living Lord. "I am Alpha and Omega, the beginning and the ending, the first and the last."

If we believe this of Him—and I believe it with the deepest depth of my power to believe—if we believe this thing, then a right mental attitude comes to us regarding this great matter of the conquest of the world. The conquest of the world then does not mean the practical occupation of the East by the Churches of the West. It does not mean that. It means a greater thing than that. It means that the Churches of the West, fulfiling their mission as the teaching messengers of the ever blessed Son of God, shall at last bring about conditions where in the fulness of the time Christ Himself shall be seen, as the Mediator of the East and of the West, the one Mediator between God and man, the Light of the world, the Head of that Universal Church.

In this Universal Church the West, true to its own temperamental and historical conditions, shall express the essence of Christianity after its own terms; and the East, the meditative, mystical East, true to its own thinking and its own venerable traditions, shall at last express, interpret and exhibit after the manner of its own thinking the same eternal essence. It is written in the Epistle to the Hebrews, I think, concerning those just ones that lived before Christ, "that they without us should not be made perfect." We may take the same great words and apply them to this absorbing theme that is now before us, the conquest of the world, which is the reconciliation of the world to God in Christ Jesus. The West has its own mighty values in the interpretation and expression of that eternal essence of the truth: the East, as time goes on, shall more and more reveal that it has its own specific and great values in the interpretation of the eternal essence. Each is necessary to the other. East to West, West to East, that they without us should not be made perfect, that we without them should not arrive at the full-orbed interpretation of the Gospel, which is neither for West nor for East but for the one indivisible world and race of man for whom the preëxistent Son became incarnate, and unto whose redemption the Holy One of God gave Himself in atoning sacrifice upon the Cross of Calvary.

THE KINGDOM OF GOD THE TRANSCENDENT AIM OF A UNITED CHURCH

THE IDEAL STATE

THE REV. BISHOP E. R. HENDRIX, D.D., LL.D.

Mr. Chairman and Brethren:

I count it a happy fact that in the consideration of this important subject you have ventured to select a representative coming from one of the great Southern States which compose our Federated Union. Forty years ago you would have hesitated to do that by virtue of divergence of opinion. Thank God to-day a common cause is upheld by all of us and one flag waves over our united country.

I count it another happy event that we stand together not only as a Federated Nation of States, but as a Federated Union of Churches, and that we recognize but one foundation—Jesus Christ, our Lord. Jesus Christ is the central fact, the crowning proof and the undiminishing glory of our holy religion, and His bride enters no place where her Lord is not welcome. We do not divide His humanity from His divinity, but our divine Lord as well as our human Lord we recognize as our leader, and "in this sign we conquer."

(With these introductory words Bishop Hendrix then proceeded to read his address.)

The State is the most complete, as it is the most universal, of all the societies of men. It is so necessary to men that they consent that it direct or even resume their possessions to preserve its existence, and that it have the power of life and death over their persons to maintain good government or national territory. The State alone has sovereign power. It does not exist for the Church, but the Church exists for the State, to maintain that righteousness that exalteth a nation. As the Kingdom of God is larger than the Church, and the work of the Church is to extend that kingdom, so, too, the State, which needs the Church, not as an establishment, but as a vitalizing force, exists for humanity, for the Kingdom of God among men. The petition, "Thy kingdom come," is interpreted by the prayer that follows: "Thy will be done on earth as it is in Heaven." This is the ideal State for which we pray and wait. Is it a mere iridescent dream? That depends on the character of its legislation and its citizenship.

Woolsey, in his "Introduction to International Law," well defined the State "as a community of persons living within certain limits of territory, under a permanent organization, which aims to secure the prevalence of justice by self-imposed law." The ideal State is not a theocracy in the sense of a government by priests, whether Papal or Protestant, but in the sense of a recognition of divine righteousness in all the relations of life. The very Kingdom of God is tested by the establishment and maintenance of human relations. Its existence appears in a principle of spiritual life that is the harmonizing and saving principle of human society. The Magna Charta of every nation was given in the Sermon on the Mount, which Burke pronounced "the most impressive political document on the rights of man." While Christianity has discovered the individual it was in order to the well-being and on-going of the nation. As in Heaven so in earth the highest well-being of every creature is in seeking first the Kingdom of God and His righteousness. His will is what tests alike the justice and value of the laws which men make for themselves. The ideal State, if it exists, must be after the pattern shown above.

"I go to a world of order," said the dying Hooker, to whom, in his wisest thinking, "law, eternal law, was that order which God before all ages hath set down with Himself, for Himself, to do all things by." That eternal law of love, like the law of gravitation, is not two laws, one for the heavens and the other for the earth, but one, binding together the heavens and the earth. Every true prayer looks to perfect government on earth as in Heaven.

The form of government is not at all essential, whether we be called "subjects" or "citizens," whether the rule be that of a strong prince by the will of the people or whether it be a government of the people, by the people and for the people. The shape of the loaves is of small account, so that they all be leavened. The law of God is not tied to any system of government, whether Hebrew commonwealth with its passion for righteousness, the British Empire with its exalted standard of justice, or the American Republic with its love of liberty, since the old Liberty Bell heralded with iron tongue its sacred verse, "Proclaim liberty throughout the land to all the inhabitants thereof." The kingdoms of this world and their rulers seem matters of little moment

compared with the kingdom of the world. Satan freely offered the kingdom of the world to our Lord if he might only retain the suzerain power.[1] In the final overthrow of the power of evil it matters little whether they be principalities or municipalties that are subdued, only so that Christ be all in all as the kingdom of the world becomes the kingdom of our Lord and of His Christ. The kingdom that endureth forever cometh not with observation, with the majesty and trappings of temporal power so dependent on things visible. Not being based on things visible it has no fear of things visible, for God has not given us the spirit of fearfulness but of love, and of power and of a sound mind. The nation is the truest and last development of the Church. The Church that cannot make nations has little part in the coming of the kingdom of God.

The kingdom of God is within you. "So," responds Maurice, "is the kingdom of England;" and so the Republic of America. Unless it be within as a matter of deepest conviction and of personal loyalty to what it stands for it is shadow, not substance. It is not "ribs of oak" but patriots with hearts of steel that make Trafalgars. No nation forgets God and finds His judgment seat and sentence of doom until its citizens have first forgotten Him. Righteousness exalteth a nation, while sin is a reproach to any people. Rights exist before the State. The State does not create them, but exists to protect them. A nation is a spiritual fact, even more than a physical fact. It is in the will of the people that the unity of the nation really lies. An honest effort to approximate the standards of settled, eternal and revealed principles of order and righteousness is the guarantee of personal liberty and security of one's rights. Unless the individual is self-respecting and considerate of the rights of others he cannot serve the State or become a useful member of it. On the beautiful Greek temple that serves as the monument of Juarez are chiselled his own great words: "Due respect for the rights of others is the basis of all just peace." Men bound together by sentiments so lofty not only help to make a nation, they are the nation. Only nations thus made are fit for the great commonwealth of nations ruled by international law.

Only they despair of the ideal State who despair of the ideal man for the State. Our despair is due to the perseverance of sinners. We must believe more in the perseverance of saints.

We must practise more the communion of saints that the saints may have heart to persevere. Our Lord is not the Saviour from the world, as if our only hope was in utter separation from it. He is the Saviour of the world, despite all the efforts to keep the world unsaved. And He is to save it by and with the coöperation of men, saving us just so far as He can use us in saving others. Kossuth warned our country of its greatest peril, which was "devotion to private interests at the expense of our duty to the State." It is not the men on the firing line who despair; it is the men "behind the guns," so far behind the guns that they never know the sense of comradeship in fighting a national foe and destroying a national peril. The true citizens are men who guard their country's name as they would their own, men who do not talk less of rights but more of duties. These are the men of vision, living indeed before their times, living for us since they without us cannot be made perfect in the realization of their lofty ideals. These are they who, like Varro, never despair of the Republic, and who make both it and them immortal.

Jesus Christ is the world's First Citizen. In His desire that He might fulfil all righteousness He cheerfully met every obligation. He taught men by His example to render unto Cæsar the things that are Cæsar's, while they rendered unto God the things that are God's. He bade Peter put up his sword and taught that the kingdom of God cometh not with violence, but by the slower process of civic intelligence and enlightened, self-interrogating consciences. Regarding the four great rights of men—the right of life, of property, of family purity and of a good name, rights that the State does not create, but can only safeguard and protect —Christ's teachings interpret and sanctify them in all lands where the Ten Commandments are known and the Sermon on the Mount is read. The watchwords of His kingdom are Peace and Progress. His kingdom is not of this world in the sense that it adopts worldly maxims and methods, but never has there been anything "so on all fours with humanity." He saves the State from its publicans by first saving the publican, and takes with Him into paradise one from the lapsed masses who earnestly craves a place in the kingdom of God. He puts the spirit of Christ into the citizen, and so into the State, and so into the race, for "the spirit of Christ is the primary assumption of international law, the spirit which seeks to bind the nations together, not by

force, but by just relations of amity." Service and sacrifice, the law of the individual becomes the law of the citizen. Moral and religious questions most easily enlist the sympathy of the masses even in political matters as the result of Christ's example and teaching. His influence helps them to contend earnestly for the faith of the fathers in religious and civil liberty, knowing that no men ever successfully obtained and maintained their liberties who did not believe in the God of right. Nothing is so mighty as an aroused nation possessed of the spirit of Christ, as they contend for the right. The God of battles fights for them. Alas! that they do not always fight long enough for the complete victory. God never stops giving until men stop praying. The failure of great civic reforms is found in that men weary in well doing, and then the Philistines return from their caves and dens to boast of victory. Men forget that the power of evil is finite, but the power of good is infinite. "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for Him." Isaiah, 64:4.

God never gave man dominion until He had made him in His own likeness. Loss of that likeness has ever meant loss of dominion alike over himself and his kind, as well as the world about him. Knowledge of nature and mastery of nature as the announced programme of a life is a far less noble aim than the knowledge of and mastery of men, including one's self. The aim of Greece was versatility, the ambition of the Roman was imperial power, the hope of Israel was righteousness that as a prince he might prevail with God, and so prevail with men. Abraham not only became, as promised, a father of nations, but how many a son of Abraham, as Moses, Isaiah and Jeremiah, became a prophet to the nations! They thought in nations, and have set a standard of what is sublime in thought and speech above any other leaders of men. Their strong words are messages to nations for all time. They gave men the true conception of the ideal State as a national community, knit together in all its relations by righteousness and love, and caring especially for its weaker members. No nation of antiquity approached the Hebrew nation in its demands that its rulers obey the laws if they would have them obeyed by others, and that the poor should not be oppressed. If much attention is given to genealogical tables it must be known that they were the only people perfect in their generations, and

so able to have family trees without bastards in every branch. The consciousness of God as a power of righteousness made what was good in Jewish development, and which has been shared by the world. The true blessing of Jacob was his power to bless others, due to what he himself had received. It was a company of men taught these great principles of righteousness who were sent out as prophets to the nations to disciple all nations. It is to such teaching that the spirit of reality has been inspired in all human relations. It is not geology or natural history that interests men to-day so much as sociology. We are now most concerned to know men, to help and influence men. The very stability of free government is bound up in that knowledge. Even despotic Nero cried: "What a monster is empire!" Without such knowledge we may cry, "What a monster is republic!" The best possible nation awaits the best possible individual. If the individual citizen is not safe until the influence of the State is favorable to righteousness, neither is the State safe until the individual has that passion for righteousness enjoined by the apostle, even in Nero's time. "Honor all men. Love the brotherhood. Fear God. Honor the king." Augustine was right when, in his "City of God," he replies to those who claimed that Christianity had destroyed the Roman Empire by saying that the city of men was built on self-aggrandizement, while the basis of the abiding city was the love of God. It all depends on whether Cain or Seth found the city, and as to what manner of spirit rules in it in determining its worthiness to live.

Our Lord distinctly taught a universal kingdom, universal because of meeting the deepest needs of men and leavening all States until they should make a new earth wherein dwelleth righteousness. He said but little as to what lay between the rudimentary organization for the spread of His teachings and that goal. Form matters little to God, who fulfils Himself in many ways, lest one good custom should corrupt the world. Nations, like individuals, who seek first the kingdom of God and His righteousness, find that all things shall be added unto them. Everywhere, and in all times, the earnest expectation of the creation waiteth for the manifestation of the sons of God. The renovation of the world forms as conspicuous a theme of the prophetic and of the apostolic Gospel as does the renovation of the individual. While self-protection and perpetuity are paramount duties

of the State, the individual makes the State as he thinks not less of his rights, but more of his duties.

If it be asked, Where is the ideal State? it must be frankly admitted that Christianity and Christendom are not one. Things must be judged, not by what they are now in the process of becoming, but when that process is complete. "We are not what we ought to be; we are not what we intend to be; but, thank God, we are not what we were," may be said by States, no less than by saints. The tremendous reformation wrought in European morals to which Lecky calls attention has been felt in every European State. Vices once tolerated in rulers become less possible every century. After the pure life of Victoria, "the queenliest of women, the womanliest of queens," the approach to the British throne is by an avenue of fire. We rejoice in every attempted realization of the ideal State. Under Savonarola Florence was governed justly for four years, as under similar righteous teachings Geneva became for three hundred years a city of refuge for all Europe. John Knox may have attempted too much petty legislation for Scotland, but the hearts of good men never cease to thank God for whatever success has attended the efforts to establish social and political relations on a religious basis. If there were at times too little of the gentleness of Christ for the realization of the ideal State, yet these were movements toward lofty ideals, and, as Bruce well says, "Christ's phrase for the bad ideal was blasphemy against the Holy Ghost." To leave out of account the help of the spirit of God in righteous government is to despair. Egypt tried the rule of the priest, and so did Assyria, and Athens, and Rome, and Judea. And so does Islam attempt it to-day. But no human arm has ever been strong enough to wield a sceptre that belongs alone to Christ, and to no one class has that power ever been delegated. The people themselves must become the organ of the spirit of God as they become kings and priests unto God. When all thy children shall be taught of God, then great shall be the peace of thy children. Then, and then only, shall come the Parliament of Man, the Federation of the World.

Christ as the great world-builder never looked upon the present world as complete. Nor did He look to His unaided work to make it complete. Twice He rejected the crown—once when offered by Satan, and then when, after the miracle of the loaves and fishes, the people would have taken Him by force to make Him

king who could also be their breadwinner. But Christ ever taught that His people must share His throne with Him. Crowned indeed He should be, but with many crowns when those to whom He had given crowns would lay them at His feet. They, too, as well as He, were the light of the world. He often forbade them to speak of what He had done, that they might think the more of what He could do. He left the world only after declaring that greater works than He had done should they do who were His followers, as the spirit should show them the inexhaustible resources which they had in Christ. As out of the perfected and glorified manhood of Christ the Holy Spirit was given, so with the Spirit Christ gave gifts to men, and His great gifts were men, apostles, prophets, pastors, teachers, citizens, all of whom to become both priests and kings unto God.

One of the priceless legacies which Christ left the world was faith in men. The Son of Man, as he delighted to call Himself, had faith in humanity, of which He was the consummate flower, the living, triumphing head. Where most men despair of the race as ever reaching the ideal state, Christ even taught an ideal municipality. Mistrusting themselves, they talked much of the coming of the King, but His theme was the coming of the kingdom. The very Gospel that He bade them preach was "the Gospel of the kingdom." Living under the most corrupt government, they eagerly asked when He would set up His kingdom, to be told that His kingdom was like light, like salt, like leaven that needed to be diffused and spread. The king himself should be made known by his kingdom. Because I live ye shall live also, but it is your life in me that proves that I still live. It is this new faith in man that makes possible the ideal State. It will be a household of faith. It will not be a Church, but far more, it will be a Christianized world, the kingdom of God among men. The true city of God is without a temple. It is a churchless city, because it is all temple. The leaven is so diffused that there is no separate place for the leaven when the whole is leavened.

The city that has been the despair of man is to be the glory of God. Our Lord, who knew what was in man and needed not that any should show Him, knew that His kingdom should be built out of His murderers and His sworn foes. From the very ranks of His enemies He was to choose His captains of hundreds and His captains of thousands: Paul from the vindictive Pharisees, Luther

from the cloistered monks, Wesley from the extremest of the ritualists, and many a mighty apostle of the faith from the ranks of skeptics and infidels, as he chose Matthew from the publicans to show His sovereign power. The religious East, despite its gross superstitions, is yet, when brought to the knowledge of Christ, to teach the West, now too much given to materialism. Christ's sublime faith in men, trusting them as they trust Him, completes the process of salvation. It is not so much organization as the spirit of life in Christ Jesus that makes either ideal Church or ideal State. The Jesuits, with all their wonderful organization, failed because they lacked faith in men, teaching that human life was to be denaturalized rather than developed. Thus, in Paraguay, where they made their most successful experiment, they made simply grown-up children, and not men whom they could trust with currency and commerce, so that when the country was opened up the whole system melted away. To our eyes this is a weakness of certain European States, whose untrained population become a menace to our land, as they mistake liberty for license under our free government.

It is our pride that our national Capitol is the oldest building in the world to shelter a free Parliament. Our strength has not been our army or our navy, but our enlightened and patriotic citizenship, as we have sought a tempered liberty, inspired and sobered by religion and morality. We believe that political virtue is inseparable from pure religion. Our constructive statesmen have breathed the atmosphere of faith in childhood. We believe, with Kidd, in his "Social Evolution," that "religion affords the only permanent sanction for progress." In our "government by discussion" (for debate in the true sense is a modern institution) we deem that it does not avail to appeal to principles, like the moralists of ancient Rome, unless there is developed the power of morality in the nation that loves virtue and not simply praises it. We are less concerned for the Bible in the public schools than we are for the Bible in the teacher. Our concern is not for the State to establish a religion, but for religion to establish the State. Our thoughts go beyond the family, the institute of the affections, and even beyond the State, the institute of rights, to mankind, the institute of humanity. Only thus can Western civilization lead the world, as it confessedly does to-day. Islam consecrated despotism, polygamy, slavery. Christianity consecrates toleration, purity, lib-

erty, until the penal sanctions of the law of right are found in the public eye, in the public conscience, trained to give and to demand what is right under the law of God. Let men deride religion as they may, yet when Philadelphia needs a Mayor who can break the power of chronic misrule and corruption in her municipal council, and St. Louis needs a prosecuting attorney and Missouri a Governor who can expose and abolish graft and successfully enforce the laws on the statute books against a profaned and debauched Sabbath, they find them in Christian men, trained in church work to a sense of responsibility. All honor to any Church that contributes two such men to help make the ideal State! What we need in our country is not an established Church, but an established State. Part of the great mission of the Church is thus to establish the State.

What form of paganism is there that has not been established by the State and is dependent on the State? It was after her first three centuries of growth, without the aid of the State, and even despite its opposition, that the Christian Church eclipsed her early glory by an alliance with the Roman Empire. The Reformation under Luther could shake off the yoke of Rome, but not the example of Rome. Our first colonists could not conceive religion as other than established by the State, and so for the first century of our existence there was some established Church in every colony supported by some kind of taxation, with laws prohibitory of other religious faiths. The common cause of the American Revolution made our fathers tolerant of the Churches which gave freely of their sons to fight our battles, and then the era of toleration followed the era of established Churches. This in time was followed by an era of competition marked by sharp religious debates and much building of altar against altar. These several eras may be said to mark successively the last three centuries. With the coming of the present century we are to witness as never in the history of Christianity the era of coöperation. Our differences are few, compared with our points of agreement. With one Lord, one faith, one gracious baptism of the Holy Spirit we will seek to walk worthily of this calling wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, giving diligence to keep the unity of the spirit in the bond of peace, remembering that we have one God and Father, who is over all, and through all and in all.

THE IDEAL CHURCH

The Rt. Rev. David H. Greer, D.D., LL.D.

The Ideal Church may be comprehensively yet accurately described as the embodiment of Jesus Christ, as the Church which reproduces Him or continues Him on the earth. And inasmuch as Jesus Christ was God manifest in the flesh, or was in other words the Incarnation of Him, that is what, as far as the limitations of our human nature will allow, the Christian Church should be—God manifest in the flesh; so that in their search for God, with that instinctive quest which cannot be destroyed, which no agnostic philosophy can stifle or suppress, men might be able to find Him; not merely as a portrait on the pages of a book, admirable and beautiful and perfect as that is, but as a Living Presence dwelling in their midst, Whom their eyes can see, Whom their hands can touch and handle, in the Church. Our Roman Catholic brethren, who are not with us in this Conference (and I am sorry they are not) have something to teach us here, in teaching as they do the value and the need not merely of a past but of a present Incarnation; of an Incarnation which has been through all the Christian ages by the Christian Church continued; a perpetual Incarnation, then, now and always—God manifest in the flesh. One of their most distinguished and eloquent representatives has given to this thought a notable expression, when, in speaking of the Mass, Cardinal Newman says, "It is not a mere form of words, it is a great action, the greatest that can be on earth. It is not the Invocation, but, if I may dare use the term, the E-vocation of that Eternal One, becoming present on the Altar in flesh and blood, before Whom angels bow and devils tremble."

Now we, as the representatives of the Protestant part of Christendom, do not accept that Doctrine of the Mass, that evocation of God, that calling forth in flesh and blood of God upon the Altar. And yet it does I think shadow forth a truth which the Protestant world to some extent has missed or failed to grasp. It is this—that the miracle of the Incarnation is meant in some real sense to be, through the agency of the Christian

Church, a standing miracle in the world, not on the Church's Altar wrought but in the Church's self, in the Church's life. And let me say in passing, if some devout and reverent Christian hearts do indeed find it on the Altar wrought, then although I must and do reject their doctrine I will not reject them, but in the common bond and fellowship of the Gospel will try to do in my way what they are trying to do in theirs—to make the Christian Church on earth the body of Jesus Christ, of her Incarnate Lord, God manifest in the flesh.

That is what at least ideally she is, and what in reality she must try to be, in order to meet and satisfy the human need of God and the human craving for him. We sometimes hear it said that the true and needed cry of Christendom to-day is "Back to Jesus Christ!" But that is a far cry, "Back to Jesus Christ," and a far journey; too far for many to take, through the critical searching and sifting and labyrinthine wandering of nigh two thousand years; and is not, I think, the cry, or not the chief and only cry which the modern world is voicing, or which it needs to hear. There is another cry, more important and importunate. "Show us the Father," said Philip to the Church's Lord and Head; and that is what the Christian Church is asked to-day to do. Do not merely give us argument about Him, theological or ontological; that is not enough; and while it may create some probable presumption, it does not and it cannot silence and convince. But, show us the Father, and it sufficeth us. And the Christian Church is lacking in what she ought to be, is not an ideal Church, if, in response to that request, she cannot make reply, not by what she says, but what she *is*, by what her members are. "Have I been so long time with you and yet hast thou not known Me? He that hath seen Me hath seen the Father;" the Father's love and life here upon the earth, dwelling in your midst, embodied and expressed, manifest in the flesh.

Now, if that is what ideally the Christian Church is, or what she is meant to be, then we see and know what she is meant to do, what her mission is. And what is it? To rescue and to save the souls of men and women for some other world than *this?* Yes, that is her mission, for that other world. But for this world, her mission is to extend that incarnation of God, and to try more and more to help all human life, all human flesh, to be it, and in that way to extend God's kingdom in the world. To this end she ministers unto the body, because of what

that body is or what it may become—the temple on earth of God. And every break or damage in or injury to that temple it is her sacred duty, her privilege to repair. It is the inspiring motive of what is sometimes called, though not very felicitously, the "Institutional Church," by which is meant a church actively engaged in physical forms of service, in physical philanthropies of many and various kinds; not indeed as a substitute, as we sometimes hear it said, for a declining spiritual faith, or a lost spiritual faith; but rather as the corollary of a quickened spiritual faith, which even in the body of man, in his physical nature, a spiritual value or a spiritual promise sees, and which therefore is moved to minister unto the body.

And so from the very first the Christian Church has ministered unto the body, and has been what we call an "Institutional Church." It was a Christian woman who established the first public hospital. It was a Christian Bishop who caused to be erected the first asylum for lepers. It was a Christian monk who caused to be erected the first refuge for the blind. It was a Christian merchant who caused to be erected the first free dispensary. It was the Christian Council of Nicea that ordered to be erected in every Christian city a public institution for the benefit of the poor.*

That was then her work, and that is now her work, to minister unto the body, because of what that body is or what it may become—God's temple on the earth; and to fit it to become it, and so to extend His kingdom in the world. But that is not the whole of her mission; it is but the smaller part of it. The other and the greater part is to put God in His temple, or rather to declare that that is where He is and where He may be found, and to help men to find Him there—the Lord in His temple. That is what she says to man his moral nature is; that moral sense or conscience which he finds or feels energizing in him and from which he cannot escape. It is not the working in him, so the Church declares, of some enacted human law, some prescribed convention, some social rule or code, to be from time to time determined by a vote, a referendum vote, thus causing him to feel that as a moral creature he is always standing on the heads of a moving crowd. No; it is not that; but something else and greater, more sacred, more divine; something which at times makes him rise above social rules and codes and statutes and traditions, and

*See Lecky's "History of European Morals."

makes his conduct more honorable and honest than what the law requires or what is by a conventional morality prescribed. It is, so she tells him, the working in him of God, that same Eternal God, that same Eternal Spirit who, in all the forms, planets, suns and stars of physical nature, works, yet working, too, in him, that same Eternal Spirit, whose perfect work in human life in Jesus Christ appears, yet working, too, in him, to find expression in him, incarnation in him!

And so we find Saint Paul, after he has described the greatness of Jesus Christ, calling Him the Image of the Invisible God, the Firstborn of all creation, by Whom were all the things in heaven and earth created, thrones, dominions, principalities and powers; saying to those to whom he writes, "This Jesus Christ is *in* you," as the hope of glory in you. And the Church's message then through her great apostle is her message now, to go to men and say—to men both here and everywhere, in this and other lands—this Jesus Christ of Whom we have come to tell you is no stranger to you; this Jesus Christ is *in* you; feebly to be sure, and poorly, with much to obscure and hinder the manifestation of Him; nevertheless He is in you; and while it is His story we tell, it is your story, too. Thus does she try to take that story of Jesus Christ found on the Gospel pages and spread it through the world, and make it the world's story. Not only as the story to which the world may listen, but rather as the story which it may indeed more and more become, thus continuing in the world, in the world's life, not merely in its religious but in its secular life, and in all the secular forms and manifestations of it, that incarnate life of God, so fully and so perfectly in Jesus Christ expressed.

It is related of Mr. Beecher that when on a certain occasion someone was conversing with him just before his death, concerning the completion of his book, "The Life of Christ," Mr. Beecher fell into a reverie, and, looking out of the window, said, "Finish the life of Christ, finish the life of Christ? Who can finish the life of Christ? It cannot be finished!" No, as another remarks in commenting on the incident, it cannot be finished; but it can be continued and extended in the world. And that is the mission of the Christian Church, to continue and extend it in the world, not merely, as I have said, by preaching it to the world, but by trying to put it into the world's life, its

real and actual life, and thus to help to make the life of the world complete, by helping it more and more to become the incarnation of God.

Yes, the life of the world complete, and so to make

> **Man is not man as yet.**
> **Nor shall I deem his object served, his end**
> **Attained, his genuine strength put fairly forth,**
> **While only here and there a star dispels**
> **The darkness, here and there a towering mind**
> **O'erlooks its prostrate fellows; when the host**
> **Is out at once to the despair of night,**
> **When all mankind alike is perfected,**
> **Equal in full-blown powers—then, not till then**

will man have reached his stature growth and measure on the earth, the measure of the stature of the fulness of Jesus Christ.

To bring about that end is the Church's aim and mission, and how can she best perform it? How can she speed and hasten the final fulfilment of it? Not with divided councils and not with scattered forces. Hitherto they have been scattered and divided; and perhaps it was inevitable and not altogether undesirable that they should have been, in order thus to prepare the way for a larger and truer synthesis and combination of them. For, as Professor Caird has said, "Until the full extent of a difference is measured, every combination of conflicting elements must be merely a compromise. It is only when the antagonism has been fully worked out and sharpened to its utmost intensity that we can look through and beyond it and discover whether after all there is not a principle of unity which is presupposed in the division and therefore capable of overcoming it."

And the Christian world has been working out its differences, has been sharpening them to their utmost intensity. And now the time has come, or it is coming—and that is why this Conference has come—when the Christian world is beginning to look not merely at its differences, but through them or beyond them, for some deeper principle of a pervading unity in them, and which will have the effect to give some larger vision of Christ. Some partial visions of Him the different sections of Christendom have already given—the Eastern vision of Him, with its metaphysical subtlety: the Western vision of Him, with its practical utility: the Southern vision of Him, with its warm and glowing ardor: the Northern vision of Him, with its cooler and calmer

temper—with their respective temperamental differences. And now not in any one of them alone, but in all of them together, will that vision of Him be seen, Who, from all the sections of the earth, north and south and east and west, is to gather more and more His subjects to Himself and be the Lord of all! Then will the Christian Church be able to do in the world a larger and better and more appealing work, by giving to it a more appealing vision of Christ, and thus to hasten the time when all human life on earth will be the expression of Him, God manifest in the flesh, and the Church herself become, in Cyprian's noble phrase, the Mother of all of whom God is the Father.

HON. SAMUEL B. CAPEN, LL.D.

HON. M. LINN BRUCE

REV. A. E. DAHLMAN, D.D.

REV. W. B. NOBLE

THE SIGNIFICANCE OF THIS CONFERENCE

ADDRESS

The Hon. Samuel B. Capen, LL.D.

I have been asked at the close of this Conference to speak a brief word from the standpoint of the layman.

In every great movement there is a time for decisive action. Years may be necessary for preparation, but finally the time comes to act. The hour has struck in the history of the nation and of the Church for this Church federation, because now as never before the movement will be in harmony with the spirit of the age in which we live. What are the two words that express the principles which to-day rule in the business world? The first is *Coöperation*. We have passed out of the age of individualism into that of Federation. Combination, not competition, is moulding methods of action; there is more of brotherhood and less of hate. Dr. Hale said at Mohonk a year ago: "*Together* is the 20th century word."

The second thought is *economy*, the *saving of waste*. There is hardly anything in modern business that so differentiates it from the past as this. The value of the "by-product" in many manufacturing establishments has come to large proportions, and it is considered gross business mismanagement not to save at every point.

Now apply these two thoughts to the work of the Church. First, our sects and denominations have often been sources of rivalry and competition, and they have left the Church as a whole weakened and shorn of its power. We have not presented a united front against a common enemy, but have too often fired into one another's camps; and this when the foe that we fight is united and strong. But we are moving away from the extreme individualistic ideas of religion prevalent fifty years ago, and men are now considered in their relation to others. *Cooperation* through a closer federation is the need of the hour. Nearly twenty years ago, I remember making an address in which "comity" was the chief thought. We have now in our progress gone by that stage, and have come to Federation.

The second thought is this: We must carry the same spirit of *economy* into our Church work that we have now in our business, and thereby come into harmony with modern ideas.

We can no longer go on saving in the business world and wasting in the Church. And there are no other words to characterize many of our Church methods in the past than these, *shameful waste*. Kyoto sent a message some time ago, that they had fifteen different kinds of religion there now and not to send them any more.

In one of our large cities recently a gentleman visited three places open for reading rooms and religious services, and all within a few minutes' walk of one another. There were perhaps twenty people in the first, four or five in another, and less in the third, and this was said to be the usual condition. Here were the expenses for rent, heat, light, and janitor service for three halls when one would have answered every purpose. In a small city in New England there were a few months ago three denominations working and spending money to get hold of a settlement of foreigners which did not number altogether six hundred persons. Is not all this waste and folly? Little towns out on the prairies with five hundred people often have three churches, all weak and requiring outside help. Even then they are not able to have fully trained pastors with ability and experience capable of moulding a new community. With one church only, this would be possible. Let me by a ludicrous illustration show what has been and what is to be. Some time ago it was claimed that in one of the far Western States a civil engineer laid out a new town lot, setting the four corner posts, and then went away a half mile to eat his luncheon. When he returned he found four men, each of them sitting upon one of these corner posts, and they represented four different missionary societies and all in competition with one another! That represents what has been. In the future, the first representative of a missionary society that comes will plant his stake in the *centre* of the new town, preëmpting that place for the Church of Jesus Christ, letting the other three men who follow take possession each of some other town from which all the other denominations shall keep out until at least one good church is strong and able to go alone.

There is another word which is having a growing significance, *Service*. Men are recognizing as never before their obligations to others; that no man can live unto himself, and that his obligation increases with his opportunity. Many men of wealth appreciate that they are trustees for humanity and that it is de-

spicable to spend everything upon themselves. Young men and women in increasing numbers are going into settlement work, or are offering their lives for missionary service at home and abroad. Witness the ever increasing number of the Student Volunteers and the work of the Y. M. C. A. With "graft" everywhere, and declining moral perceptions in so many, there is another set of men who have high purposes, and the feeling that greatness consists in service is widening and deepening. But, and here is the point of emphasis, men who want to serve and are ready to sacrifice for it want their lives to count for the most and do not propose to fritter them away in foolish strife and sectarian rivalry when unity is possible. "Together" is the watchword for greater service.

It is well for us to remember that we have already begun our united work. In the recent revolution in Philadelphia, in which the "Boss" has been dethroned and the people of that city have thrown off the shackles, what was the great force that worked for the deliverance? Certainly one of the greatest was the united effort of the Christian Church. Almost every clergyman in Philadelphia Sunday after Sunday thundered away at the great wrong. When the election returns began to come in and it was found that the city party had triumphed, the bands in the street struck up "Onward, Christian Soldiers," and the people on the sidewalk took up the song. The same thing has been true in Ohio, where the Churches have entered into politics more earnestly than ever and wrought the great change in that State. Mayor Jones in Minneapolis, in his recent order closing the saloons on the Lord's Day, has back of him to give him moral support the Churches of that city. In a similar way it was the moral forces in this city working together which elected William Travers Jerome.

And we have as never before one army of Christ. The veterans of our Civil War had their regimental and division badges. But we think no longer of the Army of the Potomac, or of the Cumberland, or of the Tennessee, or of the Gulf. We think no more of the distinct armies of the South, composed of the brave men who fought under Lee and Longstreet and Stonewall Jackson. We are all together now and forever under the Stars and Stripes. So we are here as different denominations and we have our own badges and designation; but we are thinking very little of these now, for we, the black man and the white man, the chil-

dren of the men who wore the blue and who wore the gray, are all one at last in this holier war, not only under the flag, but under that which is far higher, the Cross of Christ. *Together for service* is the rallying cry for this hour.

ADDRESS

The Hon. M. Linn Bruce

A minister preaching the other day down on West street at the noon hour to a crowd of 'longshoremen mentioned the word "church," and there were groans and hisses; he mentioned the word "Christ," and every head was bared and bowed in reverence.

The Church does not have the respect or the confidence of the masses. We gather in a few, but the millions go by.

I hope this grand Conference has done something to impress the great masses of this cosmopolitan city and of this great State, and of the whole nation, with the fact that the Churches are uniting together in a determined effort to bring the Gospel to the people. I heard Dr. Talmage some years ago speaking down on the Bowery at an anniversary service of the Bowery Mission from the text, "Other sheep have I that are not of this fold," and he said the time was when ministers spent their time fishing in private pools—Baptists, Methodists, Presbyterians, Congregationalists, all fishing for one another; but he said those days have passed away, and we are now out on the great banks after millions, out for the masses.

I tell you, my friends, this Conference means a forward movement in Christian work. It means a forward movement in the Christian Church, to the end that Christ may be so lifted up that He will draw all men to Himself—lifted up unitedly, lifted up by a Church with a sympathy as broad as Christianity itself. This will bring the ideal Church, and an ideal Church will bring an ideal State.

We have recently had the lesson here in New York of what good people can accomplish by a united effort. They wanted Jerome for District Attorney, they determined to have him, and they have him. They wanted reform in Philadelphia, and they got it. They wanted good government in Cincinnati, and they got it. Why, my friends, a united civic movement by all good people will accomplish

great things, and that which wins in political, in municipal, in State affairs, will win in Church affairs.

The great need of the Church to-day is just what this movement stands for—a united forward effort, a long pull, a strong pull and a pull all together and forever, a uniting of all religious forces for Christ.

ADDRESS

The Hon. Henry Kirke Porter

This summons by the Chairman was all unexpected by me, but I cannot refuse such an invitation and a privilege to utter a word here during these closing moments of this great Conference. I came to this Conference with the one thought, a thought that has abided with me and has increased as I have listened to the words that have been spoken and as I have joined with you in the hymns of praise to Him who is our Leader. That thought is that we come near to one another as we come near to Christ. Christ is a magnet, "I, if I be lifted up, will draw all men unto me." And we are to be drawn to Him. Let us make our lives satisfactory to ourselves —not how are they in the sight of the world, but how are they in our own sight and in our own judgment? If that attraction of the Master increases, if the impelling power of a new affection rules our hearts, if that affection grows with our growth and increases with our years, then indeed shall we be drawn closer to one another, and we will not need to proclaim it to the world, for the world will know it, and His blessing will rest upon us.

I rejoice in the effective work that has been done by those who are striving to bring us all into the attitude of mind where we shall see plainly those things that we have in common, and where we shall learn not to magnify the less important things upon which we differ. And so my prayer is, out of my own heart, out of my own life, that we may be drawn closer to one another by being drawn close to Him.

ADDRESS

W. C. Stoever, Esq.

If it be true, as the last speaker remarked, that "the Church does not have the respect of the masses," then there is something wrong, and early correction is needed. Archbishop Farley, of the Roman Catholic Church, is quoted as saying: "If we do not educate the people and children we are bound to have empty churches within a short time," and the same seems true of Protestant Churches. We need to be educated to live and grow.

It has been the aim of the Lutheran Church to develop by education, and the eighty thousand young people whom I have the honor of representing at this meeting are to-day engaged in a weekly study of the Word of God, believing that the regular, conscientious and systematic study of The Book makes men and women who will be ready to do their duty both in the State and the Church. We believe in the incarnation of Jesus Christ, His atoning sacrifice, His glorious resurrection, His divinity and deity, and aim to serve Him as we are taught in His Word. If the youth can learn to obey that first and great commandment, to "love the Lord with all their heart, with all their soul, with all their strength, and with all their mind," giving up their whole service to Him, then certainly they will know well how to carry out the second, "Thou shalt love thy neighbor as thyself," and their hearts will be consecrated to look after those who are suffering both at home and abroad. Our Church is a Missionary Church, and we rejoice, in the last days of this month, in celebrating the two hundreth anniversary of the sailing from Denmark of our two missionaries, Ziegenbalg and Pluetschau, the first sent from any port to India. They sailed by way of Africa, establishing a mission there, and erected their station in Tranquebar, on the Madras coast. Here they worked faithfully. The former, Ziegenbalg, learned to preach in the Tamil language in eight months, and subsequently translated the Bible into that tongue, making for himself a grammar and dictionary at the same time. From that day to the present there has been a Lutheran mission in India.

If education is followed and these lessons are learned, then the man who is heartily in sympathy with the Church and Mission work will have a consecrated pocketbook, and will be ready to give, unlike the man who boasted that salvation is free, and, although he

had been a member of the Church for fifty years, it had not cost him a cent. Education in the Word, in Missions and in Giving elevates a man, prepares him to stand before princes, and to make known his love by his life anywhere, everywhere. "They that wait on the Lord shall renew their strength like the eagles." "Train up a child in the way he should go, and when he is old he will not depart from it."

ADDRESS

The Rev. John J. Tigert, D.D., LL.D.

What shall he do that comes after the king, and what shall he say that comes at the end of a long line of speakers who have been acclaimed masters of assemblies by your generous applause? Though every one who has spoken from this platform has proved himself a master of assemblies by the nails he has driven through and fastened, I rejoice most of all that the assembly itself has evidently been given from one Shepherd. If I had had ample notice that I was expected to speak on this occasion, and if I had had time wherein properly to express my sentiments, I should be unable to command any adequate words to meet the exigencies of this moment; for some of us came from the far South with timidity and hesitancy, and perchance with a lurking suspicion that, after all, we might not find ourselves among our own. I am very happy to say, and to speak for others of the South as well as myself, that every such feeling has been wholly dissipated by the experiences in this great Conference. If I were to be called upon to frame a definition of Christianity, in the light of the teachings from this platform and of the experiences of this Conference, I should perhaps declare that Christianity is the religion of God's redeeming love, manifested in the incarnate life, the atoning death and the glorious resurrection of Jesus Christ, the founder of the Kingdom of God, whose citizens are become sons of God by the power of His Spirit and brothers of all mankind. And if, after such an averment of my personal conception of Christianity, I should venture to proceed to a like definition or description of the Church of God, I should say that it is the universal company of believers in Jesus Christ, scattered throughout the earth, who are nevertheless one in

Him, because they acknowledge Him as their only head; because by His Spirit they have been baptized into one body, and because they accept the law of love contained in His Gospel as the rule of their lives.

If such conceptions of Christianity and of the Church of God are rightly grounded in the experiences of those here, I can only indulge the hope that in the practical operations by which we shall seek to extend the Kingdom of God we shall find these conceptions sufficiently broad and deep and sufficiently Christian to inclose all of our activities, to inspire all our aims and to give an unequivocal success to all our plans.

THE CLOSING ADDRESS

THE REV. BISHOP JOHN H. VINCENT, D.D., LL.D.

Mr. Chairman and Members of the Inter-Church Conference:

One fine June morning a lad stood at his father's side watching the sunrise. After the radiant glow had freed itself from the tangle of trees and hills, and rolled up into view in the burning east, the boy exclaimed, "Well, that's the end of the sunrise."

"But," said the father, "it is only the beginning of the day."

Brethren of the Inter-Church Conference: It is morning with us! Accept congratulations! The sunrise is over, but the day —the days are before us! A page of ecclesiastical history has been written. And I am not the only one here present who in the depths of his soul heard last Saturday morning, after that unanimous and cordial vote, a voice saying: "Peace I leave with you. My peace I give unto you."

1. The Inter-Church Federation becomes a fact. As such it is first of all a demonstration of power and a prophecy of success.

2. Again, the fact that Christian workers thus combine to coöperate in Church activities acquires a new and double significance when we remember how largely the workers represent also the thinkers—the scholars, the theologians, the historians,

the ecclesiastical leaders in our churches. They come from seminaries, councils, conferences, synods and pulpits.

The movement was not initiated by tyros, nor by youthful, susceptible and sentimental enthusiasts, but by men of years, of large experience, of sound learning and of excellent judgment—men who know human nature and who have deliberately, cautiously and wisely wrought toward this consummation.

3. The Federation is a public declaration of virtual unity in faith, in doctrine and in spirit. In ecclesiastical theories and policies we may still widely differ; in detailed doctrinal definitions we may not perfectly agree. But we are "one in Christ Jesus," in our recognition of Him, in our love for Him, in our loyalty to Him.

4. This guarantees a spirit of hospitality—the hospitality of Christian charity. Through the tie that binds us throbs and flows the spirit of love that ensures mutual appreciation of the fundamental truths we accept, and the phases of these truths we respectively emphasize. Ours is not an outward unity for the sake of financial economy, nor for the sake of any moral impression on the outside world, nor indeed for the mere joy of fellowship. It involves no compromise of personal conviction. It requires no "judicious silence," and no suppression of honest opinion.

5. The Federation gives new opportunity for a more thorough study, a larger knowledge and a more genuine, generous and just judgment of the doctrinal and ecclesiastical points for which we have in the past stood—all of us—with such tenacity, fidelity and sometimes with a genuine heroism.

6. The Federation implies a common faith in a divine revelation, a divine spirit, through whom come energies from a spiritual world creating in us who believe a divine life. And our very faith is a sort of first-fruit of that life.

7. While the Federation will not diminish in the faintest degree our denominational enthusiasm and effort—but rather increase both—there must grow out of this fellowship a wise economy in our work—in some cases, possibly, the diverting of funds used in unprofitable rivalry, to a wise and promising aggressive effort.

8. We cannot fail to see how the Federation will promote the spirit of an aggressive Protestantism—a gain greatly needed in this day of political activity by an ecclesiastical organization that has corrupted every region where it has had unchallenged opportunity, in both hemispheres, on all continents, and on all the islands of all the seas. It is quite time that the representatives of primitive Christianity should combine to assail this mediaeval misrepresentation of Christ and of His Church.

9. The Federation having recognized the value of denominational conditions and efforts every Church will be encouraged to make renewed exertions to increase its strength and extend its work, keeping all the while in mind the common good, debating all questions fully, frankly, fearlessly and in the heartiness of Christian love, and seeking to co-operate intelligently and effectively with all bodies of Christian believers.

10. And under the auspices of the Federation we may realize a noble unity in the Spiritual Church—every denomination representing a lofty column, a symbol of both strength and beauty. And as in our catholicity and love we close our eyes for worship, we shall by faith see arches of light, of golden light, springing from the summits of all these denominational columns and creating even now a glorious dome, covering the temple of our Christ —the Church of our God in the universe.

One sole baptismal sign,
  One Lord below, above.
One faith, one hope divine,
  One only watchword—Love;
From different temples though it rise
One song ascendeth to the skies.

Our Sacrifice is one;
  One priest before the throne,
The slain, the risen Son,
  Redeemer, Lord alone;
Thou who didst raise Him from the dead
Unite Thy people in their Head.

Head of the Church beneath,
  The Catholic and true,
On all her members breathe,
  Her broken frame renew.
Then shall Thy perfect will be done,
When Christians love and live as one.

I should not be true to my profoundest conviction if I did not confess to a serious regret that any sincere worshipper of our Father in Heaven should be entirely excluded from this fellowship. It is to be hoped that in some way (not perfectly clear, I confess to my own mind), every philanthropist who through religious motives and by religious agencies seeks to promote social reform might be able to co-operate with us, whatever his doctrinal views concerning Jesus of Nazareth may be. So long as he does really worship and love and seek to serve the God whom Jesus of Nazareth so fully revealed as our Heavenly Father, and so long as he recognizes Jesus as thus revealing God to us. Why may not such devout and philanthropic men and women co-operate at least in that part of the work of the Church of Christ and of this Federation, that has to do with the relief of human suffering, the suppression of human crime, the correcting of great social and political evils in all of which Christ must be interested.

Of course the limitations of the Federation are unavoidable if the evangelical coöperation is to be hearty and complete. We are accustomed everywhere else to such limitations. Sharp lines are drawn and rigid platforms established where political issues are at stake, and even where scientific experiments are made. Why shall we not be as intelligently sensitive and careful when we deal with the most radical questions of faith, character and conduct? And yet we all feel an earnest desire somehow to make a place here for the "good Samaritan."

In the closing words which I have been appointed to pronounce there is an important application I desire to make. It is rather a question as to how we may make an application of all we have here heard and felt to the units we represent—the individuals, the many millions of men, women and children in our Church constituency.

It is not enough to fill the press with accurate and glowing reports of what has been said. It is not enough to make our churches at home echo with eloquent accounts of the suggestions here made, the enthusiasm kindled and the resolutions adopted.

Nothing will be of any permanent value until unit after unit —unit added to unit in the wide reaches of our Church life are brought to feel personally and keenly the responsibility that every believer must assume, if the Church as a whole is to do its work in the world. All general movements are vain and inef-

fectual that do not centre and settle in individual conviction, enthusiasm, resolve and service. Printer's ink is cheap; paper may be made by the ton and of straw; majorities may vote resolutions, banners may wave, and music fill the air—but nothing is worth while, nothing is accomplished until the individual is reached, personality is vitalized by truth, possessed by the Spirit of God, and devoted to the winning, redeeming and uplifting of other personalities—until salvation as a fact and a force in the individual shall be realized in a Christian civilization.

Do you remember the remarkable condition of the Laodicean Church reported in the Revelation made to John on Patmos? That Church was a deceived and self-righteous Church, saying, "I am rich and increased in goods and have need of nothing," and not knowing that it was "wretched and miserable and poor and blind and naked." Of course you know the secret of this deplorable condition. It was a Church with no Christ in it. He was on the outside seeking admission. But did you ever notice, could you fail to notice, the appointed process by which the Christ without proposed to come within? Not by a plebiscite, not by the persuasion or on account of an "honorable committee" of the best men in that communion, not by a stately ceremonial, "organ's swell and choral harmony." Observe that it was simply through the consent of the unit. The only way in is by the way of one: "If any man will open the door, I will come in to him, and will sup with him and he with me." One by one; one after one. This is the one way of blessing and saving a Church. The law of the saved unit is the law of Church life. This Federation must depend on the saving of the individual.

We still need small churches with large-souled pastors, and opportunity for and personal and profound delight on their part in the cure of souls—in the study of souls one by one, and again one after one. It is the way of the world. Railroad conductors go to unit after unit. Dentists take care of units. Doctors and surgeons minister to units. Life insurance agents follow up units. Real estate agents give persistent attention to units. The best school teachers are those who study units that they may train them—one at a time.

So it is with pastors. Dare I suggest that the most serious defect of the Church to-day is the lack of intelligent, loving, discriminating, faithful pastors who visit and study and help and

train individuals, young and old, giving counsel, removing doubts, inspiring to personal faith and endeavor.

The man who preaches the greatest—i. e., the most helpful sermon—is the man who knows the need of the individual who listens to him and who cares for each one with a genuine Christ-like love.

What the Roman Confessional accomplishes in the way of ecclesiastical control, we do not care to duplicate, but we suggest a better and nobler work for us to undertake.

We may forget the crowd and look after individuals, until units unite in an impressible, intelligent and earnest company—not attracted by oratory, by music nor by the magic of numbers, but by an eager desire and a holy purpose to gain personal power and opportunity for personal service.

The less alike people are the more useful to each other they may become. The Church to join is not in every case the Church whose members one happens to like the best for social or other reasons. Indeed it may be the Church one likes the least—and through it one may the better learn the secret of self-correction and self-control, and thus be able to render the largest and worthiest service to others. The immediate, pressing and imperative need of the universal Christian Church to-day is an administration that applies the Gospel (with the law at the heart of it), to individuals, and that by individuals, by earnest laymen and consecrated pastors, who do more than teach in public and who account a sermon and a lesson incomplete until it has been applied first and chiefly to each family as a unit and then to the personal units from whose faith, conviction, resolve and prayer are to flow the steady streams of Christian influence.

We Christians should be different from other people. We should care more for the poor and overworked, giving them more constant attention, more sympathy and more help. Servants in a Christian man's kitchen should get a better idea of what religion is than one can get in a worldly home. If they do not, something is wrong with the Christian type of our civilization, and the Church is not as much needed as we have been in the habit of thinking.

The Church may still work miracles—miracles of reform and restoration in individual lives, in family circles, and in the wider reaches of society. It is our Christian duty to love and labor and live for the neighbor—for adult believers, for children, for im-

migrants, for servants in our kitchens, for workmen in our shops and fields, for invalids and prisoners, for strangers, for outcasts, for inmates in all charitable institutions—for all classes, "all sorts and conditions," on whom the eyes of the incarnate Christ turn with a look of inquiry and of sympathy.

Let us encourage immigration, but let us Christian people receive and look after these newcomers. Let us show them sympathy and win their confidence and teach them the fundamentals of American civilization. It will require but a few friendly conversations with individuals to do this.

It is not so much what kind of immigrants we receive as it is what we do with them when they arrive. Let us know these people and let them know us as American citizens. A Roman priest is often a useful friend in trouble and at death; but he is not always the safest and wisest political counsellor. Let us and our laymen take this matter in hand.

It would be a profitable plan for the Federation to hold in every city "A Ten Days' Mission of the Holy Catholic Church." Let all of our bells ring to summon the people. Let able and generous men correct certain false impressions concerning our common Protestantism. Let us initiate aggressive and generous efforts to enlighten the incoming multitudes from foreign lands as to the real nature of American loyalty. Let us defend the rights of Roman and Russian Catholics in the United States. Let us stand by a really American Roman Catholic Church. And if Rome will not draw the line let us draw it for her.

Let us make the Church of this age both earnest and interesting. Earnest, but not interesting, it may fail to gain a first and strong grip; interesting, but not earnest, the first grip may so easily be relaxed! Let us cultivate the art of greeting the neighbor, whether church member or not, with the smile and hand grasp of good neighborship. Let us thus capture adults, children, youth, the poor, the rich, and especially the foreigners who come to us to become American citizens. So welcome them that they may write to their old neighbors beyond the sea: "The folks here—especially the Christian folks—professional men and all—have a wonderful and winning way with them—a way of welcoming the stranger, rich or poor, as if in coming here he were coming home." When in a church one hundred different people in the course of a year show an interest—a personal interest—in one and the same child—a poor man's child mayhap—what a

gentle pressure of influence may be brought to bear upon that young personality—like atmosphere, like sunlight, like the breath of air from the mountains! And let us have freedom of speech and let us give cowardly patriots a word of warning and remind cheap politicians who wish to be accounted statesmen that they cannot dictate to us, ambassadors of Christ and descendants of Puritans and Huguenots, what we may or may not say on the platform, in the press and in the pulpit.

There are many discouraging features in our American social and Church life to-day. The lack of parental authority, the neglect of proper restraint, the consequent lack of self-control among our young people; the disappearance of our American Sabbath; the prevalence of Sunday golf, the Sunday paper, and the automobile; the neglect of Bible study at home and of the family altar; the increase of social frivolity with the increase of wealth; the dishonesty among men in high places; the astounding disregard for truth in courts of inquiry—pallid lips still wet with sacramental wine pronouncing ingenious evasions if not palpable falsehoods in the face of a holy God and a wondering world.

And as we go to the unit in our ministrations—to the young and the middle-aged let us not forget the old. Never despair of the old! It may have required the discipline of years to soften into simplicity and teachableness the old man's soul. And it may have taken years of pride and struggle and defeat to bring him back again into a state of susceptibility; and in "second childhood" he may hear a voice saying, "Suffer the little children to come unto Me. Except you become as little children you shall not enter the Kingdom of God." Do not despise the aftermath in God's garden. Tender leaves may fittingly crown the wrinkled brow. It is never too late to look for God's mercy.

The study of the individual to whom we go, perhaps at our pastor's request, on a mission of service, will be a revelation to us. It will give us a lesson in psychology and in sociology, and as we talk on, asking questions and becoming interested, we soon see a strange and beautiful light in that transfigured face, and a reverent awe falls upon us as we realize that the Christ we have read about and talked about and sung about has Himself preceded us and has already fulfilled His own promise.

And in all this application we need more energy, more positiveness, the fervor and the force of personal conviction and uncompromising loyalty to righteousness in practical life. Our hal-

lelujahs echo among the arches of the cathedrals. We need them brought down to the pavement, the pew and the busy street, and transmuted into holy resolves and actual efforts where they might be of some real service to humanity. And it is persistence in our devotion to others that is needed—the habit of calling, caring and serving; the basal conviction, faith and love that contribute to such philanthropic impulse. The warmth and glow and glory of an open fire on the hearth depend not upon occasional contributions from the box of shavings and kindling, but on the big back log with its steady supply of light and heat.

We need for all this work more personal heroism and a profounder sense of personal responsibility. Mr. Huxley says, "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, as it ought to be done, whether you like to do it or not." J. Stuart Mill says, "The education of the will is the object of our existence—a character is a completely finished will." Certainly the laws of grace are in harmony with this view of personal responsibility. How may we most effectually bring the enthusiasm kindled by the Conference to bear directly upon the people? Resolutions to be effective must be repeated by the individual will. Doxologies that do not develop into deeds would better remain unsung. Good will that warms the heart, though it express itself in storms of praise, is wasted if it does not become strength of will in personal faith and achievement. We need courage that we may not wait for public sentiment but go to and make public sentiment. Let each man devote himself to his next neighbor—the neighbor most needing sympathy, recognition and aid, and the other neighbor needing faithful words of warning or rebuke, not forgetting the third neighbor who needs bread, a word of cheer and the open door of opportunity. Thus will the torch of our Federation light a million fires and fill the world with the grace that saves soul after soul and silently establishes the Kingdom of Christ on the earth.

RECEPTION TO THE DELEGATES TO THE CONFERENCE

TUESDAY EVENING, NOVEMBER TWENTY-FIRST

ADDRESS

The Hon. M. Linn Bruce, Chairman

The pleasing and simple duty of presiding upon this occasion and of extending to you, on behalf of the Social Unions of the Churches of our city, a cordial welcome and hearty congratulations upon the splendid success of the Conference, has been accorded me.

Sooner or later most great men and all great movements come to New York. We are a big town, and we are accustomed to big things. We have some big things which, of course, we wish we did not have, but we have them. We have endeavored to get rid of them, but the poor and Tammany we have always with us. We have determined that we would not, and we have thought that we had accomplished results that would forever rid us of some big things; like the man, you remember, in New York, who got a telegram from San Francisco, saying that his mother-in-law was dead. It read, "Shall we embalm, cremate or bury?" He hastened a telegram back, "Embalm, cremate and bury. Take no chances"; but they are still with us.

The great fleet in the North River, the visit of a prince, the horse show, where the horses are so unselfish and so patient, a dentist that charges one hundred dollars an hour, are the mere incidents of a week in New York. But we really feel a great honor has been conferred upon our city by its having been selected for the inaugural meeting of this great movement, a movement for which the fathers in the centuries gone looked and for which they devoutly prayed. It is one of the most significant facts of the twentieth century, this great Federation of these mighty Christian bodies. It is the dawning of a glorious day, full of hope, and which we believe is destined to continue until the coming of the perfect day. It is not a destruction of companies, or of battalions, or of regiments, or of brigades, or of divisions, or of army corps; it is rather a new alignment, the formation of a new line of battle for a new advance, so that it may be said in truth, "Like a mighty army moves the Church of God," going forward conquering and to conquer, until the kingdoms of this world shall become the kingdoms of Our Lord and of His Christ. We are all glad, therefore, that you came to New York; we rejoice that this great city, the commercial, the financial and the industrial centre of the country, is to be the point

from which this movement is to go forward. We do not believe that it is merely a spasmodic movement; we believe that it is a growth, a development, the ripe fruit of long years of labor, conceived by intelligent men, organized and guided by men of wide distinction and sound judgment.

We believe that it means much for the Church, and that which means much for the Church means much for the home, means much for the community, means much for the city, means much for the State, much for the nation. I tell you, my friends, when the Christian people of this country unite, touch elbows, stand shoulder to shoulder, and go forward for the accomplishing of any purpose, it is bound to come. Before such an advance polygamy must go down, lax divorce laws must go down, intemperance must go down. We can have in this country just the body of law and just the kind of government that we want, and the kind of government we have is the kind of government we deserve. If things are not what they ought to be in the Church or in the State, there is no one to blame for it but the Christian people themselves, because the good outnumber the bad everywhere.

Now, of course, it is not the province of the Chairman to make a speech, but he always does; that is the reason I am making one. But, really, I am here simply to introduce the distinguished gentlemen who are to do the real speaking. I said at the outset that most great men come to New York, and I am going to offer the first evidence. It is not very often that we have the opportunity of listening to a man who preaches every Sunday to "four hundred millions" in one pew; but whether praising God with the Laird of Skibo, or preaching to Reformed Dutchmen on Fifth avenue, or giving a cup of cold water in His name, wherever he is, he is always our own Dr. Mackay.

ADDRESS EXTENDING THE WELCOME OF THE SOCIAL UNIONS AND CHURCH CLUBS OF THE CITY TO THE CONFERENCE

The Rev. Donald Sage Mackay, D.D.

Lieutenant-Governor Bruce, Ladies and Gentlemen:

We thank you, sir, for your presence here this evening, and for the inspiring and kindly words which you have spoken. I do not know that there is very much left for the clergy to say after these pungent remarks from our Lieutenant-Governor. In these days, however, when political federation seems to be becoming as popular as ecclesiastical federation, we are glad to have the Lieutenant-Governor here to-night, that he may see what the obliteration of denominational lines is going to do, and it may be what the obliteration of some other lines, political or otherwise, may also do for the good of the city. However that may be, I realize that the task with which I have been intrusted this evening is a very delightful one, although somewhat complicated. I have to bear to our friends and delegates who have honored us by their presence a message of cordial greeting and good will, freighted with Methodist fire, Baptist zeal, Presbyterian warmth, Episcopalian sweetness and light, Congregational culture, Fellowship of the Disciples Union, and Dutch Reformed—well, all the other things combined! The Collegiate Church loves to think of herself (whether anybody else does or not) as the mother church of the city, and she likes to claim all the virtues of her children. As for their vices, she leaves well enough alone. For myself, I suppose one who was born a Scotch Presbyterian, who was ordained a New England Congregationalist, and now, in the process of ecclesiastical evolution, having seen the error of my ways, have become a Reformed Dutchman (and by the tenure of the Collegiate Church likely to remain so), it is especially pleasant for me to voice this many tongued welcome to the delegates and friends who have come to this great Conference.

It is true that I feel just a little sympathy with the description which an old Scotch lady gave of her minister one day. He was not much to look at. She said: "Oh, he's a puir body to see him in the street on a weekday; but he's a most divertin' character in the

pulpit on Sunday." My Brother Tupper here said he would much rather be in a pulpit to-night than on this platform, but he is a perfect genius at this sort of thing, as you shall hear. We have both together on previous occasions voiced the sentiments of Church Federation. Yet, my friends, we are witnessing to-night in this magnificent assembly the culmination of one of the most impressive and significant religious gatherings in the history of our city, and, for that matter, of our country. I for one am optimistic enough to believe that this Inter-Church Conference just closed will yet mark in the religious history of America a distinct step forward towards the realization of that soul-stirring spectacle of a reunited Church, marshalled in the unity of the Spirit to combat and conquer the world for Christ.

I cannot let this moment pass without expressing for myself, and for *you,* our profound appreciation of the unwearied efforts of Dr. Sanford and of Dr. Roberts and their active associates in bringing about so magnificent a result. They deserve the cordial thanks of the community for all the faith and toil which they have put into this Federation during these months past. And we also, in welcoming the delegates and their friends here to-night, desire to express our thanks for their presence and coöperation in carrying out the program and in adding to the profit and success of these meetings. We are thankful for your coming to our city; we believe that you have brought to us a fresh inspiration, and as you go from us we bid you Godspeed in the hope that we shall meet, even in a larger Federation, three years hence, when the policies that have been shaped during this past week shall pass into the life and activities of our Churches.

Some of you who were present at the closing meeting of the great Ecumenical Missionary Conference in Carnegie Hall, five years ago, will scarcely forget the remarkable closing address that was delivered by that radiant soul, Maltbie Babcock. Standing there face to face with that vast audience, there was one memorable sentence which fell from his lips just a minute or so before he took his seat. He said: "Fellow Christians, we can never be the same after this Conference; either we are going back to wilful disobedience, or we are going forward to new and truer service." My friends, it seems to me that these words, in measure at least, have a message for this Conference just ended. There is a profound sense in which the Churches which have participated in it can never be the same after it; either we are going back deliberately to our

denominational narrowness and sectarian bitterness or we are going forward to a larger, broader sense of our kinship in Jesus Christ.

What is the use of talking about the fatherhood of God if we are not willing to realize our human brotherhood in Jesus Christ? Thanksgiving Day next week will be (or would be) a sad and tragic day to many of us parents here if our scattered children should write home protesting their love for us, but refusing to meet together and share the family meal around a common board; and yet that has been and—Heaven forgive us!—is to a certain extent the stigma of our Churches before God to-day. The scandal of our religion has been the unholy spectacle of a competitive Christianity usurping the place of an aggressive Christianity, one religious communion struggling with another for supremacy and for power. Let us not forget that while competition may be the soul of business it is the death of spirituality. Aggressive Christianity is the spirit of the kingdom, but competitive Christianity is the temper of the bigot. We have rejoiced in these meetings in the thought of the cordial good will and sympathy towards this whole Federation movement on the part of our Christian President, Theodore Roosevelt. Dr. Cady, Dr. Sanford and others will remember how, three years ago, in waiting upon the President on this matter of Federation, he used this sentence: "Remember, my friends," he said, "that there are plenty of targets for you to shoot straight at without firing into each other." And these words are true.

Now, then, we are asking ourselves to-night, as the aftermath of this Conference, what are some of the things that have been vindicated by the discussions in Carnegie Hall? I am not going to canvass all the topics that have passed in review; and if I can help it I am not going to trespass to-night upon controversial ground. And yet it seems to me that the Conference has vindicated one supreme need in the life of all our Protestant churches; and what is that need? The need of a great central focus point at which our Protestant communions can meet on common ground and where unity can be fused, without destroying individual identity, into uplifting reality. We all know that the lack of such a centre of common fellowship has been charged—and justly—as the distinctive weakness of Protestantism, that its centrifugal energies have depleted its centripetal strength.

Now, where will we find that focus point of union? Shall we look for it in a common creed? Impossible. Shall we seek it in a uniform ritual? Useless. Shall we try to build it up out of a

vast organization? It is a futile dream. The Roman Catholic points with pardonable pride, with just pride, to the Vatican as the visible centre of authority for his Church, where the scattered children over all the world may meet on a common ground. Where shall the Protestant Churches, with their scattered influence and ineffective efforts, find their point of vantage? This Conference has vindicated the need of some such point of meeting, and I say, with deepest conviction, the focus point at which Protestantism must meet in this twentieth century is in loyal acknowledgment of the Divine kingship of Jesus Christ as the supreme Head of His Church. In the acknowledgment of that kingship of Christ we shall find the one common ground where controversy is surely silent, and where differences fade before the warmth of His love. "One is your Master and all ye are brethren" must be the charter of our Christian Federation. President Fairbairn of Oxford has said in his great book, "The Modern Christ," that the greatest discovery of the nineteenth century was the rediscovery of Christ; and it was well. It was surely something gained that we should pass out of the tangle of scholastic theology and get back to the serene figure of the historic Christ, uplifted above the mists of metaphysical discussion.

But it seems to me that the supreme achievement for the twentieth century must be the reënthronement of the authority of Christ in every line of human conduct. Until we realize anew the authority of the Living One, our religious life becomes but a maze of competitive, revolutionary and divergent effort which tend to defeat the common object we have in view.

We heard much a few years ago of the cry "Back to Christ." back to the historic Christ. And that, too, was well. But the cry for to-day is "Forward to the Living Christ," forward to where He the Living One leads us upward to higher planes of service and of duty. We hear much to-day of the Kingdom of Christ. We are told that the idea of the kingdom is a richer, a larger and more fruitful idea than that of the Church, and it may be so, but let us take care lest in our passion for the kingdom we forget our allegiance to the King. There can be no true coming of Christ's Kingdom upon the earth until the enthronement of Christ Himself as King within His Church. When we acknowledge the Kingliness of Christ, there will be no tarrying in the Christlikeness of His Kingdom.

Now, I am so sure of the divinity, the deity of my Lord and

Saviour, that I am willing in that spirit to federate with any one, be he Brahmin, Hindoo or Hottentot, if he will acknowledge, however imperfectly, however ineffectively, this authority of Christ, and is willing to coöperate with me for the common cause of our redeemed humanity. If I were not sure of the divinity of Christ I should hesitate; if I were not fully persuaded of His place in this world as its living spirit, I should be content to shut myself up in the narrowest sect that I could find, and I do not know any narrower sect than that which bears the name of the "Wee Frees" in Scotland—any little sect, in fact, that wants to claim for itself a monopoly of God and desires to turn over the salvation of the race into the hands of a close corporation with its headquarters somewhere in New Jersey or in Scotland. But because I am so sure of the livingness of the Divine Christ and His word, I am willing to be tolerant to the utmost limit of toleration and to stretch out hands of welcome to all who will meet us on that ground; and if on that ground they are unwilling to meet us, then theirs, not ours, be the responsibility.

Now, there are just four notes that in this movement toward Federation we ought to strike, and in mentioning these I close this address. One is the note of mutual recognition; the second is the note of mutual forbearance; the third, the note of mutual service, and the fourth, the note of mutual prayer. When our Churches meet upon these four fundamental truths, of mutual recognition of each other as organic parts of the Church Catholic, of mutual forbearance of each other in their common efforts and forbearing from criticism, and of mutual service, working together for common ends in the face of overwhelming problems that are surrounding us in society to-day, and, lastly, in mutual prayer—we shall make Federation the most influential thought in the religious life of our country. I plead for mutual prayer. The recommendation has been that once a year we should devote preaching services to this subject of Christian unity; but we cannot forget, can we, friends, that our Saviour met it upon his knees? When that eucharistic prayer, that has become an obsession for some of His disciples to-day, that they might all be one, as He and the Father were one—when that prayer passed from His lips, it was when upon His knees under the shadow of the cross He faced His sacrifice, not lightly, not thoughtlessly, but in the profound spirit of supplication for guidance from on high.

Let the Christian people of America realize that this is the hour

of a great opportunity. Too long the dissensions that held us apart have worked their havoc. The needs are tremendous. At our doors new problems are knocking for admission, and only in the unity of the Churches, loyal to their traditions, still preserving their identity, yet fused by the love of Christ and loyal to His kingship, shall they pass forward to victory.

RESPONSE ON BEHALF OF THE DELEGATES

The Rev. Kerr Boyce Tupper, D.D., LL.D.

I count myself happy in being permitted to make a brief response to the very earnest and fraternal words just spoken by my two predecessors. I am glad to respond to our Lieutenant-Governor, whom, after hearing to-night in his brilliant address, so full of intelligent Christian optimism, I shall delight hereafter to place in the Temple of Fame by the side of Governor Folk and Mayor Weaver.

And then what shall I say about Dr. Mackay? He is right in telling you that I am frightened to-night. Some years ago I asked one of my former parishioners about my successor in the pulpit in a certain city. The good man paused a moment, and then said with a twinkle in his eye: "He is a very fine preacher, but when he is out of the pulpit he isn't in it." And that is the way with a good many of us. We are far more at home in our pulpits than on platforms. I am very glad, also, to respond to a man who can make four points. Did you notice that? Most preachers in their speeches make only three points, their favorite divisions, "In the first place, in the second place, in the third place." I heard of a young theologue so homiletically trained that when he went courting he delivered himself thus: "First, will you marry? Second, will you marry me? Third, will you marry me, a preacher?" And he got his girl, as most preachers do when they try hard. By the use of three heads he became the possessor of two. I am pleased that you saw that fine point. It is gratifying for another reason to reply to Dr. Mackay. He has told us to-night that he has ecclesiastically been moving all his Christian life according to a beautiful process of evolution: First,

Presbyterian; next, Congregational; next, Dutch Reformed. He is bound some day, getting better with every movement, to be a Baptist.

That beautiful and tender reference by Dr. Mackay to Dr. Babcock brought to my mind something I read a few years ago from the pen of George Dana Boardman. With characteristic liberality and grace he gave expression to this noble sentiment: "The time will come, in the development of the years, when the Christian world will see, with gladdened vision, that there is ample room in the Christian Church for Episcopal æstheticism and Presbyterian theology and Methodist activity and Quaker passivity and Congregational polity, and Baptist independence." Thank God you and I see that glad and glorious day at the close of this Convention. It seems to me that this splendid Convention is unique. Representing, as it does, twenty-seven different Christian denominations and eighteen million Christian communicants, and with a Church affiliation of seventy-five per cent. of the total population of the United States, it stands for the Church universal as above the Church local; the Church organic as above the Church organized; the Church immortal as above the Church mortal; the Church invisible as above the Church visible, and the Church born of God as above the Church constructed of man. Is it not true that more and more we are realizing the prayer of our Master, "That they all may be one, as thou art, Father, in me, and I in thee, that they all may be one in us?" No organic union is here meant, as Dr. Mackay has well said—for such is not the union of the Father and the Son, they are distinct personalities, separate individualities, but rather a unity of heart, a unity of sentiment, a unity of sympathy, a unity, spiritual, eternal, indissoluble—a unity which leads us to unite our hands and hearts in the great work of God, and to say with joy to every man that loves Jesus Christ, "Thou art my brother, and God is our common Father."

The reference made by the Lieutenant-Governor to our standing shoulder to shoulder brought to my mind—I told Dr. Mackay at the beginning of my address that I was glad that I came last, for these men would give me some thoughts and some suggestions—Governor Bruce's reference brought to my mind one of the most splendid pictures that Lord Macaulay has ever given us. Even in the trial of Warren Hastings you will find nothing finer from this gifted essayist's pen than his description of the Battle of Blenheim—how the allies, before their attack against France, prayed apart,

but during the attack fought shoulder to shoulder until the victory came, and French intrigue and greed and pride were humbled in the dust. Blenheim, gentlemen and ladies, was won because the allied troops were one. So shall it be with us. I have no sympathy with that boneless, nerveless, flaccid liberality which says it makes no difference what a man believes just so he is going to heaven. That isn't catholicity; that is pseudo-catholicity. I believe in the man that believes in what he believes in. That is the only kind of a man that has ever done anything. Truth is no commodity to be exchanged at will; when genuine, it is untransferable, unchangeable, always incorruptible. Let every one of us have his strong denominational convictions, let every one of us have his beautiful ecclesiastical relationships and affiliations, and that will no more interfere with our harmony and coöperation than the organism of the sun interferes with its shining, or the wings of a bird interfere with its flying; if only, as Dr. Mackay has said, we make Jesus Christ the centre.

I doubt if the Apostle Paul ever uttered a more magnificent sentence than when he said, "All things are yours, whether Paul (the apostle of advance) or Apollos (the apostle of eloquence) or Cephas (the apostle of fervor)—all are yours, and ye are Christ's." That is the centre, that is the bond, that is the inspiration of our union. There is one saving arm we all love to lean on, the arm everlasting; there is one fixed star that we all take our reckoning from, the Star of Bethlehem; there is one divine name that we all love to wear, the name of Christ. We may differ speculatively, but we can never differ essentially if we all subscribe to this one thing, the supremacy of Jesus Christ as the world's Sovereign and the world's Saviour, God manifest in the flesh, the outflashing of the Father's splendor, Light of Light, Very God of very God.

I saw in one of our papers yesterday the statement from a gentleman of culture, "I believe that Jesus Christ was the son of God, but I do not believe that Jesus Christ was God the Son." Then that man cannot federate with us. We must believe not only in the divinity of Christ but in the deity-hood of Christ, and whenever we do that we break all of our swords of controversy as we bow at the pierced feet of God's Son and Mary's Son, and there, giving Him the first place in our hearts and the chief niche in our theology, offer up the words of Thomas, "My Lord and my God." That is our inspiration, the Master, the Christ of glory, the Redeemer of the world.

I want to bring before you—and this is the only part of my speech I have prepared in advance, determined to catch inspiration to-night from Governor Bruce and Dr. Mackay—I want to emphasize how wonderfully we federate when we come to sing together. We may preach unlike, but we always sing alike. We delight to sing with the Methodist Wesley,

> Jesus, lover of my soul,
> Let me to Thy bosom fly;

and with the Episcopal Toplady,

> Rock of Ages, cleft for me,
> Let me hide myself in Thee;

and with the Congregational Palmer,

> My faith looks up to Thee,
> Thou Lamb of Calvary,
> Saviour divine;

and with the Presbyterian Bonar,

> Glory be to God the Father;
> Glory be to God the Son;
> Glory be to God the Spirit,
> Great Jehovah, Three in One;

and with the Reformed Luther,

> A mighty fortress is our God,
> A bulwark never failing;

and with the Catholic Newman (but it was before he became a Catholic),

> Lead, kindly Light, amid the encircling gloom,
> Lead Thou me on;

and with the Moravian Zinzendorf,

> Jesus, still lead on
> Until our victory's won;

and with the Quaker Barton,

> He dwells in cloudless light enshrined;

and with the Unitarian Bowring—would to God all Unitarians would sing as he sang—

> In the cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its Head sublime;

and with the Baptist Fawcett,

> Blest be the tie that binds
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above.

And then, forgetting all of our denominational names and all of our denominational songs, as did the allies on the battlefield of Blenheim, we march together singing, as we move to a victory, glorious and eternal,

> Like a mighty army moves the Church of God;
> Brothers, we are treading where our fathers trod;
> We are not divided, all one army we,
> One in hope and doctrine, one in charity.

God give us this might and irresistible Christian union!

REV. BISHOP JOHN H. VINCENT, D.D., LL.D.

REV. J. ROSS STEVENSON, D.D.

MR. W. C. STOEVER

REV. J. ADDISON HENRY, D.D., LL.D

REPORTS OF COMMITTEES

REPORTS OF COMMITTEES

REPORT OF THE COMMITTEE ON PROGRAMME.

The Committee on Programme held numerous meetings, and carefully considered the topics and the speakers assigned to them. No substantial report can be given beyond the Programme itself as it was finally completed and published. The Committee would express their gratitude to those who accepted the positions assigned to them; and it is with great satisfaction that they can report that with scarcely an exception the Programme was fully carried out. The Committee was careful to allow ample space for business, recognizing that, however valuable the addresses might be, the Conference had yet come together for important business with which public addresses must not interfere.

WILLIAM HAYES WARD, *Chairman.*

REPORT OF THE HOSPITALITY COMMITTEE.

The Hospitality Committee begs to report that generous entertainment was proffered every delegate to the Inter-Church Conference on Federation for the entire period of the Conference, and that this entertainment, which was largely furnished in high-class hotels, was seemingly satisfactory to the many delegates who honored the Committee by accepting its hospitality. The Committee also would gratefully acknowledge the courtesy of many other delegates who elected to entertain themselves, thus contributing materially to the financial success of the enterprise.

To all who aided in any way or in any measure in showing courtesy to the delegates the Committee would thus express its appreciation.

The expenditures of the Committee will be found in the Treasurer's report.

EZRA SQUIER TIPPLE, *Chairman.*

REPORT OF THE COMMITTEE ON MEETINGS.

The Committee on Meetings desires in this, its final report to the Executive Committee, to review its proceedings and give a summary of its work from the beginning.

As early as last February Carnegie Hall was secured for the meeting of the Inter-Church Conference by the payment of the usual engagement fee, and a lease was afterward signed for the use of the audience hall, dining room, parlors and the rooms adjoining the platform for a term of five days, beginning with Wednesday evening, November 15, which lease was afterward extended to six days. At the first regular meeting of the Committee, held at the St. Denis Hotel in September, where a lunch was served, it was voted that the delegates should be seated according to their delegations in the fore part of the parquet, and the alternate delegates and corresponding members on the platform; that the boxes should be assigned to parties sub-

scribing liberally to the expenses of the Conference; that reserved seat tickets be issued for the remaining seats in the parquet, and general admission tickets for the rest of the house; that leather pocket passes be prepared for the delegates, alternate delegates and corresponding members, and gold-plated buttons bearing the device of a hand holding seven stars (the symbol taken from Rev. 1: 16) be made for the convenience of delegates to serve as badges, insuring admission without showing passes. A sub-committee, consisting of the Rev. Drs. George P. Mains and W. C. P. Rhoades, and Messrs. John Willis Baer, Edward S. Clinch, Henry W. Jessup and Willis E. Lougee, was chosen to carry out the mandates of the full committee. It was also voted to issue a circular letter to each of the pastors of evangelical churches in Greater New York asking them to specify how many tickets they could distribute among their people.

The responses to this circular, as well as letters received from persons living at a distance, and mostly clergymen, were of such a tenor, especially in asking for reserved seats, that it seemed necessary to call a second meeting of the full committee to reconsider its action. The Committee met, accordingly, toward the end of October at the St. Denis Hotel, and after careful consideration voted to reserve the whole house. It was also voted that in the first distribution tickets should be given only for the opening sessions of the Conference.

In accordance with these instructions reserved seat tickets were printed to the number which the seating capacity of the hall called for —it not being thought proper to over-ticket the house—and the same were distributed by mail, in most cases only for the Wednesday and Thursday sessions of the Conference; but a circular was mailed with them stating that tickets for the other sessions could be obtained by application at any time by mail, or, after the opening of the Conference, in person at the ticket office, Carnegie Hall. All of the tickets that had been prepared were distributed, and during the Conference further tickets were printed, so that none who applied for admission were sent empty away. The audiences, composed largely of clergymen, evinced the interest taken in the Conference by the leaders of thought in our churches. The delegates were present in full number from the beginning, and continued to attend with unusual fidelity and a growing enthusiasm, and the meetings progressed with an ever increasing measure of power, foreshadowing the triumphant outcome of the deliberations of the Conference in a practically unanimous vote for Federation.

Respectfully submitted,

MELATIAH E. DWIGHT, *Chairman.*

REPORT OF THE COMMITTEE ON PUBLICATION.

To the Executive Committee of the Inter-Church Conference on Federation:

Gentlemen:—Any further report from your Committee on Publication than the volume in which appear the proceedings of the Conference and the addresses made at its sessions would seem to be super-

fluous, and yet it may be well to place on record here some of the considerations which led the Committee to decision on some details of publication.

In the first place, it was early determined that the Executive Committee would have to bear the full cost of printing and publishing the volume, relying on advance subscriptions and sales after publication for reimbursement. This being the case, it was decided to place with a printer a contract for the manufacture of the book, and after considering several propositions from printers and publishers, such contract was made with the Willett Press of New York.

It was decided in the second place that the Committee was not in position to care for the details of selling the volume through the book trade of the country. The Fleming H. Revell Company was therefore appointed trade agents for the volume, after propositions from other publishers had been considered. The Committee has relinquished no rights in the book; it can sell copies to individuals; it holds the copyright on the volume; but it has pledged itself to protect the Revell Company as regards sales to the book trade.

Further than this, the published volume is the report of your Committee. An efficient printer has relieved the Committee of many little details incident to the publication of a book, and the appointment of an Editor and Editorial Committee has relieved it of the burdens of proof reading.

Individually and collectively the members of the Committee on Publication appreciate the privilege that was accorded them of caring for the business details of the publication of the permanent record of what is justly considered one of the most noteworthy gatherings of Christian men the world has ever known.

For the Committee,

WILLIAM T. DEMAREST, *Chairman.*

REPORT OF THE PRESS COMMITTEE OF THE INTER-CHURCH CONFERENCE ON FEDERATION.

Soon after the appointment of the Executive Committee of the Conference about fifty editors, representing all of the leading denominations, whose papers covered every part of the country as far West as the Rocky Mountains, were appointed members of the Press Committee, and two meetings were held before the Conference opened, in which plans were made for covering the meetings as fully as possible, not only by the religious but also by the secular press. Special articles were also prepared for magazines, and others were sent out as syndicate articles.

Mr. Melville E. Stone, the President of the Associated Press, expressed a desire to aid the committee in distributing speeches in advance, and this was done. Several hundred copies of proofs of each of the leading addresses were sent broadcast through the country, thus insuring a much fuller presentation of the topics discussed than under other circumstances would have been possible.

Owing to an unusual combination of news features in New York at the time, the Conference was not so fully reported as it otherwise would have been, or as it deserved. There are notable exceptions, some of the daily papers printing very full reports. In every case the treatment which the Conference received was one of fairness.

The religious papers of the country, as was expected, did remarkably well. Full reports, usually editorial articles, appeared in most of them.

In addition to the proofs of the speeches distributed, hundreds of photographs of the officers and speakers of the Conference were sent out to both the religious and secular press. Copies of a plate of the officers of the Conference were sent to the religious papers which desired them.

In addition to its other duties, the Press Committee had charge of the stenographic force which reported the proceedings of the Conference.

On Saturday afternoon thirty-five editors in attendance at the Conference had luncheon together as the guests of the chairman of the committee. In the discussion which followed the luncheon, the Rev. James H. Garrison, LL.D., editor of "The Christian Evangelist," of St. Louis, moved that a committee be appointed, of which the chairman of the Press Committee should be the chairman, "to serve as a sort of clearing house for articles to be sent to the various papers and to arrange with different writers on various subjects, in order to further the interests of Federation." This motion was adopted, and the Rev. James E. Clarke, editor of "The Cumberland Presbyterian," of Nashville, Tennessee, moved that the committee be directed to suggest that at the time of the Student Volunteer Convention in Nashville a plan for a Religious Press Association, which should still further carry out the purpose for which the Conference was called, be presented. The following committee was appointed:

Rev. John Bancroft Devins, D.D., New York, Chairman.
Rev. J. H. Garrison, LL.D., St. Louis, Mo.
Rev. James E. Clarke, D.D., Nashville, Tenn.
Rev. Howard A. Bridgman, Boston, Mass.
Rev. C. R. Spencer, D.D., Kansas City, Mo.
Mr. Nolan R. Best, Chicago, Ill.
Rev. G. B. Winton, D.D., Nashville, Tenn.
Rev. J. B. Calvert, D.D., New York.
Rev. David H. Bauslin, D.D., Springfield, O.

It is expected that a report will be made and an association formed at Nashville in March, 1906.

The names of the members of the Press Committee, with the papers which they represent, will be found on pages 673, 674.

Respectfully submitted,

JOHN BANCROFT DEVINS.
Chairman, Press Committee.

REPORT OF THE PULPIT SUPPLY COMMITTEE.

The Pulpit Supply Committee, in order to emphasize the work of the Conference and illustrate its spirit, sent a request to the delegates for permission to assign them Sunday, November 19, to the pulpits of the city without regard to denominational lines, and another request to the pastors of Greater New York and vicinity for the use of their pulpits on that day. The response from the Churches was so greatly in excess of the response from the delegates that the Committee could not supply one-third of the pulpits so courteously put at their disposal. Nevertheless, about eighty visiting delegates were assigned to service, and nearly one hundred pulpits filled either morning or evening. The result was happy. The Christian love which makes us one was magnified and fraternal heartiness was notably increased.

WALLACE MACMULLEN, *Chairman.*

REPORT OF FINANCIAL COMMITTEE.

To the Executive Committee of the Inter-Church Conference on Federation:

The Finance Committee beg to present the following report. The preliminary estimate submitted in the spring of 1905 by those having in charge the organization of the Conference was as follows:

Hall expenses	$6,000	
Committee on Hospitality	1,000	
Hospitality	7,000	
Net cost of book	1,000	
Sundries	3,000	
		$18,000.00

Your Committee therefore made plans to raise, if possible, the sum of $18,000.

Up to date they have received, including subscriptions to the book	$16,797.70

The expenses of the Conference have been as follows:

Preliminary expenses	$4,941.98	
Hall expenses	4,418.95	
Hospitality	3,552.06	
		12,912.99
Leaving a balance on hand applicable for carrying on the work committed to your Committee by the Conference and the publication of the proceedings of		$3,884.71

It is estimated that the cost of the Book of Proceedings may take $2,500 of this balance.

The hall and preliminary expenses show a considerable increase over the original estimate, owing to the lengthening of the programme

and the consequent increase in the duration of the Conference. The amount expended for hospitality shows a large decrease, as many of the delegates paid their own expenses and others were generously entertained by members of the various city churches.

Your Committee desire to convey to all those who contributed toward the expense of the Conference their grateful appreciation of the aid so generously given.

Respectfully submitted,

STEPHEN BAKER, *Chairman.*

January 1, 1906.

INTER-CHURCH CONFERENCE ON FEDERATION.

TREASURER'S REPORT, JANUARY 1, 1906.

Receipts		$16,797.70
Payments:		
Preliminary Expenses:		
Office rent	$141.00	
Stenography	389.55	
Printing	1,052.21	
Postage	95.60	
Expenses of Chairman of Executive Committee	550.00	
Telephone	16.15	
Sundries	297.47	
Secretary	2,400.00	
		$4,941.98
Hall Expenses:		
Rent	$2,106.00	
Ticket office assistant	50.00	
Meetings Committee	100.00	
Ushers	403.50	
Newspaper notices	57.80	
Printing tickets	272.70	
Young People's Meeting	84.15	
Press Committee	1,035.60	
Music	283.00	
Pulpit Supply Committee	26.20	
		4,418.95
Hospitality:		
Hotel and restaurant bills, less amount received for meal tickets	$3,105.25	
Postage, printing, clerk hire, etc.	446.81	
		3,552.06
Total expenses		$12,912.99
Balance for publication of book and carrying on the work		$3,884.71

ALFRED R. KIMBALL, *Treasurer.*

REPORT OF THE COMMITTEE ON TRANSPORTATION.

January 18, 1906.

The Committee on Railroad Transportation respectfully reports as follows:

1. The rates of one and one-third fares for the round trip were secured for all persons in attendance upon the Conference from the several Railroad Associations. These rates covered the territory of the United States from El Paso, Texas; Denver, Colo., and Bismarck, N. D., eastward.

2. Printed circulars announcing the rates were sent to all delegates, whether principals or alternates, and to pastors of important churches east of Columbus, Ohio, so far as their addresses could be ascertained.

3. The business at the Conference was handled by an assistant, and was completed in a satisfactory manner.

It is recommended that the thanks of the Executive Committee be tendered to the several Railroad Associations for the courtesies extended by them to the delegates and others.

Respectfully submitted,

(Signed) WM. H. ROBERTS, *Chairman.*

ROLL OF DELEGATES

ROLL OF DELEGATES

Italics denote the names of delegates who were unable to attend the Conference.

BAPTIST CHURCHES.

The following delegates were appointed under action taken at a General Meeting of the Baptists of the North, held at Cleveland, Ohio, May, 1904:

The Rev. Henry W. Barnes, D.D.,
Corresponding Secretary of the Baptist Missionary Convention of the State of New York.
Binghamton, N. Y.

The Rev. L. Call Barnes, D.D.,
Pastor of First Baptist Church,
Worcester, Mass.

The Rev. Samuel Z. Batten, D.D.,
Pastor of First Baptist Church,
Lincoln, Neb.

The Rev. C. R. Blackall, D.D.,
Editor of the Periodicals of the American Baptist Publication Society,
Philadelphia, Pa.

The Rev. Gibbs Braislin, D.D.,
Pastor of First Baptist Church,
Rutland, Vt.

The Rev. T. Edwin Brown, D.D.,
Pastor of First Baptist Church,
New Britain, Conn.

The Rev. John B. Calvert, D.D.,
Of "The Examiner," President of the Missionary Convention of the State of New York,
New York.

The Rev. Wm. Newton Clark, D.D.,
Hamilton, N. Y.

Thomas O. Conant, LL.D.,
Of "The Examiner,"
New York.

The Rev. Latham A. Crandall, D.D.,
Pastor of Trinity Baptist Church,
Minneapolis, Minn.

The Rev. W. A. Davison, D.D.,
State Superintendent of Missions for Vermont Baptist State Convention,
Burlington, Vt.

Prof. James Quayle Dealey, Ph.D.,
Professor of Social and Political Science, Brown University; President of the Rhode Island Federation of Churches and Christian Workers,
Providence, R. I.

Mr. J. S. Dickerson,
Editor of "The Standard,"
Chicago, Ill.

The Rev. Chas. Hastings Dodd, D.D.,
Pastor of Eutaw Place Baptist Church,
Baltimore, Md.

The Rev. Chas. Aubrey Eaton, D.D.,
Pastor of Euclid Avenue Baptist Church,
Cleveland, Ohio.

The Rev. William H. Eaton, D.D.,
Secretary of Massachusetts Missionary Society,
Boston, Mass.

The Rev. Wm. H. P. Faunce, D.D., LL.D.,
President of Brown University,
Providence, R. I.

The Rev. Norman Fox, D.D.,
Morristown, N. J.

The Rev. O. P. Gifford, D.D.,
Pastor of Delaware Avenue Baptist Church,
Buffalo, N. Y.

The Rev. B. A. Greene, D.D.,
Pastor of First Baptist Church,
Evanston, Ill.

The Rev. S. H. Greene, D.D.,
Pastor of Calvary Baptist Church,
Washington, D. C.

Mr. William N. Hartshorn,
Chairman of the Executive Committee of the International Sunday School Association,
Boston, Mass.

The Rev. Myron W. Haynes, D.D.,
Pastor of First Baptist Church,
Seattle, Wash.

The Rev. Chas. R. Henderson, D.D.,
Professor in the University of Chicago,
Chicago, Ill.

The Rev. C. A. Hobbs, D.D.,
Pastor of First Baptist Church,
Delavan, Wis.

The Rev. Edward Holyoke, D.D.,
Pastor of Calvary Baptist Church,
Providence, R. I.

The Rev. Wayland Hoyt, D.D.,LL.D.,
Pastor of Memorial Baptist Church,
Philadelphia, Pa.

The Rev. George E. Horr, D.D.,
Professor of Church History, Newton Theological Institution,
Newton Centre, Mass.

The Rev. Emory W. Hunt, D.D., LL.D.,
President of Denison University,
Granville, Ohio.

The Rev. Henry M. King, D.D., S.T.D.,
Pastor of First Baptist Church,
Providence, R. I.

The Rev. W. M. Lawrence, D.D.,
Pastor of North Baptist Church,
Orange, N. J.

The Rev. Albert G. Lawson, D.D.,
Pastor of Clinton Avenue Baptist Church,
Newark, N. J.

The Rev. Robert Stuart MacArthur, D.D., LL.D.,
Pastor of Calvary Baptist Church,
New York.

The Rev. W. B. Matteson, D.D.,
Pastor of Baptist Church,
Red Bank, N. J.

The Rev. A. L. Moore, D.D.,
Pastor of Riverside Baptist Church,
New York.

The Rev. Henry L. Morehouse, D.D.,
Corresponding Secretary of the American Baptist Home Mission Society,
New York.

The Rev. Irving B. Mower,
Secretary of Maine Baptist Missionary Convention,
Waterville, Me.

The Rev. J. J. Muir, D.D.,
Pastor of the Temple Baptist Church,
Washington, D. C.

The Rev. W. G. Partridge, D.D.,
Pastor of the Fourth Avenue Baptist Church,
Pittsburg, Pa.

Hon. Henry Kirke Porter,
Member of Congress,
Pittsburg, Pa.

The Rev. George E. Rees, D.D.,
Pastor of New Tabernacle Baptist Church,
Philadelphia, Pa.

The Rev. Rush Rhees, D.D., LL.D.,
President of the University of Rochester,
Rochester, N. Y.

The Rev. Henry M. Sanders, D.D.,
New York.

The Rev. Orison C. Sargent, A.M.,
General Secretary of New Hampshire Baptist Convention,
Concord, N. H.

Mr. Edgar O. Silver,
Orange, N. J.

The Rev. George M. Stone, D.D.,
Pastor of Asylum Hill Baptist Church,
Hartford, Conn.

The Rev. H. Allen Tupper, D.D.,
Pastor of Fifteenth Street Baptist Church,
Brooklyn, N. Y.

The Rev. Kerr Boyce Tupper, D.D., LL.D.,
Pastor of Madison Avenue Baptist Church,
New York.

The Rev. B. L. Whitman, D.D., LL.D.,
Pastor of Fifth Baptist Church,
Philadelphia, Pa.

FREE BAPTISTS.

Delegates appointed by action of General Conference, 1904.

The Rev. Alfred Williams Anthony, D.D.,
Professor of New Testament Exegesis and Criticism, Cobb Divinity School, Secretary of Maine Interdenominational Commission,
Lewiston, Me.

The Rev. Geo. H. Ball, D.D.,
President Emeritus of Keuka College, Professor of Canonical Literature, and Pastor of the College Church,
Keuka Park, N. Y.

George Colby Chase, D.D., LL.D.,
President of Bates College,
Lewiston, Me.

The Rev. John Merrill Davis, Ph.D., D.D.,
President of Rio Grande College,
Rio Grande, Ohio.

The Rev. Henry M. Ford, D.D.,
General Field Secretary,
Hillsdale, Mich.

The Rev. Rivington D. Lord, D.D.,
Pastor of First Free Baptist Church, former President of General Conference of Free Baptists, 1898-1904,
Brooklyn, N. Y.

Joseph W. Mauck, LL.D.,
President of Hillsdale College,
Hillsdale, Mich.

Hon. Geo. F. Mosher, LL.D.,
Editor of the "Morning Star," former President of General Conference of Free Baptists, 1895-98.

The Rev. Delavan B. Reed, D.D.,
Dean of the Divinity School,
Hillsdale, Mich.

The Rev. Thomas H. Stacey,
Pastor of Curtiss Memorial Church,
Concord, N. H.

Hon. Lindley M. Webb,
President of General Conference of Free Baptists,
Portland, Me.

SEVENTH DAY BAPTISTS.

Delegates appointed by the action of the General Conference, held at Shiloh, N. J., August 28, 1905.

Professor Stephen Babcock,
New York City.

The Rev. H. N. Jordan,
Pastor of Seventh Day Baptist Church,
Dunellen, N. J.

The Rev. A. H. Lewis, D.D.,
Editor of "The Sabbath Recorder,"
Plainfield, N. J.

The Rev. E. T. Loofboro,
Pastor of Seventh Day Baptist Church,
New York City.

The Rev. George B. Shaw,
Pastor of Seventh Day Baptist Church,
Plainfield, N. J.

"CHRISTIANS."

Delegates appointed by action of the American Christian Convention.

The Rev. J. F. Burnett, D.D.
Secretary of American Christian Convention and Pastor First Christian Church,
Muncie, Ind.

Mr. George Albert Chace,
Fall River, Mass.

Emmett L. Moffitt, M.A.,
President of Elon College,
Elon, N. C.

The Rev. Alva Herman Morrill, D.D.,
Pastor of First Christian Church,
Laconia, N. H.

The Rev. L. W. Phillips,
Vice-President of the American Christian Convention, President New England Christian Convention,
Franklin, N. H.

The Rev. Oliver W. Powers, D.D.,
President of the American Christian Convention and Pastor of the First Christian Church,
Columbus, Ohio.

The Rev. W. W. Staley, D.D.,
President of Southern Christian Convention,
Suffolk, Va.

The Rev. J. J. Summerbell, D.D.,
Editor of the "Herald of Gospel Liberty,"
Dayton, Ohio.

The Rev. Martyn Summerbell, D.D.,
President of Starkey Seminary,
Lakemont, N. Y.

The Rev. John B. Weston, D.D.,
President of Christian Biblical Institute,
Stanfordville, N. Y.

CONGREGATIONAL.

Delegates appointed by action of the National Council of the Congregational Churches of the United States, Des Moines, Iowa, 1904.

The Rev. James A. Adams, D.D.,
Editor of "The Advance,"
Chicago, Ill.

The Rev. Wm. H. Allbright, D.D.,
Pastor of Pilgrim Congregational Church,
Dorchester, Mass.

The Rev. Asher Anderson, D.D.,
Secretary of the National Council of Congregational Churches in the United States,
Boston, Mass.

The Rev. David N. Beach, D.D.,
President of Bangor Theological Seminary,
Bangor, Me.

The Rev. Nehemiah Boynton, D.D.,
Pastor of Clinton Ave. Congregational Church,
Brooklyn, N. Y.

The Rev. Amory H. Bradford, D.D.,
Pastor of First Congregational Church,
Montclair, N. J.
Former Moderator of the National Council of Congregational Churches in the United States (1900-1904), President American Missionary Association.

The Rev. Andrew M. Brodie, D.D.,
Superintendent of Illinois Congregational Home Missionary Society,
Chicago, Ill.

The Rev. Charles R. Brown, D.D.,
Pastor of First Congregational Church,
Oakland, Cal.

The Rev. Raymond Calkins,
Pastor of State Street Congregational Church,
Portland, Me.

Hon. Samuel B. Capen, LL.D.,
President of the American Board of Commissioners for Foreign Missions,
Boston, Mass.

The Rev. Wm. V. W. Davis, D.D.,
Pastor of First Congregational Church,
Pittsfield, Mass.

The Rev. Charles Orrin Day, D.D.,
Bartlett Professor of Practical Theology and President of the Faculty, Andover Theological Seminary,
Andover, Mass.

The Rev. Harry P. Dewey, D.D.,
Pastor of Church of the Pilgrims,
Brooklyn, N. Y.

The Rev. Albert E. Dunning, D.D.,
Editor of "The Congregationalist and Christian World."
Boston, Mass.

The Rev. Daniel Evans,
Pastor of North Avenue Congregational Church,
Cambridge, Mass.

The Rev. Frank K. Foster,
Pastor of Congregational Church,
Olivet, Mich.

Mr. H. Clark Ford,
Cleveland, Ohio.

The Rev. Henry H. French, D.D.,
Pastor of First Congregational Church,
Malden, Mass.

The Rev. Washington Gladden, D.D., LL.D.,
Pastor of First Congregational Church,
Columbus, Ohio.
Moderator of National Council of the Congregational Churches of the United States.

Hon. James M. W. Hall,
Newton, Mass.

The Rev. Edwin N. Hardy,
Pastor of Bethany Congregational Church,
Quincy, Mass.

The Rev. George E. Hall, D.D.,
Pastor of Congregational Church,
Dover, N. H.

The Rev. George Harris, D.D., LL.D.,
President of Amherst College,
Amherst, Mass.

The Rev. Frank W. Hodgdon,
Pastor of Plymouth Congregational Church,
Des Moines, Iowa.

The Rev. Henry Hopkins, D.D., LL.D.
President of Williams College,
Williamstown, Mass.

The Rev. Oliver Huckel, D.D.,
Pastor of Associate Congregational Church,
Baltimore, Md.

Mr. Charles A. Hull,
New York, N. Y.

The Rev. Joel S. Ives,
Secretary of the Missionary Society of Connecticut, Registrar of the National Council of Congregational Churches in the United States,
Hartford, Conn.

The Rev. Charles E. Jefferson, D.D.,
Pastor of Broadway Tabernacle,
New York.

The Rev. H. H. Kelsey,
Pastor of Fourth Congregational Church,
Hartford, Conn.

The Rev. Henry Churchill King, D.D.
President of Oberlin College, Professor of Philosophy and Theology,
Oberlin, Ohio.

The Rev. Charles Luther Kloss, D.D.,
Pastor of Central Congregational Church,
Philadelphia, Pa.

The Rev. Wm. T. McElveen, Ph.D.,
Pastor of Shawmut Congregational Church,
Boston, Mass.

The Rev. William W. McLane, D.D.,
Pastor of Plymouth Congregational Church,
New Haven, Conn.

The Rev. George Edward Martin, D.D.,
Pastor of Kirk Street Congregational Church,
Lowell, Mass.

The Rev. C. H. Merrill, D.D.,
St. Johnsbury, Vt.
Secretary of Vermont Missionary Society,
Cambridge, Mass.

The Rev. John H. Morley, LL.D.,
President of Fargo College,
Fargo, N. D.

The Rev. Stephen B. L. Penrose, D.D.,
President of Whitman College,
Walla Walla, Wash.

The Rev. Alfred Tyler Perry, D.D.,
President of Marietta College,
Marietta, Ohio.

The Rev. Dwight Mallory Pratt, D.D.,
Pastor of Walnut Hills Congregational Church,
Cincinnati, O.

The Rev. Edward Tallmadge Root,
Secretary of Rhode Island Federation of Churches,
Providence, R. I.

The Rev. Frank K. Sanders, D.D.,
Secretary of Congregational Sunday School and Publication Society,
Boston, Mass.

The Rev. E. B. Sanford, D.D.,
General Secretary of the National Federation of Churches and Christian Workers,
New York.

The Rev. Willard Scott, D.D.,
Pastor of Piedmont Congregational Church,
Worcester, Mass.
President of the Congregational Sunday School and Publishing Society.

The Rev. William F. Slocum, D.D., LL.D.,
President of Colorado College, Head Professor of Philosophy,
Colorado Springs, Col.

Mr. William H. Strong,
Detroit, Mich.

The Rev. Ward Taylor Sutherland, D.D.,
Pastor of Congregational Church,
Wellsville, N. Y.

The Rev. Reuen Thomas, D.D.,
Pastor of Harvard Congregational Church,
Brookline, Mass.

The Rev. William Hayes Ward, D.D., LL.D.,
Chairman of Committee on Federation, Comity and Unity of the National Council, Editor of "The Independent," New York.
Newark, N. J.

Dr. Lucien C. Warner, LL.D.,
New York.

DISCIPLES OF CHRIST.

The Rev. Edward Scribner Ames, Ph.D.,
Pastor of Hyde Park Church of the Disciples of Christ,
Chicago, Ill.
Instructor of Philosophy in the University of Chicago.

President Barton O. Aylesworth,
Fort Collins, Colo.

The Rev. Levi G. Batman,
Pastor of First Christian Church,
Philadelphia, Pa.

The Rev. Minor Lee Bates,
Pastor of First Church of Christ,
East Orange, N. J.

The Rev. S. H. Bartlett,
Corresponding Secretary Ohio Christian Missionary Society,
Cleveland, Ohio.

The Rev. Hill McClelland Bell, LL.D.
President of Drake University,
Des Moines, Iowa.

Mr. Robert Christie,
New York.

The Rev. Thomas E. Cramblet,
President of Bethany College,
Bethany, W. Va.

The Rev. B. S. Ferral,
Pastor of Jefferson Street Church of Christ,
Buffalo, N. Y.

The Rev. J. H. Garrison, LL.D.,
Editor of "Christian Evangelist,"
St. Louis, Mo.

The Rev. J. L. Garvin,
New York.

The Rev. M. E. Harlan,
Pastor of First Church of Christ,
Brooklyn, N. Y.

Mr. S. M. Hunt,
Springfield, Mass.

The Rev. H. C. Kendrick,
Pastor of First Christian Church,
Hagerstown, Md.

The Rev. Frederick D. Kershner,
Martinsburg, W. Va.

Edward H. Long (M.D.),
President of New York State Christian Missionary Society.
Buffalo, N. Y.

The Rev. Wm. Ross Lloyd,
Pastor of First Christian Church,
Bloomington, Ill.

The Rev. James P. Lichtenberger,
Pastor of Lenox Avenue Union Church, of the Disciples of Christ,
New York.

The Rev. J. E. Lynn,
Central Christian Church,
Warren, Ohio.

The Rev. L. J. Marshall,
Pastor of First Church of Christ,
Independence, Mo.

The Rev. R. Moffet,
Cleveland, Ohio.

President W. T. Moore,
Christian College,
Columbia, Mo.

Hon. Willard H. Olmsted,
New York.

The Rev. Phil A. Parsons.
Pastor of Christian Church,
Plainfield, N. J.

The Rev. Frederick D. Power, LL.D.,
Pastor of Vermont Avenue Christian Church,
Washington, D. C.

The Rev. G. A. Reinl,
Pastor of Christian Church,
Springfield, Mass.

The Rev. C. C. Rowlinson,
President of Hiram College,
Hiram, Ohio.

The Rev. E. C. Sanderson, D.D.,
Eugene, Oregon.

The Rev. W. D. Ryan,
Syracuse, N. Y.

Mr. R. E. Steed,
Norfolk, Va.

The Rev. E. Jay Teagarden,
Pastor of Christian Church,
Danbury, Conn.

The Rev. Geo. B. Townsend,
Pastor of First Church of Christ,
Troy, N. Y.

The Rev. J. M. Van Horn, LL.D.,
Pastor First Church of Christ,
Worcester, Mass.

The Rev. C. C. Wait,
Upper Troy, N. Y.

The Rev. A. L. Ward,
Roxbury, Boston, Mass.

The Rev. Herbert L. Willett, Ph.D.,
Assistant Professor of Semitic Languages and Literatures, and Dean of the Disciples' Divinity House, the University of Chicago.
Chicago, Ill.

The Rev. S. T. Willis,
Pastor of Second Church of Christ,
New York.

The Rev. W. J. Wright,
Superintendent, Standing Committee on Evangelism,
Cincinnati, Ohio.

The Rev. C. A. Young,
Editor of "The Christian Century,"
Chicago, Ill.

EVANGELICAL ASSOCIATION.

The Rev. Bishop Thomas Bowman, D.D.,
Senior Bishop of the Evangelical Association,
Reading, Pa.

The Rev. Sylvester C. Breyfogel, D.D.,
Bishop of the Evangelical Association,
Reading, Pa.

The Rev. William L. Bollman,
Pastor of Salem Evangelical Church.
Reading, Pa.

The Rev. P. Theo. Beck,
Presiding Elder of New York District,
Brooklyn, N. Y.

The Rev. Charles D. Dreher,
Presiding Elder of the Reading District, East Pennsylvania Conference of the Evangelical Association,
Reading, Pa.

The Rev. Henry Guelich,
Presiding Elder of Philadelphia District,
Philadelphia.

The Rev. G. Heinmiller,
Editor of "Der Christliche Botschafter."
Cleveland, Ohio.

The Rev. William Horn, D.D.,
Bishop of the Evangelical Association,
Cleveland, Ohio.

The Rev. A. Krecker,
Pastor of Ebenezer Evangelical Church,
Allentown, Pa.

The Rev. Judson H. Lamb,
Publishing Agent of Evangelical Association,
Cleveland, Ohio.

The Rev. H. C. Lilly,
Pastor of Cherry Street Church of the Evangelical Association,
Norristown, Pa.

The Rev. A. D. Pfost,
Pastor of Flushing Avenue Evangelical Church,
Brooklyn, N. Y.

The Rev. Charles Philipbar,
Pastor of Fifty-fifth Street Church,
New York.

The Rev. Samuel P. Spreng, D.D.,
Editor of the "Evangelical Messenger,"
Cleveland, Ohio.

The Rev. Thomas L. Wentz,
Presiding Elder of the Allentown District, East Pennsylvania Conference of the Evangelical Association,
Allentown, Pa.

EVANGELICAL CHURCH *"Evangelische Kirche," better known in America by the name* "GERMAN EVANGELICAL SYNOD OF NORTH AMERICA."

Delegates appointed at the General Synod, at Rochester, N. Y., September 22, 1905.

The Rev. John Baltzer, D.D.,
Pastor of Zion Evangelical Church,
St. Louis, Mo.

The Rev. Th. Bode,
Pastor of St. Peter Evangelical Church,
Buffalo, N. Y.

The Rev. P. A. Menzel,
Pastor of Concordia Evangelical Church,
Washington, D. C.

The Rev. Henry Noehren,
Pastor of Zion Evangelical Church,
New York City.

The Rev. W. Schaefer,
Pastor of St. Peter Evangelical Church,
Allegheny, Pa.

SOCIETY OF FRIENDS.

Professor George A. Barton, Ph.D.,
Bryn Mawr College,
Bryn Mawr, Pa.

Mr. Lewis Lyndon Hobbs,
Presiding Clerk of the North Carolina Yearly Meeting.

Professor Rufus M. Jones,
Haverford College,
Haverford, Pa.

President Robert L. Kelley,
President of Earlham College,
Earlham, Ind.

Mr. John G. Thomas.

Mr. James Wood,
President of New York Yearly Meeting of the Religious Society of Friends,
Mt. Kisco, N. Y.

LUTHERAN CHURCH.

Delegates appointed by the action of the General Synod at their annual meeting, 1905.

The Rev. Charles S. Albert, D.D.,
Editor of the Periodicals of the Lutheran Publication Board,
Philadelphia, Pa.

The Rev. W. M. Baum, D.D.,
Pastor of St. Mark's Church,
Canajoharie, N. Y.

The Rev. David H. Bauslin, D.D.,
President of the General Synod of the Lutheran Church, and Professor in the Theological Department, Wittenberg College,
Springfield, Ohio.

Mr. H. A. Bade,
Brooklyn, N. Y.

The Rev. E. K. Bell, D.D.,
Pastor of the First Lutheran Church,
Baltimore, Md.

The Rev. W. H. Dunbar, D.D.,
Pastor of St. Mark's Church,
Baltimore, Md.

The Rev. E. H. Delk, D.D.,
Pastor of St. Matthew's Church,
Philadelphia, Pa.

Mr. E. F. Eilert,
New York.

The Rev. Harlan K. Fenner, D.D.,
Pastor of the Second Lutheran Church,
Louisville, Ky.

The Rev. W. S. Freas, D.D.,
Assistant Pastor in the Deaconess Motherhouse,
Baltimore, Md.

Mr. James Fellows,
New York.

The Hon. C. N. Gaumer,
Mansfield, Ohio.

The Rev. D. M. Gilbert, D.D.,
Pastor of Zion Church,
Harrisburg, Pa.

The Rev. F. W. Gotwald,
Secretary of the Board of Education,
York, Pa.

The Hon. Peter S. Grosscup,
Judge of the United States Circuit Court,
Chicago, Ill.

The Rev. C. W. Heisler, D.D.,
Pastor of the First Lutheran Church,
Albany, N. Y.

Mr. J. Walter Hay,
Allegheny, Pa.

F. A. Hartranft, Esq.,
Philadelphia, Pa.

The Hon. John Hubner,
Baltimore, Md.

The Rev. J. C. Kauffman, D.D.,
Pastor of Grace Church,
Monroe, Wis.

The Rev. F. H. Knubel,
Pastor of the Church of the Atonement, Edgecombe Avenue,
New York.

Mr. C. A. Kunkel,
Harrisburg, Pa.

The Hon. Horace Lehr,
Mayor,
Easton, Pa.

E. S. Luckenbach, Esq.,
Hudson, N. Y.

Mr. William J. Miller,
Philadelphia, Pa.

The Rev. W. E. Parson, D.D.,
Pastor of the Church of the Reformation,
Washington, D. C.

The Rev. J. B. Remensnyder, D.D., LL.D.,
Pastor of St. James' Church, 900 Madison Avenue,
New York.

Mr. I. S. Runyon,
New York.

The Rev. W. E. Stahler, D.D.,
Pastor of Zion Church,
Lebanon, Pa.

The Rev. J. A. Singmaster, D.D.,
President of the General Theological Seminary,
Gettysburg, Pa.

Mr. T. B. Stork,
Philadelphia, Pa.

W. C. Stoever, Esq.,
President of the Luther League of America,
Philadelphia, Pa.

Mr. J. G. C. Taddiken,
New York City.

Mr. Charles Unangst,
New York City.

The Rev. M. H. Valentine, D.D.,
Editor of "The Lutheran Observer,"
Philadelphia, Pa.

The Rev. George U. Wenner, D.D.,
Pastor of Christ Church, President of the Synod of New York and New Jersey,
New York.

The Rev. J. J. Young, D.D.,
Pastor of St. John's Church,
New York City.

MENNONITE CHURCH.

Delegates appointed by the General Conference held in Berne, Ind., November, 1905.

The Rev. A. B. Shelly,
Quakertown, Pa.

The Rev. A. S. Shelly,
Bally, Pa.

METHODIST EPISCOPAL CHURCH.

Delegates appointed by action of the General Conference held at Los Angeles, California, May, 1904.

The Rev. Bishop Edward G. Andrews, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Brooklyn, N. Y.

The Rev. C. E. Bacon, D.D.,
Presiding Elder Indianapolis District, Indiana Conference,
Indianapolis, Ind.

Mr. Horace Benton,
Cleveland, Ohio.

The Rev. J. W. E. Bowen, Ph.D., D.D.,
Professor of Historical Theology in Gammon Theological Seminary. Secretary of Stewart Missionary Foundation for Africa. Editor of "The Voice of the Negro,"
Atlanta, Ga.

Mr. Samuel W. Bowne,
President of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church,
New York.

The Rev. George H. Bridgman, D.D., LL.D.,
President of Hamline University,
Hamline, Minn.

The Rev. Frank M. Bristol, D.D.,
Pastor of Metropolitan Memorial Methodist Episcopal Church,
Washington, D. C.

Mr. A. B. Browne,
President of the Methodist Union of the District of Columbia,
Washington, D. C.

The Rev. James M. Buckley, D.D., LL.D.,
Editor of "The Christian Advocate,"
New York.

The Rev. Henry A. Buttz, D.D.,
President of Drew Theological Seminary,
Madison, N. J.

The Rev. Bishop Earl Cranston, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Washington, D. C.

Mr. Hanford Crawford,
St. Louis, Mo.

The Rev. S. M. Dick, D.D.,
Pastor of Trinity Methodist Episcopal Church,
Worcester, Mass.

Samuel Dickie, LL.D.,
President of Albion College,
Albion, Mich.

The Rev. George P. Eckman, D.D.,
Pastor of St. Paul's Methodist Episcopal Church,
New York.

The Rev. George Elliott, D.D.,
Pastor of Central Methodist Episcopal Church,
Detroit, Mich.

The Rev. Bishop Cyrus D. Foss, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Philadelphia, Pa.

The Rev. Bishop Chas. H. Fowler, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
New York.

The Rev. Luther Freeman, D.D.,
Pastor of First Methodist Episcopal Church,
Chattanooga, Tenn.

The Rev. John Galbraith, Ph.D.,
Presiding Elder, Boston District New England Conference,
Boston, Mass.

The Rev. Levi Gilbert, D.D., LL.D.,
Editor of the "Western Christian Advocate,"
Cincinnati, Ohio.

The Rev. Charles L. Goodell, D.D.,
Pastor of Calvary Methodist Episcopal Church,
New York.

The Rev. Bishop Daniel A. Goodsell, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Brookline, Mass.

The Rev. John Franklin Goucher, LL.D.,
President of the Woman's College of Baltimore,
Baltimore, Md.

Mr. C. H. Harding,
Philadelphia, Pa.

The Rev. William Ingraham Haven, D.D.,
Secretary of the American Bible Society,
New York.

H. C. M. Ingraham, LL.D.,
Brooklyn, N. Y.

The Rev. Geo. W. Izer, D.D.,
Pastor of Calvary Methodist Episcopal Church,
Philadelphia, Pa.

The Rev. William V. Kelley, D.D., L.H.D.,
Editor of the "Methodist Review,"
New York.

The Rev. James M. King, D.D., LL.D.,
Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church,
Philadelphia, Pa.

The Rev. Adna B. Leonard, D.D., LL.D.,
Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church,
New York.

The Rev. Wallace MacMullen, D.D.
Pastor of Madison Avenue Methodist Episcopal Church,
New York.

The Rev. Charles M. Melden, D.D.,
Pastor of Matthewson Street Methodist Episcopal Church,
Providence, R. I.

The Rev. Charles Bayard Mitchell, D.D.,
Pastor of First Methodist Episcopal Church,
Cleveland, Ohio.

Mr. John R. Mott,
Secretary of the Foreign Department, International Committee Young Men's Christian Association,
New York.

The Rev. W. L. S. Murray, D.D.,
Pastor of St. Paul's Methodist Episcopal Church,
Wilmington, Del.

The Rev. Frank Mason North, D.D.,
Corresponding Secretary of the National City Evangelization Union of the Methodist Episcopal Church,
New York.

The Rev. Paul Bradford Raymond, D.D., LL.D.,
President of Wesleyan University,
Middletown, Conn.

The Rev. George Edward Reed, D.D., LL.D.,
President of Dickinson College,
Carlisle, Pa.

The Rev. Charles Reuss,
Pastor of Blinn Memorial German Methodist Episcopal Church,
New York.

The Rev. Charles F. Rice, D.D.,
Presiding Elder, Cambridge District, New England Conference,
Newton, Mass.

Henry Wade Rogers, LL.D.,
Dean of the Law School of Yale University,
New Haven, Conn.

The Rev. Charles W. Smith, D.D., LL.D.,
Editor of the "Pittsburg Christian Advocate,"
Pittsburg, Pa.

The Rev. Bishop Henry Spellmeyer, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Cincinnati, Ohio.

The Rev. Claudius B. Spencer, D.D., Litt.D., LL.D.,
Editor of the "Central Christian Advocate,"
Kansas City, Mo.

The Rev. C. F. Thornblade,
Presiding Elder, New York District, Eastern Swedish Conference,
New York.

The Rev. Ezra Squier Tipple, D.D.,
Professor of Practical Theology, Drew Theological Seminary,
Madison, N. J.

The Rev. S. W. Trousdale, D.D.,
Presiding Elder, Madison District, West Wisconsin Conference,
Madison, Wis.

The Rev. Bishop John H. Vincent, D.D., LL.D.,
Bishop of the Methodist Episcopal Church,
Indianapolis, Ind.

The Rev. George B. Wight, D.D.,
Commissioner of Charities, State of New Jersey,
Trenton, N. J.

METHODIST EPISCOPAL CHURCH, SOUTH.

Delegates appointed by action of General Conference held in Dallas, Texas, May, 1902.

The Rev. Wm. N. Ainsworth, D.D.,
Pastor of Mulberry Street M. E. Church, South,
Macon, Ga.

The Rev. A. L. Andrews.
Pastor of M. E. Church, South,
Selma, Ala.

The Rev. W. F. Andrews, A.M.,
Pastor of First M. E. Church, South,
Little Rock, Ark.

The Rev. James Atkins, D.D.,
Sunday School Editor, Methodist Episcopal Church, South,
Nashville, Tenn.

The Rev. C. M. Bishop, D.D.,
Pastor of M. E. Church, South,
Columbia, Mo.

The Rev. Waller E. Boggs.
Pastor of First M. E. Church, South,
Shreveport, La.

Mr. Robert Emory Blackwell, LL.D.,
President of Randolph-Macon College,
Ashland, Va.

The Rev. E. B. Chappell, D.D.,
Pastor of McKendree M. E. Church, South,
Nashville, Tenn.

The Rev. Rufus A. Child, D.D.,
Financial Agent, Wofford College,
Spartanburg, S. C.

The Rev. W. Asbury Christian,
Petersburg, Va.

The Rev. Jno. R. Deering, D.D.,
Presiding Elder, Maysville District, Kentucky Conference, M. E. Church, South,
Lexington, Ky.

The Rev. Charles E. Dowman, D.D.,
Pastor of First M. E. Church, South,
Atlanta, Ga.

Mr. B. N. Duke,
Durham, N. C.

The Rev. J. S. French,
Pastor Centenary M. E. Church, South,
Chattanooga, Tenn.

The Rev. S. Fisher,
President Coronal Institute,
San Marcos, Texas.

The Rev. Bishop C. B. Galloway, D.D., LL.D.,
Bishop of the Methodist Episcopal Church, South,
Jackson, Miss.

The Rev. Bishop Eugene R. Hendrix, D.D., LL.D.,
Bishop of the Methodist Episcopal Church, South,
Kansas City, Mo.

The Rev. Thomas N. Ivey, D.D.,
Editor of "Raleigh Christian Advocate,"
Raleigh, N. C.

The Rev. S. S. Keener, D.D.,
Jackson, La.

The Rev. John C. Kilgo, D.D.,
President of Trinity College,
Durham, N. C.

J. H. Kirkland, Ph.D., LL.D.,
Chancellor of Vanderbilt University,
Nashville, Tenn.

The Rev. Percy R. Knickerbocker,
Pastor of Grace M. E. Church, South,
Dallas, Texas.

The Rev. A. J. Lamar, D.D.,
One of the Book Agents of the Methodist Episcopal Church, South,
Nashville, Tenn.

The Rev. W. R. Lambuth, D.D.,
Nashville, Tenn.

The Rev. J. H. McCoy,
Pastor Five Points M. E. Church, South,
Birmingham, Ala.

The Rev. George McGlumphy, Ph.D.,
Pastor of M. E. Church, South,
Dardanelle, Ark.

The Rev. W. F. McMurry, D.D.,
Pastor of Centenary M. E. Church, South,
St. Louis, Mo.

The Rev. E. G. B. Mann,
Presiding Elder M. E. Church, South, Lexington District, Kentucky Conference,
Lexington, Ky.

The Rev. James C. Morris, D.D.,
President of Central College,
Fayette, Mo.

The Rev. W. B. Murrah, D.D.,
President of Millsap College,
Jackson, Miss.

The Rev. W. L. Nelms, D.D.,
Pastor of M. E. Church, South,
Georgetown, Texas.

The Rev. W. B. Palmore, D.D.,
Editor of the "St. Louis Christian Advocate" of the M. E. Church, South,
St. Louis, Mo.

The Rev. Ira S. Patterson,
Presiding Elder, Tampa District, Florida Conference, M. E. Church, South,
Dade City, Fla.

The Rev. E. H. Pearce, D.D.,
Pastor of M. E. Church, South,
Danville, Ky.

The Rev. W. K. Piner,
Pastor of M. E. Church, South,
Oklahoma City, Okla.

The Rev. Thos. N. Potts, D.D.,
Pastor of Trinity M. E. Church, South,
Salisbury, Md.

The Rev. Edwin P. Ryland,
Pastor of Trinity M. E. Church, South,
Los Angeles, Cal.

P. H. Saunders, Ph.D.,
Oxford, Miss.

The Rev. Geo. S. Sexton,
Pastor of Central M. E. Church, South,
Galveston, Texas.

Henry Nelson Snyder, Litt.D., LL.D.,
President of Wofford College,
Spartanburg, S. C.

The Rev. John D. Simpson, D.D.,
Presiding Elder, Florence District, N. Alabama Conference, M. E. Church, South,
Florence, Ala.

W. W. Smith, LL.D.,
President of Randolph-Macon Woman's College,
Lynchburg, Va.

The Rev. E. M. Sweet, Jr.,
Lawton, Oklahoma.

The Rev. Jno. J. Tigert, D.D., LL.D.,
Book Editor and Editor of the "Methodist Quarterly Review," Secretary of the General Conference of the M. E. Church, South,
Nashville, Tenn.

The Rev. T. S. Wade, D.D.,
Editor of the "Western Virginia Methodist Advocate,"
Barboursville, W. Va.

The Rev. Fletcher Walton,
Pastor of First M. E. Church, South,
La Grange, Ga.

The Rev. Richard G. Waterhouse, D.D.,
President of Emory and Henry College,
Emory, Va.

The Rev. A. F. Watkins, D.D.,
Presiding Elder of the Jackson District, Mississippi Conference, M. E. Church, South,
Jackson, Miss.

The Rev. Bishop A. W. Wilson, D.D.,
Bishop of the Methodist Episcopal Church, South,
Baltimore, Md.

The Rev. G. B. Winton, D.D.,
Editor of "The Christian Advocate,"
Nashville, Tenn.

AFRICAN METHODIST EPISCOPAL CHURCH.

Delegates appointed by action of General Conference, Chicago, 1904.

The Rev. Bishop W. B. Derrick, D.D., LL.D.,
Bishop of African Methodist Episcopal Church,
New York.

Professor H. T. Arnett,
St. Louis, Mo.

The Rev. Wesley J. Gaines, D.D.,
Bishop of African Methodist Episcopal Church,
Atlanta, Ga.

The Rev. Bishop James A. Handy, D.D.,
Bishop of African Methodist Episcopal Church,
Baltimore, Md.

The Rev. T. Wellington Henderson, D.D.,
Pastor of Bethel African Methodist Episcopal Church,
New York.

The Rev. John Hurst, D.D.,
Pastor of Waters African Methodist Episcopal Church,
Baltimore, Md.

The Rev. J. Albert Johnson, D.D.,
Pastor of St. John's Church,
Baltimore, Md.

Prof. H. T. Kealing, Ph.D.,
Editor of "African Methodist Episcopal Review,"
Philadelphia, Pa.

The Rev. Edward W. Lampton, D.D.,
Financial Secretary of African Methodist Episcopal Church,
Washington, D. C.

The Rev. Bishop Benjamin F. Lee, D.D.,
Bishop of African Methodist Episcopal Church,
Wilberforce, Ohio.

The Rev. J. S. Lee, D.D.,
Pastor of Trinity African Methodist Episcopal Church,
Pittsburg, Pa.

The Rev. I. W. L. Roundtree,
Presiding Elder of New Jersey Conference,
Trenton, N. J.

The Rev. J. M. Townsend, D.D.,
Pittsburg, Pa.

The Rev. S. Timothy Tice, D.D.,
Presiding Elder in New York Conference,
Brooklyn, N. Y.

AFRICAN METHODIST EPISCOPAL ZION CHURCH.

The Rev. Bishop John W. Alstock, D.D.,
Bishop of the African Methodist Episcopal Zion Church,
Montgomery, Ala.

The Rev. G. L. Blackwell, D.D.,
General Secretary,
Philadelphia, Pa.

The Rev. Bishop J. S. Caldwell, D.D.,
Bishop of the African Methodist Episcopal Zion Church,
Philadelphia, Pa.

The Rev. Sylvester L. Carrothers, D.D.,
Pastor of Galbraith African Methodist Episcopal Zion Church,
Washington, D. C.

The Rev. G. C. Clement, D.D.,
Editor "Star of Zion,"
Charlotte, N. C.

The Rev. Bishop George Wylie Clinton, D.D.,
Bishop of the African Methodist Episcopal Zion Church, Chairman of Church Extension General Committee,
Charlotte, N. C.

The Rev. C. D. Hazel, D.D.,
Atlantic City, N. J.

The Rev. Bishop J. W. Hood, D.D., LL.D.,
Bishop of the African Methodist Episcopal Zion Church,
Fayetteville, N. C.

The Rev. F. M. Jacobs, D.D.,
Pastor of Fleet Street African Methodist Episcopal Zion Church,
Brooklyn, N. Y.

The Rev. E. D. W. Jones, D.D.,
Pastor of Walters African Methodist Episcopal Zion Church,
Chicago, Ill.

The Rev. J. Francis Lee, A.M.,
Pastor of Metropolitan African Methodist Episcopal Zion Church,
Norfolk, Va.

The Rev. R. A. Morrisey, D.D.,
Pastor of Wesley African Methodist Episcopal Zion Church,
Philadelphia, Pa.

The Rev. Bishop J. W. Smith, D.D.,
Bishop of the African Methodist Episcopal Zion Church,
Washington, D. C.

The Rev. Bishop A. Walters, D.D.,
Bishop of the African Methodist Episcopal Zion Church,
Jersey City, N. J.

The Rev. B. F. Wheeler, D.D.,
Pastor of State Street Church,
Mobile, Ala.

PRIMITIVE METHODIST CHURCH.

The Rev. W. H. Yarrow, D.D.,
Pastor of Primitive Methodist Church,
Fall River, Mass.

The Rev. John Bath,
Pastor of Primitive Methodist Church,
Priceburg, Pa.

METHODIST PROTESTANT.

Delegates appointed by action of General Conference, 1904.

The Hon. W. C. Adamson, M.C.,
Carrollton, Ga.

The Rev. B. W. Anthony, D.D.,
Adrian, Mich.

The Rev. M. L. Jennings, D.D.,
Editor of "The Methodist Recorder," Official Organ of Church,
Pittsburg, Pa.

The Rev. T. H. Lewis, D.D.,
Westminster, Md.

The Rev. W. M. Poisal,
Baltimore, Md.

The Rev. A. L. Reynolds, D.D.,
Sabina, Ohio.

The Rev. George Shaffer, D.D.,
Bethlehem, Pa.

The Rev. C. D. Sinkinson, D.D.,
Atlantic City, N. J.

The Rev. D. S. Stephens, D.D.,
Chancellor of Kansas City University,
Kansas City, Kans.

The Rev. W. M. Strayer,
Oxford, Md.

The Rev. F. T. Tagg, D.D.,
President of the General Conference and Editor of the "Methodist Protestant,"
Baltimore, Md.

MORAVIAN CHURCH.

Delegates appointed by action of the Executive Board of the Church.

The Rt. Rev. J. M. Levering,
Bishop of the Moravian Church and President of the Executive Board of the Moravian Church,
Bethlehem, Pa.

The Rev. Morris W. Leibert, D.D.,
Vice-President of the Executive Board of the Moravian Church and Pastor of the First Moravian Church,
New York.

The Rt. Rev. Charles L. Moench,
Bishop of the Moravian Church,
Philadelphia, Pa.

The Rev. John S. Romig,
Editor of "The Little Missionary," and Pastor of the Moravian Church at Great Kills,
New York.

The Rev. W. Henry Rice, D.D.,
Chairman of the Third District, Board of the Moravian Church,
Gnadenhuetten, Ohio.

The Rev. Paul de Schweinitz,
Secretary and Treasurer of the Executive Board of the Moravian Church and Secretary of Missions,
Bethlehem, Pa.

THE PRESBYTERIAN CHURCH IN THE U. S. A.

Delegates appointed by action of their General Assembly held in Buffalo, N. Y., May, 1904.

The Rev. Benjamin L. Agnew, D.D., LL.D.,
Corresponding Secretary of the Board of Relief of the Presbyterian Church,
Philadelphia, Pa.

The Rev. Robert L. Bachman, D.D.,
Pastor of Second Presbyterian Church,
Knoxville, Tenn.

Hon. James A. Beaver, LL.D.,
Brevet Brig.-Gen. U. S. Vols., Governor of Pennsylvania 1887-1891, Judge of the Superior Court of Pennsylvania since 1895,
Bellefonte, Pa.

The Rev. J. Gray Bolton, D.D.,
Pastor of Hope Presbyterian Church,
Philadelphia, Pa.

The Rev. Arthur Judson Brown, D.D.,
Secretary of the Presbyterian Board of Foreign Missions,
156 Fifth Ave., New York.

The Rev. John F. Carson, D.D.,
Pastor of the Central Presbyterian Church,
Brooklyn, N. Y.

The Rev. William Carter, D.D.,
Pastor of First Presbyterian Church,
Kansas City, Mo.

The Rev. William Y. Chapman, D.D.,
Pastor of the Roseville Presbyterian Church,
Newark, N. J.

John H. Converse, LL.D.,
Chairman of the Evangelistic Committee of the General Assembly of the Presbyterian Church,
Philadelphia, Pa.

The Rev. Robert Francis Coyle, D.D., LL.D.,
Pastor of the Central Presbyterian Church, Denver, Colo. Former Moderator of the General Assembly, 1903,
Denver, Col.

The Rev. Stephen W. Dana, D.D.,
Pastor of Walnut Street Presbyterian Church,
Philadelphia, Pa.

The Rev. Timothy Grenville Darling, D.D.,
Professor of Christian Theology, Auburn Theological Seminary,
Auburn, N. Y.

The Rev. John DeWitt, D.D., LL.D.,
Professor of Church History, Princeton Theological Seminary,
Princeton, N. J.

The Rev. Charles A. Dickey, D.D., LL.D.,
Co-Pastor of Bethany Presbyterian Church, Philadelphia, Pa. Former Moderator of the General Assembly, 1900.

The Rev. Howard Duffield, D.D.,
Pastor of First Presbyterian Church,
New York.

Mr. H. C. Gara,
Philadelphia, Pa.

The Rev. Matthias L. Haines, D.D.,
Pastor of First Presbyterian Church,
Indianapolis, Ind.

The Rev. Charles Cuthbert Hall, D.D., LL.D.,
President and Professor of Homiletics, Union Theological Seminary,
New York.

The Rev. Reuben Haines Hartley, D.D.,
Pastor of Westminster Presbyterian Church,
Grand Rapids, Mich.

The Rev. J. Addison Henry, D.D., LL.D.,
Pastor of Princeton Presbyterian Church, Philadelphia, Pa. Former Moderator of the General Assembly, 1904.

The Rev. Benjamin Lewis Hobson, D.D.,
Chicago, Ill.

The Rev. Robert Hunter, D.D.,
Pastor Union Tabernacle Presbyterian Church,
Philadelphia, Pa.

The Rev. W. Beatty Jennings, D.D.,
Pastor of First Presbyterian Church,
Detroit, Mich.

The Rev. Amos A. Kiehle, D.D.,
Pastor of Calvary Presbyterian Church,
Milwaukee, Wis.

Hon. William M. Lanning,
United States Judge for District of New Jersey,
Trenton, N. J.

The Rev. E. Trumbull Lee, D.D.,
Pastor of Chambers-Wylie Presbyterian Church,
Philadelphia, Pa.

The Rev. Matthew B. Lowrie, D.D.,
President of Omaha Theological Seminary,
Omaha, Neb.

The Rev. Henry C. McCook, D.D., Sc.D.,
Devon, Pa.

Mr. S. S. Marvin,
Philadelphia, Pa.

The Rev. James D. Moffat, D.D., LL.D..
President of Washington and Jefferson College, Washington, Pa. Moderator of the General Assembly, 1905.

The Rev. Samuel J. Niccolls, D.D., LL.D.,
Pastor of Second Presbyterian Church, St. Louis, Mo.; President Board of Directors McCormick Theological Seminary, Chicago. Former Moderator of General Assembly, 1872.

The Rev. Wm. B. Noble, D.D.,
1323 Linwood Ave.,
Los Angeles, Cal.

Hon. Daniel R. Noyes,
Member Board of Regents State University of Minnesota. Former Vice-Moderator of General Assembly of the Presbyterian Church, 1902,
St. Paul, Minn.

The Rev. W. N. Page, D.D.,
Pastor of First Presbyterian Church,
Leavenworth, Kansas.

Mr. Elisha H. Perkins,
Baltimore, Md.

The Rev. Wallace Radcliffe, D.D., LL.D.,
Pastor of New York Avenue Presbyterian Church. Former Moderator of the General Assembly, 1898,
Washington, D. C.

The Rev. Wm. R. Richards, D.D.,
Pastor of Brick Presbyterian Church,
New York.

The Rev. Wm. Henry Roberts, D.D., LL.D.,
Stated Clerk and Treasurer, and Chairman of Committee on Union, General Assembly Presbyterian Church, U. S. A. American Secretary Alliance of Reformed Churches throughout the world,
Philadelphia, Pa.

The Rev. Charles L. Thompson, D.D.,
Secretary Presbyterian Board of Home Missions, New York. Former Moderator of the General Assembly, 1888,
New York.

The Rev. William O. Thompson, D.D., LL.D.,
President of Ohio State University,
Columbus, Ohio.

Reuben Tyler, Esq.,
Cincinnati, Ohio.

The Rev. David J. Sanders, D.D., LL.D.,
President of Biddle University and Professor of Systematic and Ecclesiastical Theology. Editor of the "Afro-American Presbyterian."

Mr. Louis H. Severance,
Cleveland, Ohio.

The Rev. Frank Woolford Sneed, D.D.,
Pastor of East Liberty Presbyterian Church,
Pittsburg, Pa.

The Rev. J. Ross Stevenson, D.D.,
Pastor of Fifth Avenue Presbyterian Church,
New York City.

The Rev. Paul Frederick Sutphen, D.D.,
Pastor of Second Presbyterian Church,
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Former Postmaster-General of the United States,
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Lake Forest, Ill.

The Rev. Henry van Dyke, D.D., LL.D.,
Murray Chair of English Literature, Princeton University. Former Moderator of the General Assembly, 1902,
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Delegates appointed by action of the General Assembly.

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Marshall, Mo.

The Rev. D. E. Bushnell, D.D.,
Alton, Ill.

The Rev. J. E. Clarke, D.D.,
Cumberland Presbyterian Publishing House,
Nashville, Tenn.

The Rev. W. J. Darby, D.D.,
Evansville, Ind.

The Rev. G. W. Eichelberger,
Fort Smith, Ark.

The Rev. E. W. Graves,
Irvington, Ky.

The Rev. J. R. Harris,
Pittsburg, Pa.

The Rev. Wm. K. Howe,
Kansas City, Mo.

The Rev. J. M. Hubbert, D.D.,
Stated Clerk of General Assembly,
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Westchester, Ohio.

The Rev. R. T. Phillips,
Ennis, Tex.

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Delegates appointed by action of their General Assembly, 1905.

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Pastor of Second United Presbyterian Church, and Secretary of the Board of Foreign Missions,
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Pastor of United Presbyterian Church,
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Pastor of Seventh United Presbyterian Church and President of the Board of Foreign Missions,
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Pastor of Second United Presbyterian Church,
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Pastor of United Presbyterian Church,
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Former Moderator of the General Assembly,
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Pastor of United Presbyterian Church,
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The Rev. T. B. Turnbull, D.D. (Chairman),
Pastor of Dales Memorial Church,
Philadelphia, Pa.

REFORMED PRESBYTERIAN.

Delegates appointed by action of the "General Synod of the Reformed Presbyterian Church,"

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Pastor of the Fourth Reformed Presbyterian Church, and Professor of Systematic Theology in Philadelphia Theological Seminary,
Philadelphia, Pa.

The Rev. James Dallas Steele, Ph.D.,
Pastor of the First Reformed Presbyterian Church, New York, and Professor of Old Testament Literature and Church History in Philadelphia Theological Semiary,
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The Rev. Thomas Watters, D.D.,
Pastor of First Reformed Presbyterian Church,
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Bishop of the Diocese of Pennsylvania,
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The Rt. Rev. Cortlandt Whitehead, D.D.,
Bishop of the Diocese of Pittsburg,
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The Rt. Rev. Thomas A. Jaggar, D.D.,
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Rector of St. Paul's,
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Rector of Christ Church,
Elizabeth, N. J.

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Baltimore, Md.

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New Albany, Ind.

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Bishop of the Reformed Episcopal Church,
New York.

The Rev. R. L. Rudolph,
Professor of Systematic Theology, Biblical Theology and Christian Ethics. Seminary of the Reformed Episcopal Church,
Philadelphia, Pa.

REFORMED CHURCH IN AMERICA.

Delegates appointed by General Synod, 1904.

The Rev. William H. Boocock,
Pastor of First Reformed Church,
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The Rev. Alfred H. Brush, D.D.,
Pastor of New Utrecht Reformed Church,
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The Rev. Benjamin E. Dickhaut,
Pastor of First Harlem Collegiate Reformed Church,
New York.

The Rev. Joachim Elmendorf, D.D.,
Senior Pastor of Harlem Collegiate Reformed Church,
New York.

The Rev. John Gerardus Fagg, D.D.,
Minister of Collegiate Reformed Dutch Church, New York. In specific charge of the Middle Collegiate Church, 2d Ave. and Seventh St.,
New York.

The Rev. Mancius H. Hutton, D.D.,
Pastor of Second Reformed Church,
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President of Board of Foreign Missions of Reformed Church in America.

The Rev. Thomas Hanna Mackenzie,
Pastor of Reformed Church,
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The Rev. Edward G. Read, D.D.,
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Newark, N. J.

The Rev. J. G. Van Slyke, D.D.,
Pastor of First Reformed Church,
Kingston, N. Y.

REFORMED CHURCH IN THE UNITED STATES.

Delegates appointed by action of General Synod, Triennial Session, 1905.

The Rev. Cyrus Cort, D.D.,
Pastor of Pine Run Reformed Church,
Apollo, Armstrong Co., Pa.

The Rev. A. E. Dahlman, D.D.,
Buffalo, N. Y.

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Pastor of Zion Reformed Church,
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Secretary and Editor of the Sunday School work of the Reformed Church in the United States,
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The Rev. Cyrus J. Musser, D.D.,
Editor of Reformed Church "Messenger,"
Philadelphia, Pa.

The Rev. John Hassler Prugh, D.D.,
Pastor of Grace Reformed Church,
Pittsburg, Pa.
Vice-President of Foreign Mission Board of Reformed Church. President of the General Synod of the Reformed Church in the United States, 1902-5.

The Rev. George W. Richards, D.D.,
Professor of Church History, Theological Seminary of Reformed Church in United States,
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Pastor of Wilson Avenue Reformed Church,
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The Rev. Benj. S. Stern, D.D.,
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The Rev. Benj. S. Stern, D.D.,
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Pastor of Faith Reformed Church,
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Editor "Der Evangelischen Zeitschrift," Bishop of the United Evangelical Church,
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Bishop of the United Evangelical Church,
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The Rev. J. D. Woodring, D.D.,
President of Albright College,
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Pastor of United Brethren Church,
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Pastor of St. Paul's United Brethren Church,
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The Rev. W. J. Zuck, D.D.,
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Delegates appointed by the action of the Synod of New York and Vermont.

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Pastor of Welsh Presbyterian Church,
New York, N. Y.

Mr. William A. Rees,
New York, N. Y.

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Professor George A. Coe, Ph.D., Evanston, Ill.

The Rev. R. J. Cooke, D.D., Cincinnati, Ohio.

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Professor Caleb T. Winchester, L.H.D.,
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PRESBYTERIAN CHURCH IN THE UNITED STATES.

The Rev. George Alexander, D.D.,
New York.

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S. B. Brownell, Esq.,
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New York.

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Trenton, N. J.

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Mansfield, Ohio.

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REFORMED CHURCH IN AMERICA.

The Rev. John W. Conklin, D.D.,
New York.

The Rev. William H. De Hart, D.D.,
Raritan, N. J.

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Closter, N. J.

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The Rev. James L. Zwemer, D.D.,
Holland, Mich.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Alternates.

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1516 Willington St., Philadelphia.

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Jersey City, N. J.

The Rev. McElwee Ross,
Newark, N. J.

J. J. Porter, Esq.,
Allegheny, Pa.

The Rev. J. Howard Tate,
New York.

WELSH PRESBYTERIAN.

Mr. William Jones,
New York.

HONORARY DELEGATES

HONORARY CORRESPONDING MEMBERS.

Appointed by action of the Executive Committee of the Conference.

Hon. David J. Brewer, LL.D.,
Justice Supreme Court of United States,
Washington, D. C.

Hon. M. Linn Bruce,
Lieutenant-Governor New York State.

The Rt. Rev. Frederick Burgess, D.D.,
Garden City, N. Y.

The Rt. Rev. Wm. C. Doane, D.D., LL.D.,
Albany, N. Y.

The Rev. James M. Farrar, D.D.,
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The Rev. James I. Good, D.D.,
Reading, Pa.

The Rt. Rev. David H. Greer, D.D.,
New York.

The Rev. J. Winthrop Hegeman, Ph.D.,
Ballston Spa, N. Y.

The Rev. George Hodges, D.D.,D.C.L.
Cambridge, Mass.

The Rev. Walter Laidlaw, Ph.D.,
New York.

The Rt. Rev. Wm. Neilson McVicar, S.T.D.,
Providence, R. I.

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New York.

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New York.

The Rev. E. M. Stires, D.D.,
New York.

The Rev. Charles R. Watson, D.D.,
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President Woodrow Wilson, LL.D.,
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COMMITTEES OF ARRANGEMENTS FOR THE CONFERENCE

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"The Congregationalist," Boston, Mass.
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"The Morning Star," Boston, Mass.
The Rev. Charles Parkhurst, D.D.,
"Zion's Herald," Boston, Mass.
Prof. Amos R. Wells, Ph.D.,
"The Christian Endeavor World," Boston, Mass.

MIDDLE STATES.

Mr. John Howard Deming,
"The Baptist Commonwealth," Philadelphia, Pa.
The Rev. John Fulton, D.D.,
"The Church Standard," Philadelphia, Pa.
The Rev. Levi Gilbert, D.D.,
"The Western Christian Advocate," Cincinnati, O.
The Rev. Richard S. Holmes, D.D., LL.D.,
"The Westminster," Philadelphia, Pa.
The Rev. M. L. Jennings, D.D.,
"The Methodist (Protestant) Recorder," Pittsburg, Pa.
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"The Religious Telescope," Dayton, O.
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"The Christian Observer," Louisville, Ky.
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"The Christian Union," Atlanta, Ga.
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"The Presbyterian Standard," Charlotte, N. C.
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"The Christian Advocate," (M. E. Ch. South), Nashville, Tenn.

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"The Advance," Chicago.
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"The Interior," Chicago.
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"The Christian Evangelist," St. Louis.
The Rev. Claudius B. Spencer, D.D.,
"The Central Christian Advocate," Kansas City, Mo.
David D. Thompson, LL.D.,
"The Northwestern Christian Advocate," Chicago.
The Rev. C. A. Young.
"The Christian Century," Chicago.

PRESS COMMENTS

The meeting appeared to us epochal. It marked a new and distinct era of hope for Christianity. No dissonant note was struck in the whole proceedings. The delegates were met in one place and with one mind, feeling the unity of the spirit in the bond of peace. Evidently there was for them only one body, one Spirit, one Lord, one faith, one baptism, one God who was the Father of all. Enjoying unity of heart, sympathy, and purpose, they cared little for unanimity of theological opinion or uniformity in Church organization. Their essential spiritual unity was a true realization of the Saviour's prayer "that they may be one, even as we are one." It was the oneness of the universe—unity in variety. It was the unity of the human body—the fullest specialization in a vital organism. One single great Church—if it could ever exist again—might become corrupt and tyrannical and limit freedom of religious thought. Let denominations stand while sectarianism and bigotry die; let the emphasis be larger upon the word Christian than upon the particularism of the denominational name; let the various groups within great denominational families—like the Methodist and Baptist—merge into one; let the great denominational divisions then federate for evangelistic, missionary, educational, philanthropic, social and civic work—just as in much that is undertaken they are now doing—and the Kingdom of God will come in apace. The world will understand that the several Christian bodies are not competing and quarreling sects, but "one in truth and doctrine, one in charity," and united for the salvation of the world by bringing all men to believe in Christ, the universal Saviour. For the end of all unity is "that the world may know that Thou hast sent me."—*Western Christian Advocate*, Chicago.

The acorn may be small, but in it is the prophecy of the oak. A solitary monk seeking for peace, on his knees a stairway climbing in Rome, Eternal City of the Cæsars and the Papacy, may seem insignificant, but in that moment lies the potency and the prophecy of the Reformation and of modern civilization. The sources of great movements are invariably small, often unnoticeable. A little ship's company anchoring on a bleak coast, the ocean waste behind, danger, plague, death before, plus the divine yeast they bear, equals New England, equals a new world, a republic, America. A Nazarene peasant nailed to a malefactor's cross in a turbulent province of the Empire, plus the potency that was in His atoning death, equals to-day the Christian lands, the Christian laws, the Christian ideals, the Christian expectations of the golden ages yet ahead for all humanity, a city of God on earth and in heaven. Such an acorn was planted at Carnegie Hall, New York, November 15-21, 1905.

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There has never been in this country a gathering where more men of highest rank, lifted there by the Divine Providence, were on the same programme. And, as one delegate observed, "There was but one speech." It was the speech or anthem of the priestly prayer of Jesus, "that they all may be one," given in many notes, from many points of view, but all the time fixing the eyes steadily on Jesus in that prayer and on the cross.—*The Central Christian Advocate.*

The diapason note of this Conference, from first to last, was the supremacy of Jesus Christ, our divine Lord and Saviour, and the full chords of brotherly love have swelled above all differences of creed and polity, in the one glad anthem of praise to Him who hath loved us and given Himself for us. And mingling with this united song has been the note of longing for the salvation of sinful men and the promotion of the Kingdom of God on earth.—*Examiner*, New York.

The centrifugal forces that for three hundred years have caused the Church of Christ to split into fragments and fly apart are now being overbalanced by centripetal forces that are drawing them together towards one centre. The union of the Cumberland Presbyterian Church, the Federation of Churches at New York, the remarkable union movement in Canada, the union of denominational forces and of denominations on foreign fields—these are recent manifestations of a unifying tendency in Christianity. . . . . The same God and Christ and Bible, substantially the same worship and character and service, these are drawing its divided members together and knitting them into one body. How far this process will go, what forms it will assume, what particular denominations it will unite, we cannot foresee; but there can be no doubt that it is the tendency in the Church to-day and that already it is accomplishing great results. It is a tendency that we should hail with joy, and help with hand and heart, and that we should pray and hope will result in one fold as there is one Shepherd.—*The Presbyterian Banner*, Pittsburg.

Our twentieth century may witness the reunion of Christendom. It is a consummation devoutly to be wished.

To that end the most important and impressive religious gathering ever held among non-Catholics was recently in session in New York. Now, if this movement remains true to its practical purpose, it ought to succeed in showing that there is a sound basis on which the different non-Catholic denominations of the country can stand. We believe that if ever Church unity is to be visibly attained, even in a moderate degree, it will be brought about under some such form as this great Conference in New York has assumed. One thing is quite certain: proofs abound that we have entered upon an era of better feeling and a more tolerant and Christian spirit among Christians. Everywhere it is recognized that the chief obstacle to the progress of the Gospel and the conversion of the world is the existence of divisions among Christians. The desire for a reunion of Christendom is a striking characteristic of our times. Separated bodies of Christians are being drawn closer together every day. They cease to think ill of each other and are uniting, wherever practicable, in charitable and other good works. This is the first step toward that final and perfect union for which Christ prayed. And should no further advance be made in our time, every one is thankful for this better and more Christian feeling. Let us be done, then, with the Gospel of hate, the impugning of motives, the cruel annoyance and the relentless persecution of former days.—*The Rev. M. M. Sheedy, in the Catholic Mirror*, Baltimore.

It was a great meeting. It was great in its representation: thirty denominations, with over eighteen million communicants, and three times as many more adherents; great in the purpose it had in view, to federate the Christian bodies in this country, as far as possible, into a single force for all good things; great in the extraordinary number of able and eloquent addresses in its sessions covering a week of meetings; great in the harmony of its members, representing so many views of faith and worship; great in the influence which the now federated force of its constituent Churches will have for the well being of our country.

Now what has this extraordinary coming together of these denominations accomplished? First, this meeting together is itself a great accomplishment. Nothing like it has ever occurred in the history of our divided Church. For these five hundred men were not merely so many well-meaning Christian gentlemen; they were all officially chosen and delegated by the chief authority of their several denominations to form this Federation, with the distinct and expressed purpose of announcing

the unity of the Church of Christ, of which their denominations are but a part. They have shown that we are not a divided Church, but that its members are one in their Lord.

But let it be fully understood that this Plan of Federation has not yet been fully completed. All has been done, and well done that could yet be done. The Plan has been drawn up and heartily, indeed unanimously, approved. It must now go down to the several Christian bodies that sent their delegates, for approval and adoption. If approved by two-thirds of these denominations—and we do not anticipate that a single one will reject it—the first sessions of "The Federal Council of the Churches of Christ in America" will be held in December of 1908, the earliest date when it will be possible to meet after all the denominations will have had opportunities to give their adhesion to such a Federation. The meeting this past week was preparatory; thus the Federation will be complete and in full operation, and the work it has to do will be fairly entered upon. Fortunate will those be who shall live under the new era of Church union, if, as we fully believe, the promise of united service shall be fulfilled in preventing hurtful rivalries and in strengthening each other's hands in the support of public righteousness and individual devotion to whatever honors God in benefiting man.—*The Independent*, New York.

The Conference itself was a marvelous expression of the growth of unity. Forty years ago such a gathering, and for such a purpose, would not have been possible. It marks the decline of denominationalism and the growing imperialism of Christ. Those among you whose heads are gray can remember a time when the relation between the denominations was like to that of the ancient Jews and Samaritans. Sectarian animosities were rife in the Churches. The hopes cherished by a few that the barriers between them would be broken down, and the claims of a common Christian brotherhood be regarded as far above all sectarianism, seemed far away and impossible of realization; but what was far away is near at hand, and the impossible has in some measure been realized. In that great gathering there was at least a foretaste of better times. Allegiance to Jesus Christ was the supreme bond that bound them together. The representatives of eighteen million Christians, and of thirty different branches of the Church were as one in Him.—*The Rev. S. J. Niccolls, D.D., LL.D., St. Louis, in published address.*

A great fact of sentiment has been exhibited by the Inter-Church Conference on Federation; it remains to be seen what facts of practice may yet emerge. But the fact of sentiment alone is worth the while. After such a demonstration even the unobservant man of the world ought to begin to revise his blind idea that the different denominations stand for so many chronic feuds among Christians. And it does Christians themselves good to have such an opportunity to exercise in the open their mutual kindly feelings.

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But what about tangible outcome in deeds, not words? Large-hearted Christian men were just as sanguine of the coördinating power of the Evangelical Alliance in 1873 as they are respecting the Federation to-day. But the Alliance faded away in slow decline until now its whole energy is exhausted in getting out a program for the Week of Prayer once a year. Will the Federation in its turn rise sublimated to the Nirvana of such exalted usefulness? Even if it would be worth while as a temporary exhibition, it would be vastly more worth while as a permanent engine.

There can be no hasty exaction of results. The very fact that it is necessary to go back now to the denominations and get indorsement for the Plan of the Federation, before a working body can be created, postpones by at least three years any experimental test of its potentiality. But that will be a short time to wait if it really suffices to establish an efficient agency of common action. To wield thoroughly interlocked a tithe of the latent force in the Churches, or to save a tithe of the force now lost by interference and duplication, would be an incalculable triumph in Christian mechanics. What if this Federation could bring the Churches to agree on a feasible arrangement by which home mission responsibilities for various localities and various populations could be equitably distributed and laid on definite shoulders —wouldn't home missions soon get a clinching grip on the diverse problems that come under that head? What if Federation could bring all Churches to feel profoundly that men are perishing for want of free, wide and constant preaching of the Gospel throughout the city and countryside—wouldn't the adjective "spasmodic" soon cease to apply to evangelism? Here are two of the fundamental tasks of Federation, and a vast area besides of sociological duty lies around them, challenging the Churches to wake and act. If Federation can lead Christians solid to attack these problems, it will be the morning star of the millennium.—*The Interior*, Chicago.

It was made very plain in the Conference that matters of moment, many of them, are waiting for the action of the Federated Churches. To enter upon them no creedal uniformity or formal ecclesiastical union is necessary—merely coöperation. Among these are evangelism; the purification of politics, insistence on high standards of honesty in business, opposition to Mormonism, to commercialism and to the liquor power; movements for Sabbath observance, for Bible study, for mission study and liberal giving, for divorce reform; work among immigrants; work for a better home life, for a nobler press, and for more helpful relations between labor and capital. Indeed, it would be impossible to name any great movement for the betterment of the world that could not be aided powerfully by federated Christianity. This impelling motive for Church union was urged in many ways throughout the Conference.

No one could come away from that great assemblage in New York without the largest hopes. Men's faces there were forward, away from the weakly divided past, toward the strong and united future. Men's voices there were learning to say, "We all are one"; better, their hearts were coming to know it; and the goal of that union was, and will be more and more, "that the world may believe."—*The Christian Endeavor World*, Boston.

Along the lines of the discussion there opened out abundant opportunities for practical coöperation among all the Christian Churches in America. How far this impression may extend to the other subjects which were to be treated as to the dealing of a united Church with home and foreign missions, and still more of a united Church in the fellowship of faith, I of course cannot speak. The danger of the almost inherent difficulty lies, of course, just upon such subjects as this. But I am abundantly satisfied that the gathering of such men as met there in New York under the guidance of the Holy Ghost must, in the first place, draw us nearer to each other in points of recognition and appreciation, of mutual respect for convictions which we do not share, without any loss of self-respect for our own. And with the enormous field that lies before us, of questions that need to be dealt with by what we might call applied Christianity, it seems to me inevitable that the outcome of all this will be the drawing of Christian men of various names to work together along lines of common interest, with no questions

raised of difference in doctrine or in polity, with no diminution of the importance of points on which men are compelled to differ, and with the substitution for the wretched spirit of toleration of a broad recognition of the earnestness and honesty of men who differ from us, and of the absolute evidence of the blessing of Almighty God upon the work of those who are working under other names. I felt very strongly what I said, that, "while on the one hand we have our Lord's word, 'He that is not with me is against me,' we had on the other hand his word, 'He that is not against us is for us,' and somewhere in the poising of the scale which God holds in his just and even hand there is some point at which these words so balance that neither one outweighs the other into insignificance or unimportance."

So that in answer to your two questions I should say that my impression of the Conference was that its spirit was kindly and cordial and appreciative; that its work, so far as it lay along the suggestion of points of common interest and contact of a practical sort, opens a large opportunity for much greater usefulness; suggests the possibility of a diminution of a waste of energy in certain directions; and that I believe it will really accomplish not only a warmer but a truer relation between and among Christian people of all names.—*Rt. Rev. W. C. Doane, D.D., in the Church Standard*, Philadelphia.

In point of significance, impressiveness, moral value, and spiritual result, this Conference has probably not had an equal since the first council held in Jerusalem soon after St. Paul's return to that city. * * * * * The themes chosen for discussion were as broad and generous as the membership of the Conference. Almost every phase of social life, political life, commercial life; the vital questions of the Church and the nation; problems relating to immigration, city evangelization, new methods of Church work; foreign missions, home missions; temperance, divorce, schools—practically all of the really important subjects with which the Church is concerned were presented by men eminently capable for such service. That there should have been practical unanimity on such widely divergent topics is simply amazing; and that a basis of general agreement should have been so easily reached is a cause both of wonder and of gratitude. * * * * * But more remarkable than all else was the Spiritual Power of the Conference. This was evident at each meeting; and it increased from day to day. Nor did anything weaken that power, no matter what theme was under discussion. Just as the tide, drawn by mysterious but all-powerful forces from the sky, rises with a strength which nothing can resist, covering rocks, headlands, sand-bars, causing grounded vessels to float and submerging the beach in the depths of the shining sea, so rose the spiritual energies of this Conference, and at times the emotion was so strong that nothing but a mighty burst of song, or a fervent prayer from some overcharged heart, could express the peculiar feeling of the hour. Naturally some topics would arouse more enthusiasm than others; and there were some speakers so gifted that their voices easily filled Carnegie Hall, and whose earnestness was contagious to a remarkable degree; yet at no time was there a lack of both the power and the peace of God upon the assembly. Perhaps not since Pentecost has there been a more distinct effusion of the Holy Spirit than during the sessions of this Conference. And on Monday, especially at the afternoon meeting, when the topic, "A United Church and Evangelization," admitted of the most faithful, earnest presentation of the needs of the Church and the mighty work it was called to do, it was indeed evident that God was manifesting Himself through those who spoke, and also filling the hearts of those who heard.—*The Rev. J. Wesley Johnston, D.D., in Zion's Herald*, Boston.

In attempting to effect its object, the Federation of Churches has pursued no chimeras. It has accepted as a fact the differences among the bodies participating. It has recognized as no less a fact their agreements. Without attempting to interfere with the former or to harmonize them, it has proposed coöperative work and effort on the basis of the latter. It would be a scandal to the Evangelical Protestant Christianity of this country were its divisions so hopeless and its lines of cleavage so deeply run through the essentials of Christian faith that it could discover no common standing-ground where it could mass its forces against common foes.—*The Lutheran Observer*, Philadelphia.

The Inter-Church Conference on the Federation of Churches, held in New York from the 15th to the 21st of November, 1905, was a remarkable meeting, both as to its constitution and its probable influence on the Churches represented. It is an indication of the trend in Church organization and relations which is felt in almost all lands. The Churches are drawing nearer to each other.—*The United Presbyterian*, Pittsburg.

The Inter-Church Conference marked the close of what might be called the period of internal strife in this country among religious people owning a common Lord and worshipping a common Father. The spirit that prevailed in that Conference among the representatives of various religious bodies will largely prevail among the Churches everywhere. That is one of the good results that will surely flow from that great gathering. * * * * * This new era of peace between those owning allegiance to a common Lord will be marked as a period of new aggressiveness and of more vigorous warfare against the evils which threaten our Christian civilization and hinder the progress of the Kingdom of God on earth. The Church will now become more militant than ever, only its warfare will now be directed, not against the friends of the Master, but against His enemies, and especially against those gigantic evils which produce so much sorrow and suffering. It will also be marked as a period of greater activity and of more systematic and united effort on the part of Christians to evangelize the world and to fill the whole earth with the knowledge of Jesus Christ.

It will be glorious to be living in an age when the forces of righteousness are united in a life-and-death struggle with the forces of evil, and when Christians, hearing only the voice of Christ, shall keep step to the music of the Cross, as they march forward, a united army, to make the kingdoms of this world the one universal kingdom of our Lord Jesus Christ.—*The Christian Evangelist*, St. Louis.

As to practical results expected, it is believed that several moral and social questions for which one or more of the thirty denominations have been seeking a solution will now receive an added impetus by this organized effort. When one church speaks forcibly people listen; when a denomination is heard its voice is heeded if not obeyed; when thirty denominations speak, with eighteen million communicants behind them, at least a third of whom are voters, politicians as well as statesmen may find it to their advantage to obey as well as to hear.

Coöperation among Churches in mission work at home and abroad will follow naturally. The home missionaries and the foreign are at present far ahead of the bodies which support them; it will be easier now for them to secure the approval of the home Churches and organizations to the plans which they propose.

Organic unity between certain of the denominations of a single family, such as Presbyterians, Methodists or Baptists, is likely to result; in fact, the Baptists and the Free Baptists are already considering a plan of organized union, a meeting of committees having been held in this city since the Conference adjourned. It is probable that similar

conferences between other denominations will be held in the near future, and it is wholly within reason to predict that within a decade the number of separate denominations will fall below the present mark. Already Federation and union movements are in motion, which have started since this Conference was planned, and it is safe to predict that they will make more rapid progress as a result of the harmony and unanimity prevailing in the meeting just closed.—*The New York Observer.*

The most striking thing about the whole Conference was the sweet readiness of all its members to agree to ignore, though without forgetting, the points of difference between them and to strike hands on the great issues concerning which all are agreed. And after all, one speaker got very near the truth when he said: "I think that when we examine the things which stand at the parting of the ways between any two denominations we shall fail to find there any really vital matter." The unity of the Conference was in its loyalty to Christ and to the work of saving the world for Him. It was the missionary enthusiasm most of all which made its members one in Him—*Christian Advocate,* Nashville.

The Inter-Church Conference has justified its existence. It has done good, and that in many directions. The representatives of many Christian bodies came together desiring Federation. They left the Conference with that desire greatly increased and intensified. Many of them felt the unity of Christendom a necessity. The delegates assembled as Protestants and Evangelicals, but before the Conference was concluded they realized that this was of necessity a sectarian basis, and therefore in a more catholic spirit they adopted a plan of Federation which made no mention of Protestant, Evangelical or Roman. And finally, the spirit of the Conference, as it developed, was distinctly in the direction of Christian fellowship. The disposition was positive, and the Conference adjourned with no heritage of bitterness, as of old, when sections of Christians have met to discuss coöperation. The fruits of this Conference, therefore, are deeper convictions on the question of unity, a more comprehensive conception of the Church of Christ, and a deeper consciousness of the family tie that binds, and should bind, all who claim to be members of His One Body.—*The Churchman,* New York.

This movement has been intensified by the sentiment of the times. Organizations to avoid waste and increase efficiency obtain in every direction, and surely these objects are as valuable in Christian work as elsewhere. So it has happened that strong expressions have come from all directions calling for the grasp of fellowship. The Christian people of the world have raised their voices for it; business men have demanded it; ministers and missionaries have pleaded for it, until to-day we stand on the threshold of what it is greatly to be hoped will be the beginning of an era of brotherly coöperation, and of a united effort for righteousness, in which the Church of God will put forth its mighty strength.—*The Ram's Horn,* Chicago.

It is to be remembered that, while the formation of a Federation for practical religious purposes requires generality, it demands, with equal urgency, definiteness, particularity, specification. This combination has been realized, we believe, in the Federation provided for by the recent Inter-Church Conference. It is general, but it is not void of generality. It is sufficiently comprehensive, in that it has not parted with its power to at least include a considerable majority of the Christian people of the United States. Edmund Burke said of himself that he had

taken his ideas of liberty not too high that they might last him through life. The Conference acted wisely and prudently in taking its ideas of comprehensiveness "not too high" that they might last it through the long life to which it is looking forward. There was a sane moderation in its ideas and expectations. It did not aim to include the human race; it was not its intention even to include all serious-minded persons, or all persons possessing "a religious ideal of some sort." Its aim was simply to unite together in one Federation a large number of Christian Churches which, it was believed, could and would work together harmoniously for one definite purpose common to them all. It is in this purpose that its particular, as distinguished from its general, character is revealed. It is as definite and particular as can be. It is so particular as to be personal. For the basis on which the proposed Federation rests is nothing else than the common belief of all the Churches composing it in "Jesus Christ as their divine Lord and Saviour"; and its object is to serve Him, to apply His law in every relation of human life, to propagate His Gospel as the sole and sufficient means for the redemption of mankind. This belief in, this personal attachment and devotion to, a personal, divine-human Lord and Saviour, the incarnate Son of God, is, in the judgment of the Conference, the one common meeting-ground for all Christian denominations, and furnishes the one sufficient basis on which they may be federated together. To it, the Person of Jesus Christ is the one capital, radical, pivotal, central fact; and belief in Him, and attachment and devotion to Him as our divine Lord and Master, the one all-related, all-determining and all-comprehending principle. The primacy of personality above all things else, and in personality, the primacy of the will, as related to the intellect—these are great and everlasting principles; and they are principles which found distinct, earnest and reiterated utterance in the course of the proceedings of the Conference. It is largely on the solid ground of these principles that its action is based.—*Reformed Church Messenger.*

I regard the result achieved by the Inter-Church Conference on Federation to be the greatest and most significant accomplished by any religious gathering ever held in North America. The potentialities of the federative action taken in Carnegie Hall are limitless. If the plan is worked with the best human wisdom and with an unselfish spirit, if Jesus Christ, the great Magnet and Unifier, is given His true preëminence, and if the council of representatives of the various bodies of Christians approach all their tasks with a sense of their need of superhuman assistance, the Kingdom can and will be tremendously advanced. There will be vast economies as a result of preventing and overlapping and undercutting and consequent misunderstandings, friction and ill-feeling. Far heavier blows will be dealt against various forms of iniquity and injustice. A much more rapid, complete and effective occupation of field, both at home and abroad, is made practicable. A great step has been taken in the direction of presenting to an unbelieving world the mightiest and most convincing apologetic. The transactions of November 15-21, 1905, will loom up larger and larger with each succeeding year.—John R. Mott, in *The Christian City*, New York.

I am glad that the recent Conference did not fail to declare its loyalty to our Divine Lord and Saviour. We honor many who do not agree with us. We honor their work. But the fields we occupy, and the work we do, are, in part, different from theirs.

That this, our work, will be more wisely, more lovingly, more enthusiastically, more successfully, done in the future by reason of the Conference just closed, a Conference wonderful in ability, in variety of utterance, in nobleness of spirit, I confidently believe. The American Churches will feel the inspiration through all its wide extent.—The

Rev. Bishop E. G. Andrews, D. D., LL. D., in *The Christian City*, New York.

The Conference was significant in its intellectual force. For fourteen successive sessions the discussion of the high themes which the wide range of the programme afforded was heard by delegates and audience, not only without restlessness, but with an intense avidity. The addresses were worthy of such a hearing. This was evident to any one who knows that upon this platform on these six days stood men, many of whom, by pen and voice, in their several denominations, are moulding the thoughts and swaying the life of the people, and that, with scarcely an exception, these speakers were at their best. It was a common comment concerning some of the most famous men in American Christianity that their addresses here had never by them been equalled.

In this play of mind was constantly the heart warmth. Fervor gave welcome glow to every utterance. It was a time, not only for light, but for fire.

That element in speech which is more than enthusiasm, an element for which there is no better descriptive term than spiritual power, was an unmistakable characteristic, and throughout the six days the atmosphere was rare and exhilarating as is that of high places. The practical expression of these forces of intellect and soul was in the recognition of the essential unity of the Churches in their loyal faith in Jesus Christ, the Divine Lord and Saviour, and in the confidence with which, that unity once accepted as real, the problems of the future might be faced.—*The Christian City*, New York.

If the Conference should accomplish nothing else, it has accomplished one thing already for which it will be memorable. It has proved to the whole world that practically the entire Christian world is unanimous in a firm belief in the divinity of the Lord Jesus Christ. The basis of Federation proposed by the Conference excludes from the Federation none but those who deny the divinity of Jesus. That conviction was voiced by nearly every speaker, and usually was greeted by enthusiastic applause on the part of the audience. In view of the much-talked-of doctrinal dissensions and critical tendencies of our day, it is a positive joy to the believer's heart to know that the whole world of believers is firmly holding its faith in the divinity of Jesus and in His salvation.

Another result of the Conference may be found in the revelation of the fact that the Church is not as sadly rent and at war with itself as some have claimed. The principles of faith and practice upon which believers agree are more numerous and infinitely more important than those about which they disagree. A storm of applause greeted the speaker who asserted that the Conference was called not that we might be made one, but because we were one already. The entire Church has one God and Saviour, one Spirit, one Bible, one hope, one faith, if not one creed, one service and one ideal of life. Differences have been needlessly accented—but the essential union exists, nevertheless.—*The Moravian.*

As a demonstration of existing unity, as promoting mutual acquaintance, as the starting point of a movement which if wisely and vigorously carried out may increase the vitality and power of Protestant forces in this country, this Conference on Federation will stand as one of the great meetings of the first decade of the twentieth century.—*The Congregationalist.*

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